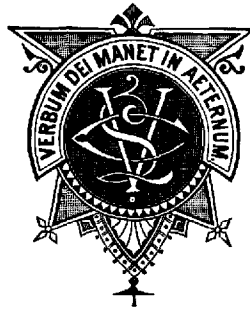


The Lutheran.

God's word and Luther's teaching will never perish.

Forty-third year.

1887.



St. Louis, Mo.

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Foreword.

The Lutheran Church, in whose service the "Lutheran" stands, has no great prestige in the eyes of the world. The papacy flaunts its magnificent hierarchy, which dominates the entire Roman church in all five parts of the world; the great of this world court and flatter it; it can point to great wealth, power and splendor and promises earthly advantages to those who join it, and has already lured many into its nets. - Reformed churches praise the great deeds of their fathers, who also knew how to wield the secular sword and exert their influence on the political organization of world empires. In this country, the sectarian churches are at the top. In the larger cities, the churches of the Reformed, namely the Episcopalians, Presbyterians and Congregationalists, are the churches of the nobility and the rich.

The Lutheran church, the confessional Lutheran church, cannot boast of earthly wealth, earthly power and splendor and high reputation. We find it always in poor shape, completely misunderstood, despised especially in this country because of its, as they say, foreign and old-fashioned teachings and customs, so that even those who want to be Lutherans court the fashionable sects.

But nevertheless there is something of which the Lutheran Church can boast, can boast alone. It possesses the greatest riches that can exist on earth, the entire riches of heavenly doctrine, it has the doctrine that God has revealed in His Word for our salvation in complete purity, in all its fullness, it is, as the apostle says of the church at Corinth, "made rich in all things, in all doctrine and in all knowledge", 1 Cor. 1, 5.

Is that not too much to say? Not at all. Come and see, you who doubt it.

The Lutheran Church follows the Scriptures exactly in everything it teaches, it does nothing about them, it does nothing about them, it submits itself unreservedly to them.

It does not follow the word of God. It does not want to know anything about any new revelation, it rejects the human traditions from which the Roman church draws doctrines, it does not let reason have a say in matters of heavenly doctrine, as the reformed sects do. It considers the Holy Scriptures to be the only source of doctrine, the only rule and guide, the only judge in matters of faith; it rejects all interpretations of Scripture that are not taken from it. All its teachings must therefore be pure, because it accepts all teachings of the divine word; it has no false teachings, because it rejects all teachings that conflict with God's word. The word of the Lord applies to it: "If you abide in my word, you are my true disciples, and you will know the truth, and the truth will make you free," John 8:31, 32. "The sheep (of Christ) hear his voice. But they do not follow a stranger, but flee from him; for they do not know the voice of strangers," John 10:3. 5. "You have kept my word, and have not denied my name," Revelation 3:8.

Let us look at some of their teachings. There is the important, glorious doctrine of Christ and the justification of a poor sinner for Christ's sake, which, like the sun, illuminates all other doctrines: Christ Jesus, the incarnate Son of God, in the place of all sinners, perfectly fulfilled the whole law, and by his suffering and death atoned for all men's sins, and perfectly redeemed them from the guilt and punishment of sins; and that "not mere human nature suffered for the whole world's sin, the quality of which is to suffer and die, but the Son of God himself truly, yet according to assumed human nature, suffered and (by virtue of our simple Christian faith) truly died." (Concordia Formula, Decl. VIII, § 20.) Luther writes: "If he (the devil) were to accuse me of regarding Christ as a sincere man, crucified and dead for me, I would be lost; but if I were to attach treasure and weight to the fact that Christ, both true God and man, died for me, I would be lost.

This weighs and beats all sin, death, hell, and all sorrow and heartache. (Erl. Ausg. 49,140.) The heavenly Father has accepted the ransom of His dear Son, our Mediator, and by raising Him from the dead has declared the whole world of sinners redeemed and absolved, so that He now demands no further payment from sinners, no work for their beatification. God has placed the acquired righteousness and blessedness in the means of grace, the Word, Holy Baptism and the Holy Supper, and through these means, and through these means alone, He offers and gives it to men, demanding nothing except that man believe and accept what Christ has acquired for him and is offered to him through these means. God himself wants to work this faith in their hearts through these means of grace. And every sinner who believes in Christ is justified, freed from sin, absolved and declared righteous - free of charge and out of pure grace, for the sake of Christ - through this faith alone, without any merit of works.

"Where this sun," says Luther, "shines and glows in the heart, there is a right understanding of all things, so that one can stand firm and hold on to all articles." (50, 29.) "Where this knowledge of Christ is gone, the sun has lost its shine and is darkness, so that one no longer understands anything rightly, and can resist neither error nor false doctrine of the devil; and even if one retains the words of faith and Christ (as they remained in the papacy), there is no reason for any article in the heart, and what remains is vain foam and uncertain conceit or a painted, colored faith" (ib. 28).

How glorious is the doctrine of God's grace, which alone has prepared salvation, which alone converts the sinner, which alone absolves the sinner, which keeps the justified in faith and also "chastises" (educates) him to deny the ungodly nature and worldly lusts and to live chastely, righteously and godly in this world! Tit. 2, 12.

2

How glorious is the doctrine of the church! All believers who adhere to Christ belong to the church, and Christ reigns and has his kingdom even among his enemies. All members of the church are kings and priests before God and have a direct share in all the goods and rights that Christ has given to his church. They are free from the yoke and curse of the law, free from the ordinances of men, free from the ceremonial commandments of Moses, even from that of the Sabbath; they are subject only to Christ, their Lord, who bought them. He is the sole ruler in this kingdom; no servant of the church has any power other than the power of the word, no one has the right to interpret anything as necessary to a Christian against his will; they are free masters over all things through faith, but according to love they are everyone's servants; they do not have to let anything be made sin that God has not declared to be sin, but they avoid with all diligence what is contrary to God's will.

Oh, how glorious it is that the Lutheran Church does not plunge poor sinners who would like to be saved into doubt, nor, like the Roman Church, does it keep them in doubt, but by its teachings makes them certain of God's grace and of their blessedness! To this belongs the doctrine of the general perfect redemption of the world through Christ, the doctrine of the earnest general calling, - the doctrine of baptism, in which God has already given all blessedness to the baptized, so that he can take comfort in it throughout his life and by virtue of it fight against sin, - the doctrine of absolution, which we are to accept "not as the present man's voice or word, but as God's word" (Augsburg Confession 25). Confession 25.), as "God's clear voice" (Apol. 12 § 40.); - the doctrine of Holy Communion, in which not only forgiveness of sins is promised and given to us through the Word, but also this forgiveness is confirmed and sealed as given to us through the oral enjoyment of the body and blood of Christ.

"We," says Luther, "have never desired a council to reform our church. For God the Holy Spirit, through His holy Word, has long since sanctified our Church, and rather swept out all papal fornication and idolatry, so that we have everything (praise God!) pure and holy, the Word pure, baptism pure, the sacrament pure, the keys pure, and everything that belongs to the right Church, we have holy and pure, without all human doctrinal addition and filth." (Against Hans Wurst. Erl. A. **26, 42.**)

And this pure doctrine of theirs they testify to and preserve against all falsification in exceedingly glorious confessional writings.

Our church confesses the three general symbols of the ancient church in order to testify its conformity with this church, and it accepts these confessions in their correct sense, not like the papacy and sects, which connect a different sense with the words.

Our main confession is the confession handed down at the Diet of Augsburg in 1530, the **Augsburg Confession**. Luther says of it: "It gives me great joy to have experienced this hour in which Christ, through such confessors in such a congregation, has been represented by such a glorious confession.

Confession has been publicly confessed." "The Diet of Augsburg is not to be paid for with any money, for the sake of the confession of faith and the Word of God made by our people.

The **Apology** is a magnificent defense and further elaboration of the Augsburg Confession.

In the **Schmalkaldic Articles, which** were written, approved and accepted in 1537, not only the doctrine of the Augsburg Confession is repeated, but also "several articles of the Word of God are further explained, and the cause and reason why one should renounce papist errors and idolatries and have no fellowship with them, and why one should not know or think of comparing oneself with the pope about such things, have been indicated in a necessary manner".

Since 350 years will have passed since the adoption of these Schmalkaldic Articles this year, we will come back to these Articles several times in the course of the same year and have the opportunity to show what a glorious treasure we also have in this confession, how great a cause we have to thank the Lord of the Church for it.

Luther's two catechisms were included among the confessions because "they contain everything that is widely dealt with in holy scripture and is necessary for a Christian to know for his salvation. Of Luther's Small Catechism, Dr. Jonas said, "it is only a small booklet that one can buy for 6 pennies, but 6000 worlds cannot pay for it. Mathesius said: "If Dr. Luther had done nothing else good in his life, except that he had brought both catechisms into houses, schools and to the preaching chair. . the whole world could never sufficiently thank and pay him for it."

The **Concordia Formula**, the last confession of our church, - what treasures of knowledge it contains! How God has so wonderfully ensured through it that the golden doctrine of the Augsburg Confession and the other confessions has been preserved for us and that the spirits who falsely claimed to be confessors of the Augsburg Confession and wanted to steal the treasure of the 'pure doctrine of the church' have been warded off!

Dr. Nic. Selnecker said in the funeral oration for Elector August: "We can be sure that as long as in these and other countries, churches and schools will be held above this confession and declaration, as written in the reported Christian Concordienbuch, so long will also correctness in God's word or in doctrine be and remain with us without fanaticism besides other blessings of God; But as soon as from the same correct confession will be departed in the least, that also God, who has shown us this great benefit still

last, will departed from us and will let all kinds of blasphemy and fanaticism break in among us."

(Conclusion follows.)

"Our works are never so good that they should not be condemnable sins, if God wanted to enter into judgment with us. (Luther, X, 1473.)

(Submitted.)

Preacher's choice.

According to God's Word and the confession of our Evangelical Lutheran Church, every local Christian congregation has the right to choose its own preachers. The Lord has given it, namely the church of true believers in Him, the keys of the kingdom of heaven in every place (Matth. 18, 15-20.) and anointed it to the royal priesthood (1 Petr. 2, 5. 9.). From this it follows that she alone can be the one through whose calling the holy office of preaching, which publicly administers the office of the keys and the priestly rights of the individual in the name of all, is transferred to certain persons who are capable of doing so. This is a doctrine so generally known, especially in our orthodox American church, that it should hardly be necessary to set it forth in detail here.

We Lutherans here in America recognize it as a blessing worthy of God that we may make full and complete use of this divine right of ours. In our old home country, Germany, the exercise of this right has been taken out of the hands of the congregations. There are only a few, especially in the state churches, who still know that they possess such a precious right. There, it is mostly the consistories or other church authorities that appoint their preachers to the congregations, and these, the congregations, put up with this tacitly and therefore often load themselves with irreligious or even completely unbelieving preachers without protest. We, on the other hand, we richly blessed local Lutherans, are neither patronized by the state in our church affairs, nor gagged by so-called spiritual overlords, but may freely and unhindered do what we have the right and duty to do according to God's Word. And praise God! Our congregations recognize how richly God has blessed them in this respect as well, and thank Him for it with heart, mouth and hands.

The more a congregation realizes how great and glorious God's blessing is that it may freely choose its own preachers, the more conscientiously it will exercise this sacred right. There is indeed something extremely important and great about the election and calling of a preacher. The pastor is the shepherd and teacher appointed to a congregation by God Himself, whose office and profession is to be an ambassador in Christ's place, a pastor, a spiritual advisor, a guide to Christ, a leader to heaven for each individual member of the congregation. The spiritual, eternal well-being of the whole congregation often depends on how a preacher is, first of all in his teaching, but then also in his life. If he is a faithful, righteous servant of Jesus Christ, a true steward of God's mysteries, a man pure in doctrine and godly in conduct, he will save himself and those who hear him (1 Tim. 4:16). But if he is the opposite of all these, he will cause the most terrible damage to his soul and is the devil's henchman. How necessary it is, therefore, for a congregation to act with holy caution, Christian wisdom, and strict conscientiousness in its choice of preachers! If it does not do this, if it acts carelessly, consciencelessly, according to carnal desires and without fear of God in the choice of its preacher, then it commits the following

Not only is it a grave sin, but it can then easily happen through God's righteous judgment that she receives a man as a preacher who either becomes a curse to her, or rather hinders than promotes the building of the Kingdom of God in her midst.

It is therefore obviously a very important subject about which the "Lutheran" wants to give some instruction in the following. To some of our dear readers, especially in younger congregations, such an instruction might not be unwelcome. What we communicate here is only the execution and application of what is indicated here and there in the writings published by our dear Synod as the right way to call preachers and has long since proven itself in the practice of many congregations. - —

It has already been said that according to God's Word it is the congregation that delegates the office of preaching to a certain person. The first question is what is meant by "congregation" here. Is it merely the assembly of the so-called voting members? As is well known, we call this a congregational meeting, address it with the name congregation. Is it the congregation alone that chooses and calls preachers? Not at all. The whole congregation has this right, i.e. actually and originally the invisible church of true believers hidden in every visible local congregation. It is the bridal congregation of the Lord, a priestly people, in whose hands lies all church authority, including the power and the right to elect preachers. This congregation includes not only adults, but young and old, male and female, as many as believe in Christ. It would therefore be fundamentally wrong to think that only a part of the congregation, such as the adult male members, are the sole electors and appointees, while all the others are merely idle, uninvolved spectators who must therefore easily put up with that part or committee of the congregation appointing any preacher for them. Rather, we hold from the outset as a principle that the election of preachers is also a right of the entire local congregation.

The exercise of this right, however, is a different matter. The Holy Scripture tells us clearly that this is not everyone's business. In order to be able to exercise its rights dutifully, a congregation needs public meetings "in which it deliberates, decides or also carries out those actions which are necessary for its self-government". But it is not God's will that the women and children should take part in such public deliberations and in the speaking, voting and deciding connected with them. "Let your wives keep silence among the congregation," commands the apostle 1 Cor. 14:34, 35, "for it shall not be lawful for them to speak, but to be subjects, as also saith the law. But if they wish to learn anything, let them ask their husbands at home. It is evil for women to speak among the congregation." But the apostle Peter expressly commands the young, i.e. the underage, still completely under parental control: "Be subject to the elders" (1 Pet. 5, p.).

But without a doubt they also prove that they do not rule in the community, but let themselves be ruled in humility. It is therefore obvious that the public exercise of the community's rights belongs most naturally to the adult, civilly mature male members of the community, that only they should have a seat and a voice in the public meetings necessary for the government of the community, in short, that the actual community government lies in their hands. Even in the actual execution of the election of preachers, they are therefore to be regarded as the representatives of the entire local congregation. That in this order the rights of the latter remain completely undiminished, we will see later.

What a high calling, then, a voting member of the church has to exercise when he comes together with his brethren to make the election of preachers! If ever, he acts in the name of Jesus Christ, the head of the church, because he is the one who gives preachers to Jerusalem. If ever, it acts as a representative of the children of God in the church, because they are actually the ones through whom the Lord gives the preaching ministry. How deeply and vividly should every member of the congregation who is able to vote be imbued with the high dignity and heavy responsibility that rests upon him, especially when he is to choose a preacher in the name of Christ and His congregation! Should we in general begin and complete all our work in the name of Jesus and according to the rules and guidelines of the divine word, how much more this holy work! In general, we should be strictly conscientious in everything we say and do, how much more so here, where we speak and act not only for our own persons, but as representatives of the whole congregation in matters that concern the eternal salvation of many immortal souls!

Surely, therefore, a member of the congregation who is entitled to vote should first of all become aware that he must not avoid the high calling in question without the most urgent need. The careless omission of the congregational meetings is always a sin, in this case without doubt to a special degree. Only if it is absolutely unavoidable may one miss the meetings set for the election of preachers. You must tell yourself that you are personally liable for everything that is discussed and decided there. Therefore, God demands of you that you do not shirk the duty that you have to perform both as a simple member of the congregation and as a representative of your family. And a congregation should insist with all seriousness that each of its members capable of voting actually fulfills this duty. As in general every election meeting, especially those for the appointment of a preacher, should therefore be announced publicly in time, if possible repeatedly, so that no one can easily excuse himself with ignorance. It should then not be tolerated that someone is allowed to give up his right to vote without further ado. If he cannot be present at all, he should be required to cast his vote in writing. If he fails to do so, he shall at the next opportunity justify or excuse himself before the whole congregation on account of his conduct, but if necessary he shall be punished fraternally on account of his neglect of duty. We consider such an order to be necessary because of the

The church considers the repression of the indolent flesh to be highly desirable, wholesome, and even necessary. This is not a tyranny of conscience, but a wholesome good discipline and order, which a congregation imposes on itself voluntarily. The many years of experience of old congregations prove that it is conducive and beneficial. In the St. Louis congregation, for example, it has been going on for years and bears good fruit; everyone submits to it with joy.

The members who are able to vote must also be clear about who is to intervene in the execution of the election, either acting or in an advisory capacity. We have in mind here only the case where a congregation wants to fill the vacant preaching office. While a congregation that wants to appoint a second preacher, or better expressed: an assistant preacher, may not do so without the consent and cooperation of the already existing pastor - if it were to do so nevertheless, the appointment would be invalid, null and void -, the matter is somewhat different in the case just mentioned. Here the choice of preacher is exclusively a matter for the congregation, and no one may interfere without being called. Nevertheless, it has always been the order of the church for the congregations to use the help and advice of proven orthodox preachers in filling their pastorate, and therefore to call them to their election meetings. What Dr. Walther says about this in his book "Kirche und Amt" (Church and Office), page 251, is very worthy of attention. There it says: "If no ministers already belong to the calling congregation, the call of the multitude is valid even without the participation of the former; but it requires 1. the love and unity which, according to Christ's will, should take place and be witnessed among all the members of His body, 2. the honor which the faithful owe to the faithful bearers of the office, and 3. The sacredness and importance of the matter itself: that even a single congregation should not act here solely according to its own insight, but should actually call in already existing church servants, if it can call in such, and make use of their counsel and instruction in this, leaving to them in particular the examination and public solemn installation of the person elected." This is, as I said, an old practice in the church, as we know from the apostolic church, e.g. Tit. 1, 5. and Apost. 14, 23. as far as the later church is concerned, from the Schmalkaldic Articles (Appendix on the Authority and Supremacy of the Pope, VII, Müller page 331). In our synod, too, it has therefore, thank God, always been kept this way, but the reminder should not be superfluous that the dear congregations should not lose sight of the observation of this laudable order or consider it unnecessary and unimportant. Not only should the leadership of the

election meetings be entrusted to a neighboring orthodox preacher (such as the "Vacant Preacher"), but above all, the advice of the synodal officials and other experienced members of the synod should be used. It is precisely for this reason that our congregations have united to form a faithful synod, so that they can be advised by it in all important matters, and the appointed representatives of the synod are precisely its officials: the presides and visitators. It is by no means acceptable that, as unfortunately happens from time to time, the congregations, precisely when filling their preaching

4

The parish priests are often left behind by the synodal officials and are reluctant to make use of their advice. The complaint has already been voiced among us that in the election of pastors, unappointed and inexperienced persons are often consulted more than the synod officials elected by the congregations themselves. This means acting against order and love, and the dear congregations often harm themselves in this way. The synodal president or visitator usually knows the circumstances of the congregations as well as the characteristics of the pastors in his district very well and is therefore certainly qualified to judge which personality is most suitable for the position in question, even if he may be mistaken here and there in his judgment. The congregations therefore undoubtedly do best if they not only have candidates proposed by officials of the synod or by the teaching staff of our seminaries, but also conscientiously examine and respect the proposals made.

It is also of the utmost importance for the voting members of the congregation to learn how to nominate candidates. Here it is a recognized principle that every voting member of the congregation has the right to propose candidates, as in all other matters. This is actually quite self-evident, for there is no doubt that anyone who has the right to vote may also nominate the person who, in his or her judgment, is particularly suitable for the office to be filled. However, it is just as self-evident that the proposed candidate must be eligible for election according to God's Word. The Holy Scriptures give very clear information about the qualities that should be required of a preacher of the gospel. We find the characteristics, i.e. the exact description of a gospel preacher mainly in the so-called Pastoral Epistles, namely in the letters of the Apostle Paul to Timothy and Titus. The Christian reader should look up the relevant passages 1 Tim. 3, 2-7. Tit. 1, 6-9. 2 Tim. 2, 15. 24-26. himself and memorize them. We can summarize everything there about the eligibility of a man for the holy office of preaching in these three parts: 1. he must be a proven pure teacher, 2. he must be godly in his walk, 3. he must be able to administer the office of preaching in general. If a congregation consciously accepts a false teacher as a candidate for its preaching ministry, it separates itself from the Lutheran, orthodox church; if it accepts as such a notoriously godless person, or one who is acknowledged to be unfit for the leadership of the sacred ministry in the case of personal piety, it thereby stamps itself as a ruthless or frivolous bunch. If, on the other hand, after careful examination, it is found that the three aforementioned elements cannot be denied to a person proposed as a candidate, then the congregation may not remove him from the list of candidates without further ado. Otherwise, it must also be discussed whether each of the proposed candidates is also suitable for the particular circumstances of the calling congregation. One may be quite qualified for the preaching ministry in general, orthodox and pious, and yet it may turn out that he is not the right man for the calling congregation; perhaps, for example, he is not suitable for the large field of work.

The congregation should be free to discuss all these and similar points freely and openly in the congregation. All these and similar points should be discussed freely and openly in the assembly.

It is not advisable that the decisive election be held in the same congregation in which the candidates were nominated, and for good reason. We have heard above that the election of preachers is actually a matter for the entire congregation. Although we assign the right to propose candidates and to vote only to the adult male members in accordance with good Christian order, we do not want to leave it exclusively to them to decide whether the proposed candidates are capable of being elected according to God's Word. Without doubt, members who are not able to vote can also demand that they be informed of the names of the men from whom the future shepherd is to be elected, and they must be given the opportunity to voice any reservations they may have about the election of one or the other, or even their protest, in the appropriate place and at the appropriate time. It is therefore advisable, before proceeding to the final election, to first present the candidates nominated by the congregation to the entire congregation, whether by giving the names of all those nominated or by having already selected from the list of candidates by an absolute majority of votes those who are to be admitted to the closer election. At the same time, one shall publicly announce when the final election is to take place. If there is no valid protest from the rest of the congregation by the "appointed" date, the whole congregation has declared that each of the candidates named is acceptable and welcome to it as a preacher and pastor, and it is thereby ruled out from the outset that after the election has taken place someone could still leave and say: "I don't want the pastor, he was elected against my will, I contest the election! What even some congregations in the German state churches have retained, the so-called *Votum negativum*, i.e. the right to refuse to accept a proposed preacher, if they can justify this refusal as a just one, we in our orthodox American church, in which the congregational rights are fully respected, shall also leave this as their right to the non-voting members of the congregation under all circumstances. We are therefore not at liberty to describe as exemplary the stated order, which has long rightly existed in St. Louis Congregational Church.

The actual election, finally, takes place quite easily and simply, if the indicated parts have been conscientiously observed. The focus of the entire election process lies, at our discretion, in the nomination of candidates. If this has taken place without justified protest, i.e. unanimously, then it is clear that the person finally elected has received the vote of the entire congregation, i.e. has been elected unanimously. One should not forget to call upon the Lord again and again, so that he himself may direct the hearts of

the people to the man whom he has chosen to be the shepherd and bishop of his dear congregation. Therefore, also carry out the actual election

with holy earnestness, that it may be for the glory of God and the salvation of the Church, and not in the manner of politicians, who in their elections usually pursue only their personal interests. The votes will be cast in writing, so that each one, uninfluenced by the others, can proceed according to his own best knowledge and conscience. In most cases, the election will be the result of the majority of votes, namely the absolute majority, i.e. whoever has received more votes than all the other candidates together is considered elected.

Even if it is impossible to prescribe a specific rule for the election of preachers down to the last detail, and even if what we have outlined may be modified in one way or another depending on time, place and circumstances, we are nevertheless convinced that careful observation of the principles stated here will be conducive and conducive to the conscientious and godly exercise of the right to elect congregations.

May God grant that our dear Lutheran Zion here in America may remain in unimpaired possession of the precious rights granted to it by God until the last day, and that it may not, through its own fault, forfeit and finally even lose them through unfaithfulness in the exercise thereof. For this purpose, may he give all of us, teachers and listeners, grace, wisdom, strength, willingness and accomplishment for the sake of Jesus Christ, our united head, bishop and shepherd!

E. W. K.

To the ecclesiastical chronicle.

I. America.

"Witness to the Truth." Pastor Sieker has resigned the editorship of this paper published by the New York Pastoral Conference, and the Conference has given the editorship to Pastor A. E. Frey.

General Council. A pastor of the Pennsylvania Synod, Pastor Strohdach, recently held a Sunday school convention at his church, at which sect preachers officiated and a Baptist preacher, among others, offered prayer. "When Pastor Strohdach," remarks the "Witness," "explains the fourth principal to his confirmands, can he now also seriously expose the shameful blasphemy of holy baptism as it is uttered by the Baptists on and on? No! His own confirmands would have to say, "If you yourself believed what you say, you would not have invited the Baptist minister into our church and had him pray publicly and consorted with him as a brother."

The General Synod. Among the textbooks of the American sects there will be few in which the biblical Lutheran doctrine of Holy Communion is correctly presented. This is certainly much to be deplored. Repeatedly the attention of the Americans has been called to this. Now comes a pastor of the General Synod, named Schwartz, and writes to a sectarian paper in New York that the American presentation of the Lutheran doctrine is correct after all and that few Lutherans (he probably means his General Synod) still believe the doctrine of the true presence of the body and blood of Christ in Holy Communion. Yet the man is so bold as to call this precious doctrine "a foolish conceit, a theological cricket, a remnant of Roman superstition"! What do you say, dear reader, to the fact that such men still call themselves Lutherans?

and that such a synod, in which such men are tolerated, still calls itself Lutheran?

General Synod. Members of this Lutheran Synod, including the editor of the *Lutheran Observer*, recently attended the 50th anniversary celebration of a Calvinist seminary, the Presbyterian in New York. They had been invited to attend and considered it a great honor and gladly accepted the invitation. Oh how these people are so anxious to be regarded as equals by sects.

On the **occasion of the** sixteenth annual meeting of the Presbyterian Women's Association for Mission, a Hindu woman who had converted to Christianity was also present in New York. When she was still a pagan, she had put so much effort into her paganism that she could recite the wisdom books of the Hindu religion, called Vedas in her language, completely by heart. How shameful such an example is for Christians, who often know so little about their Bible, the book that God Himself has written down for the poor world of sinners, and are even worried that their children have to learn too many sayings and might fall behind in this or that piece of worldly knowledge. It should also be noted that this woman gained the beginning of her knowledge of salvation in Christ through a Bible that a Christian missionary gave into her hands.

(Municipal Gazette.)

Blasphemy of a Temperance Preacher. At a recent meeting of temperance preachers held in New York, a certain Rev. Hamilton, among others, declared, "If Christ drank the intoxicating wine, he could ken be a member today of that branch of his church which I have the honor to represent."

The **Seventh-day Adventists**, who celebrate the Sabbath, are tremendously eager to spread their many 'ravings'. They have missions in all parts of the world. Their Christmas offerings for their missions last year amounted to about \$18,000 cash.

Labor Movement in the Roman Church. An Irish priest named McGlynn has been cited in Rome for agitating for the socialist party and advocating socialist principles before and during the election in New York. - While the Archbishop of Canada condemns the Order of Knights of Labor, the American archbishops and bishops seem so far to refuse to speak disapprovingly against the Order. Mr. Powderly, Grand Master of the Order of Knights of Labor, is a good Catholic. .

Judicial Decisions. From the "Christian Messenger" we learn the following: In Connecticut, Spiritualists claimed tax-exempt status as a "religious community" for a meeting locale where they held "church services" on Sunday with ghost haunting and table rapping, while during the week it was used for dancing and roller skating. The high court dismissed the claim. In New Hampshire, members of the "Salvation Army" had been arrested and fined for parading around on Sunday beating drums and blaring trumpets and disturbing Sabbath rest. They appealed to the state's highest court, citing a constitutional provision that gives all people "the natural and inalienable right" to "worship God according to the dictates of their own conscience and understanding." The court ruled that this gave them no right to disturb the peace of others by sounding drums and trumpets. In Tennessee, a blacksmith, belonging to a sect which regards Saturday as a holiday and abstains from all work on that day, had merrily struck the anvil on Sunday, thereby not only giving offense to his neighbors of other faiths, but also breaking the law of the state, which requires all those who do not thoroughly believe in God to do so.

prohibits necessary work on the first day of the week, Sunday. The state high court ruled that he had no right to do so, despite celebrating another day.

n. Abroad.

In the **churches of Lübeck**, private confession existed exclusively until a few years ago. Now some have introduced general confession. Despite this, two congregations still insist on private confession in a commendable manner.

A beautiful confession. Recently, Dr. Wakley, chief editor of the well-known medical journal "Lancette", died in England. Shortly before his death, he expressly ordered that any biography published about him should also contain a confession of his Christian faith. He did not want to be counted among the "scholars" who abdicated religion, but rather wanted the world to know that he had found comfort during his illness solely in faith in the Lord Jesus Christ and that he died in the firm hope of a glorious resurrection.

F. P. [Pieper]

Jesuits. As is well known, the Jesuit order is banned in the German Empire as being hostile to the state. But many Papist noble families in Germany are such warm friends of this bodyguard of the Antichrist that they send their children abroad, to Austria, France and Belgium, to have them educated in institutions run by Jesuits. There again the terrible power of the papacy is shown. But the pope rules in the consciences of the unfortunates who lie imprisoned in his realm. As long as they consider the pope to be the representative of Christ on earth, they remain friends and supporters of the pope and his scales, despite all decrees of the authorities. The state government was right to expel the Jesuits. For they are just as dangerous to the state as the socialists and anarchists. But it would now be up to the evangelical preachers to expose the abomination of Pabstism by the clear preaching of the Gospel and thus, as much as it is up to them, to rid the consciences of Pabstism. But, alas, in Germany the horror of Pabstry has been almost universally lost.

F. P. [Beeper]

In Hamburg, as the "Allgem. ev.-luth. Kirchenzeitung" writes, the civic committee rejected the senate's proposal: to leave a rather large site belonging to the state property for the purpose of building a house for the sick of the Grey Sisters of the Roman Catholic community to the board of the house for a small basic rent, otherwise free of charge. The main concern of the majority of the committee was that the actual purpose of the Grey Sisters was not to feed the sick, but rather to promote Roman Catholic propaganda in Hamburg. This view was based above all on an essay in the "Historisch-politische Blättern" of 1882, in which it is directly stated that Hamburg, as the old archbishop of Ansgar, was particularly suitable as the center of Roman Catholic propaganda, but that the given way to this goal was to lead the Protestants back to the Roman Catholic Church through the nurses, and that the Grey Sisters in Hamburg were particularly suitable for such purposes. Since the Grey Sisters in fact intend to establish their own chapel in the house to be built, the majority of the committee was of the opinion that the Grey Sisters want to play the role intended for them in the "Historisch-politische Blättern" and therefore recommended to the Bürgerschaft that the Senate motion be rejected. - Here in America, too, rejection of all state support for Roman institutions would be necessary.

Switzerland. The Capuchin friars declare in the Zug Official Gazette: "If in the future the Holy Mass is not attended more numerously, the Capuchin Fathers will no longer read this Holy Mass."

The house where King Philip II of Spain, the fierce enemy of the Protestants, once lived has been turned into a Protestant orphanage.

In **Germany**, especially in Saxony, suicide is increasing at an alarming rate. In the latter state, there were 36 suicides per 100,000 inhabitants in 1885! "In view of this serious fact," writes the Stuttg. Sonntagsblatt, "it must make a disgusting impression when one reads the following advertisement in a popular paper from Isny: Invitation. The local Suicide Society will celebrate the farewell of three members on Saturday, July 31, in the Lamm. All members, as well as those who still want to become members, are kindly invited. The Committee." Indeed, godlessness is celebrating ever greater triumphs.

Confiscation of spiritual goods.

At the time of the Reformation, there was a monastery at Hayn in Upper Hesse, not far from Waldeck, in which the monks led such a shameful, lewd life that it became infamous for the town and the country. Landgrave Philip of Hesse therefore had the monastery dissolved and turned into a hospital, in which 500 poor people were now received and fed every year. The monks, crying out about the theft of the church, appealed to Pope Clement V, and he persuaded the emperor to send commissioners to Hayn, who were to reinstate the abbot and his family in the monastery from which they had been expelled. When the negotiations were to begin, the administrator, Mr. Heinze von Lüdder, stood up and gave a speech to the commissioners full of strength and life, in it he told the course of events, described the stinking laziness and the vicious fornication to which the present monks had submitted until then, finally gave a wave to someone close to him and fell silent. The door is opened and a large crowd of cripples, blind, deaf, dumb and insane people enters. The administrator then asked whether these wretched people should be expelled again and those unfaithful people reintroduced. Everything was silent. The trial was decided. In spite of all the anger that appeared in the red faces of the monks with their abbot, the imperial commissioners nevertheless withdrew, shrugging their shoulders and leaving the matter

undone, not daring to claim that in this way a church robbery had been committed and that goods had been taken from the "clergy" and given to the "seculars."

Epicureanism and Enthusiasm.

I am still afraid of two sects: Epicurismo and Enthusiasmo; the two sects will still reign.

For the whole world goes along in the utmost highest certainty in the most most probable way, as if it wanted to live here eternally and as if there were no God nor any other life after this.

The others, who do not want to be regarded as not respecting God, will flutter after high things, despise the oral word of God and deal with their own thoughts and speculations, boasting of the spirit and pretending that the oral and outward word is nothing.

(Luther, 61, 72.)

Purgatory.

The Spanish Duke of Villa Medina once entered a church, where he was immediately presented with a plate with the request to lay out something for the redemption of the poor souls from purgatory. The duke asked how much it must be to redeem a soul. When he was told that he could give as he pleased, he put up two doubloons and then asked if the soul was really free. One answers: Indeed. Thereupon the duke quickly takes his doubloons from the plate again and speaks: "The money has now done its service and saved the poor soul from the danger of getting into purgatory again; but since my money is in danger of not getting back into my purse, I must take hold of it in time.

Death News.

On the 28th of December last, the Rev. H. Wunderlich of Tolleston, Jnd.

Once again God has taken away one of His servants at the still early age of 41. It is our dear teacher at the secondary school, Mr. Wagester, who after much temporal tribulation and three months of sickness, gently and, as we confidently hope, blessedly fell asleep in his Savior on December 3, 1886.

Born at Niederhonne in Kurheffen on February 5, 1845, he came to Canada at the age of 12, entered our teacher's seminary in Addison at the age of 22, and after completing his studies was appointed to the second class of our parish school. Here he worked faithfully and diligently for 15 years, according to the measure of his gifts and strength, until his end, which often became very sour for him in view of his physical infirmity. - He was married twice and in this twofold married state God gave him seven children. Two of them from his first marriage preceded and followed their mother into eternity, so that he left five of them, aged between 10 months and 10 years, with his second wife.

When his last illness increased more and more, we prayed in church for his recovery. God, according to His wisdom, heard this prayer of ours in such a way that soon after He gave him eternal recovery.

On the second Sunday of Advent, the disembodied body was buried in the ground on our parish graveyard with a large number of people in attendance, including Pastors Trautmann, senior and junior, during which the undersigned preached on Ps. 126, 5-6.

Adrian, Mich. I. Fackler.

Inaugurations.

By order of the Honorable Mr. Praeses Blitz, the Rev. C. H. Demetrio was installed on December 12, 1886, at the Cross Parish in La Fayette and Saline Counties, Mo. in front of the undersigned, assisted by ? I. H. Hamm instituted. A. B. Lpler.
Address: Rev. 6. 8. veinerio,

On the 3rd Sunday of Advent, Rev. Jul. Deckman at his congregation in Cedar Rapids by the undersigned with the assistance of Mr. ? I. Aron. Loueorkia, I-a, 60., Uo.
P h. Stud t.

By order of the Hoebw. Herr Präses Wunder, Pastor L. E. Knief was solemnly inducted into his new office with the congregation in Havana, Ill, by the undersigned on the 3rd Sunday of Advent, December 12, 1886.

Gottlieb Traub, seo.

Address: Rsv. 8. L. Lwiek, Havana, IU.

On the 20th Sunday after Trin. Mr. ? C. Ponitz, on behalf of the Illinois Presidency, was introduced by the undersigned at his new branch in Humboldt Township, Coles Co, Ill. W. Lewerenz.

Church consecration.

On the 3rd Sunday of Advent, the new church (44X70) of the Lutheran congregation in Utica, N. U., was consecrated. Dreieinigkeits congregation in Utica, N. U., was dedicated to the service of the Triune God. Preaching were the ?? C. A. Wiegand, I. P. Beyer, I. Mühlhäuser (English) and I. H. Sieker. The Gebet was spoken by C. A. Germann.

Misstrorrsfest.

On the 2nd Sunday of Advent, Dec. 5, 1886, the St. John's Lutheran congregation at Orange, Cal. celebrated its first mission feast, ?.. G. Runkel and undersigned preached. The Collecte after deduction of expenses was -42.50.

I. Kogler.

Conference - Display.

The Wittenberg Conference will meet, s. G. w., on the first Tuesday in February, at the church of Mr. ? Schilling at Stevens Point, Wis. H. I. Fuhrmann.

(Delayed.)

Solicitation.

Series V of our shares has been hit by the lottery this time and is due for payment. All holders of this series are requested to contact the undersigned regarding payment.
H. Frincke.

626 8.13. 8dr, lüncoln, nebraska.

Revenue to the Illinois District's coffers:

For the synodal treasury: From ? Mary's' congregation in Danville -11.70. Harvest Festival Collecte from ? Dear's Gem. in Wine Hill 11.40. ? Meyers' congregation in Lincoln 7.00. Synodal contribution from Teacher Rosen in Addison 2.00. ? Hansen's congregation in Worden 14.25. Coll. on Thanksgiving Day by ? Krause's Gem. in Sadorus 7.08. (Summa -53.43.)
To the new building in Addison: By Kassirer Röscher in Fort Wayne 0.00.
For internal mission: ? Wehrs' Gem. in Oak Glen 5.88. Part of Coll. on Thanksgiving Day of ? Brueggemann's Gem. in Willow Creek 5.00. Durck ? Succop in Chicago by H. Hedder 10.00. A. Schmale 5.00. By ? Sieving in Uork Centre by H. Kuhlmann 1.00. ? Meyers Gem. in Lincoln 50.00. By ? Hansen in Worden by "an unnamed person" 1.00. (p. -77.88.)
For Jewish mission: Through ? Succop in Chicago by H. Hedder 5.00 and through ? Miracles there by N. N. 1.50. (p. -6.50.)
For Negro mission: ? Meyers Gem. in Lincoln 10.00. By Lekrer Wüllrich in Addison from Herm. Lührs 2.00. Through ? Miracles in Chicago by N. N. 1.50 and from the women's missionary box in fr. Gem. 4.50. (S. -18.00.)
For the Pilgrch in New York: Part of the Coll. on Thanksgiving Day from ? Brueggemann's parish in Willow Creek 3.00. Subsequently from ? Lewerenz parish in Elsingham 40. ? Meyer's gem. in Lincoln 10.00. By ? Dietz from his Gem. in Seester and Lansing 9.00. (p. -22.40.)
For the Waschkassc in Springfield: By ? Hansen in Worden by "an unnamed" 50.
For poor students in St. Louis: By ? Schmidt in Freeport, Hochzeitscoll. at G. P. Löwenzahmer, 7.30.
For the wash lane in Springfield: harvest festival coll. of ? Bohlen's Gem. in Summit 3.61. ? Lewerenz's Gem. in Elsingham 7.73. By ? Mueller in Lake View by Mrs. Wolf 1.00. By ? Büngr in New Bremen by Habenicht Sr. for C. F. G. Koch 1.00. ? Strickers Gem. in Proviso for Emil Richter 13.00. From Chicago: by ? Succop, Hochzeits-Coll. at H. Schäfer, for G. Hartmann 8.08; durck ? Miracle for Joh. Rien by Mrs. C. Otto 10.00, L. Hacker 1.00. (p. -45.42.)
For poor college students in Fort Wayne: By ? Succop in Chicago from the Women's Association for C. Abel 15.00. By ? Engelbrecht there from the Young People's Association for F. Eickstadt 1.50. By ? Hansen in Worden for A. Merz from the Gem. 7.90 and sent to Casen's wedding, 4.20.
From Chicago: durck ? Miracles for A. Leutheuser from the women 10.00 the virgins in sr. Gem. 5.00; durck ? Wagner for Fr. Eickstadt of the Women's Society 22.00 and for A. Grambauer of the Young Friars' Society 25.00. (p. -94.10.)
For the wash lane in Addison: L. Fiene Sr. in Addison 4.00.
For poor students in Addison: N. N. in Chester for Job. Voigt 4.00. By Kassirer Eifelfeldt in Milwaukee for W. Hirsch 18.25. From Cbicago: durck ? Miracles for Karl Haase by F. Fink 5.00, by the women in sr. Gem. 10.00, from the virgins 5.00; durck ? Succop for G. Nuoffer, Hochzeits- i. Coll. at H. Schäfer, 8.08, for Tb. Grosunnann vom Jungfr.- Verein 15.00; durck ? Engelbrecht for Tb. Großmann from the Jungfr.-Verein 15.00; durck ? Wagner

for E. Rischow from the Women's Association 21.00, for H. Konow from the Young Women's Association 9.00, from the Young Men's Association 10.00, from C. Marose 1.00, A. Beduhn 1.00.

By k. Wagoner at Clintonville, Wis. for G. Brewer 5.00. (S. -127.38.)

For debt redemption and building fund in Milwaukee: reform. coll. by I?. Boblen's Gem. in Snmmit 7.27. From Chicago: by I?. Wunder by L. Ehrhardt 5.00, N. N. 25.00, L. Nitschkowskv 5.00, H. Eggert .50, E. Weißner 1.00; by I?. Bartling by E. H. Fischer, Peter Brens and C. Kemnitz sen. 10.00 each, Aug. Röwert, Aug. Banmann, Joh. Böske, Fr. Seemann, Gust. Babendererde, Christ. Grawe, Fr. Borndöft, Jak. Kröck, G. Laitsch, Chr. Zuber, Th. Sodemann, Joh. Bobn- hoff, B. Edwards, H. Washausen 5.00 each, Franz Fromm 4.00, Franz Milbahn, Joach. Schuknecht, Job. Volkmann, Aug. Stridde, Herm. Wöltjen, Karl Gerth, Gust. Müller, Karl Lewe- rentz 3.00 each, Gottf. Kleiner, Wöltjen, Frl. Aug. Wojadn, Karl Bollmann, W. Giese, Karl Morawske, Matk. Smarje, Aug. Schreiber, Ferd. Bekdke, Joh. Bornhöft, Christ. Bors, Katy. Mamerow, Job. Lemboke, Fr. Schulz, Karl Hank, Jobanne Baade, Hrinr. Rosin, Karl Runge, Job. Fründt, Bro. Bors sen., Karl Lenz, Bro. Grawe, Joh. Tagel, Bro. Malohn, Bro. Heitmann, Ferd. Remle, Joh. Becker, Lud. Wöltjen, Aug. Rethamel, W. Nagel, Herm. Samuel, Dr. C. Bernhard, Heinr. Lewerentz, Aug. Heiden, Gotth. Budach, Ernst Jüngling each 2.00, Fr. Schwarz, Karl Klasen, Joach. Hink 1.50 each, Joh. Kasch, Ernst Will, Miss Sophie Fischer, Karl Schulz, Christ. Zars, Joach. Willet, Karl Wolter, Joh. Schmidt, Karl Schuknecht, Wittwe Kar. Ludwig, widow W. Schulz, Joh. Franz, Alb. Mecklenburg, Karl Bruder, Herm. Bruder, Heinr. Bruder, W. Wargowski, Karl Wegner, Heinr. Kusch, Karl Milz, Herm. Milz, Alb. Katschke, Ferd. Zakl- mann, Ferd. Schulz, Job. Mietzner, Ludw. Lips, Frau Winter, G. Battnig, Frau Battnig, Konr. Weiß, Ferd. Koblenz, Christine Nigg, Joh. Fehlkaber, Aug. Schalk, Fr. Towanz, Jak. Kosch- mieder, Wittwe Schumacher, Christ. Freundt, Mich. Morawske, Karl Kolpin, Karl Butt, Th. Schmidt, Mrs. Julie Hoffman", Mrs. N. N., Heinr. Hamel, Aug. Buske, Ludw. Leinberg, Joh. Wolf, Fritz Bors jun, Ernst Tommerering, Joh. Bruder, Fritz Juhnker, Aug. Frahm, Fr. Kappkengst, Aug. Kunze, Joh. Tepper, Frl. Marie Fründt, Joh. Kasten, W. Repkow, G. Griesbach, Joh. Willert, Fritz Willert, Alb. Nottke, Christ. Busse, Joh. Johansen, Ludw. Metz, Joh. Kamps, Karl Kalderaro jun. Nowacka, Gottl. Russow, Th. Reinhardt, Fr. Tapenthien, Alb. Fromm, Joach. Stamer, Gottl. Fehniger, Herm. Fehniger, Miss Anna Fehniger, Wittwe N. N., Fr. Heidorn, Karl Lewerentz jun., Joh. Lewerentz, Mrs. Marie Masberg, Karl Rokrbeck, Joh. Jacobs, Mrs. Johanne Bandemer, Karl Lippmann, Herm. Bohnhoff, W. Wolter, Adam Totzel, Aug. Fromm, Gust. Schmelzer, Karl Becker 1.00 each, W. Schulz, Mrs. Anna Röbl, Jul. Domröse, Heinr. Weiß, Emil Reinhardt, Gust. Lips, Phil. Eickhoff, Karl Krack, Ludw. Bonin, Frl. Bertha Kutzbach, Heinr. Ritzki, Karl Kalderaro sen., Frau Elise Potzel, Karl Schröder, Karl Dehne, P. Jürgen Krohn, Heinr. Zorn, And. Bekm, Fr. Wegner each .50, Aug. Bentler .85, W. Mecklenburg, Ludw. Müller, Gottf. Röschke, Fritz Öestreich, Joh. Reich each .25, k. Rabe's Gem. at Yorkville 15.52. I?. Hilds Gem. at Bethlehem 30.00. I?. Brueggemann's triune congreg. at Willow Creek, 1st Sdg. 20.00. I?. Lewerenz' Gem. in Effingham 8.43. By k. Schmidt in Crystal Lake by Karl Mollien 1.00, C. B. Schmidt 1.00, Joach. Schröder .50, N. N. 1.00. I?. Mueller's Gem. in Schaumburg 28.00. ?. Großes Gem. in Hartem, 5th plat., 7.50. ?. Brauer's parish in Niles, 1 st row, 20.00. I?. Strieter's parish in Proviso, 17.00. By k. Burfeind in Richton: Coll. of parishes, 6.25, G. Schulze, 1.00, F. Bode, 3.00. By I. H. Dierking from I?. Schröders Gem. in Kankakee 85.00. ?. Hansen's Gem. in Worden 20.50. (p. -617.07.)

For poor college students in Milwaukee: Through I?. Miracles in Chicago for A. Ullrich from the women in sr. Gem. 10.00, from the Virgins 5.00. Through I?. Wagner there for H. Preckel of the Women's Association 11.00. (p. -26.00.)

For salary in Milwaukee: I?. Rabe's comm. at Yorkville 15.00. By I?. Miracle in Chicago by F. Fink 5.00. F. Bückman Sr. in Ehester 5.00. Coll. on 1st Sunday of Advent by I?. Büngers Gem. in New Bremen 6.10. (S. -31.10.)

For sick pastors and teachers: By ?. Succop in Chicago by H. Hedder 5.00. By I?. Hansen in Worden by Mrs. N. N. 1.00. F. Bückman, Sr. in Ehester 5.00. (S. -11.00.)

For Wittwe Sallen ann: By k. Brewer in Niles from W. Kolb 5.00. k. Hansen in Worden 1.00, by "an unnamed person" 1.00, by another unnamed person .50. (S. -7.50.)

For the widow's fund: ?. Love at Wine Hill 4.00 and Coll. at W. Eiter's wedding there 3.80. k. Rabe's comm. at Yorkville 18.20. By k. Merbitz in Beardstown from N. N. 3.00. By k. Bartling in Chicago from H. Brüdigam 1.00. By ?. Hild in Bethlehem by Mrs. Christ. Hubnholz 1.00. k. Weyel in Willow Creek 2.00. From Chicago: by I?. Succops Gem. 39.25; by I?. Hölter of Gem. 16.07, W. Kallen- back 1.00 and by N. N. .50 (found in bell bag); by ?. Engelbrecht's Gem. 15.00; from k. Uffenbeck's Gem. 9.35. I?. Loßner's Gem. in Lake Zurich 12.00. By k. Frederking from Mrs. Marie Rächer at Dwight 2.50. By I?. Winter in Hampton by N. N. 5.00. teacher Gotsch in Staunton 2.00. coll. by ?. Bergen's Gem. in Prairie Town 11.00. (p. -146.67.)

For the Deaf and Dumb Institution in Norris: By k. Müller in Lake View by F. Wolff 5.00. By I?. Succop in Chicago by H. Hedder 5.00. By ?. Hölter there by Marie Keller 1.00. (p. -11.00.)

For the Lutheran Hospital in St. Louis: By k. Hild in Bethlehem by Karl Richert 1.00.

For studirendr orphans from Addison: Through ?. Miracles in Chicago by F. Fink 5.00. By I?. Frederking, Coll. of Gem. at Dwight, 4.25. (p. -9.25.)

For the comm. in Ro (best, N. A.: By ?. Brueggemann in Willow Creek by Wittwe C. Mihm 1.00.

For the community in Utica, N. A.: By ?. Succop in Cbicago by H. Hedder 5.00.

For I?. Hübeners Gem. in Hannover: Abendm.-Coll. by ?. Schmidt's Gem. in Crystal Lake 3.50. By Brewer in Niles by W. Kolb 1.00. (p. -4.50.)

For the congregation in Honey Grove, Texas: By ?. Miracles in Cbicago from sr. Gem. 35.20 and from L. L. in St. Louis 1.00. (S. -36.20.)

Addison, Ill, 17th Der. 1886. H. Bartling, Kasfirer.

Income to the Michigan "District"s coffers:

For the synodal treasury: By k. Hahn from the estate of Beck'scken Eheleute -10.00. By Wittwe Weidner 10.00. Congregation in Frankentrost 17.00. By k. Schliepsiek from H. Rühls 1.00. Congregation in Bay City 13.36. Congregation in Montague 5.00. (Summa -56.36.)

For the new building in St. Louis: Through k. Hahn from the estate of the Beck spouses 5.00.

For sick pastors and teachers : By k. Hahn from the bequest of Beck's spouses 5.00. Gem. in Sturgis 1.00. Gem. in Sherman 1.25. Gem. in Montague 3.30. (S. -10.55.)

To the budget: 1) In St. Louis: Gem. in Frankenlust 7.50; by ? Hahn von Wittwe Weidner 5.00. 2) In Springfield: comm. in Frankenlust 7.50; by k. Hahn von Wittwe Weidner 5.00. 3) In Fort Wayne: comm. in Frankenlust 7.50; by k. Hahn von Wittwe Weidner 5.00. 4) In Addison: comm. in Frankenlust 7.50; by k. Hahn von Wittwe Weidner 5.00. 5) In Milwaukee: by k. Hahn von Wittwe Weidner 4.00. (p. -54.00.)

For poor students and school children: In Addison: Gem. to Sandy Creek 6.00. From the estate of Beck's spouses 4.00, for St. Louis 4.00, Springfield 5.00, Fort Wayne 4.00, Milwaukee 3.00. (S. -26.00.)

For poor pupils from Michigan: By l*. Hahn from the estate of Beck's spouses 4.00. Wittwe Weidner 5.00. Gem. in Frankenlust 17.63, Through k. Sievers sen. at Reisser's wedding ges. 8.00. Gem. in Amelith 9.42. FrauenVerrin in Montague 1.76. Gem. in Waldenburg 11.65. (S. -57.46.)

For inner mission: Gem. in Monroe 18.44. By ? C. Franke by Mrs. K. 2.00. Mrs. G. Schmidt 1.00. Gem. in Burr Oak 3.36. Gem. in Centreville 1.11. Gem. in Turk Lake 1.00. By ? Partenfeller of N. N. 1.00. comm. in Hemlock 2.25. by l*. Hahn of Wittwe Weidner 5.00. Gem. in Amelith 3.50. By l? W. Schumacher 6.25. (p. -44.91.)

For the widow's fund: By r. Hahn from the estate of Beck's spouses 3.00. Wittwe Weidner 5.00. Gem. to Sandy Creek 4.50. Gem. in Sebewaing 18.34. ? Harsch 3.00. (p. -33.84.)

For the deaf and dumb: By ? C. Franke, on G. Cron's silver wedding s., 5.65. Gem. in Frankenlust 28.00. On the wedding at l. L. Weiß in Frankenmuth s. 6.50. By ? Sievers Sr. by A. Arnold 1.00. By n/a. Ch. Bauer from Fiedler 2.00. By l? Hahn by Wittwe Weidner 5.00. comm. in Lenox 6.50. comm. in Benona 1.92. comm. in Richville 5.00. comm. in Hadley 4.00. (p.-65.57.)

For Negro mission: Teacher Harbeck's student 2.43. By ? A. Ch. Bauer from Bag .54. By ? Hahn by Wittwe Weidner 5.00. Gem. in Clay Bank 1.60. Gem. in Amelith 5.81. (p. -15.38.)

For the mission to the Jews: Gem. in Frankenlust 10.00.

For emigr. Mission: By l? Hahn of Wittwe Weidner 2.00 for New Nork and 1.00 for Baltimore.

For the pilgrims' house: By k. Cämmerer from K. Froh & family 2.20. Gem. in Tawas City 8.13. By k. Hahn von Wittwe Weidner 20.00. Gem. in Nickville 5.00. (S. -35.33.)

For the orphanage near St. Louis : By ? Hahn from the estate of the Beck spouses 3.00.

For the hospital in St. Louis: Gem. to Sandy Creek 78.

For the orphanage in Addison: Gem. in Frankenlust 28.00. Darch ? Sievers Sr. by A. Arnold 1.00. (p. -29.00.)

For orphanage at Wittenberg: congreg. at Hemlock 4.25. Mrs. k. Hantel, thank offering, 2.00. Gem. in Rickville 3.25. By ? Schliepsiek, given at M. Heier's wedding, 3.86. (S. -13.36.)

For the orphanage near Boston: By ? Rooster from Wittwe Weidner 5.00. Young Fr. Society in Big Rapids 10.25. (p. -15.25.)

For the gem. in Royal Oak: gem. in Frankenmuth 19.25. gem. in miller 10.71. (p. -29.96.)

For the congregation in Lau sing: congregation in Frankenlust 12.00. By Kassirer Bartling 5.00. (S. -17.00.)

For the community in Columbus and Utica: By ? Cock of Wittwe Weidner 5.00. each (p. -10.00.)

For certain students: comm. to Sandy Creek for WissMiüer in Fort Wayne 1.66. Zions comm. in Detroit for W. Maurer in Addison 15.00.

For the wash fund in Springfield: By ? Hahn by Wittwe Weidner 3.00. By k. Torney by W. Schilling .50.

For the German Free Church: Gem. in Frankenlust 12.00.

For k. Hübener's church building in Hanover: By?. Sievers sen. from Mrs. A. B. Helmreich 2.00, at the child's baptism at l. G. Helmreich 2.30. G. M. Appold 2.70. At Fr. Staudacher's wedding 3.50. ? Torney 1.00. Torney 1.00. By the same of W. Schilling 1.00. (S. -12.50.) Total -580.43.

Detroit, Dec. 20, 1886. Chr. Schmalzriedt, Cassirer.

Revenue into the Minnesota and Dakota Districts coffers:

For the synod treasury: From l?. Hitzemann -2.00.

On seminary construction in Addison: k. Köhler's congregation in Mountville 14.80.

For the Progymnasium in Milwaukee: By ? Maurer from Father Bolland 1.00, F. Brinkmann 2.00, F. Mertens and C. Holst 1.00 each, F. Bösch .50, F. Burfeind .25. by ? F. Pfotenbauer from Mr. F. Wildung in Odessa 5.00, from sr. Jmm.-Gem. 6.42. l? Friedrichs Gem. in Waconia 25.75. (p. -42.92.)

For the household in Milwaukee: ? Rolfs Gem. in St. Paul 9.00. ? Horst's parish in Courtland 25.80. Through k. F. Pfotenbauer from Mr. F. Wildung in Odessa 5.00. (p. -39.80.)

For the Pilgrim House in New York: k. Langes Gem. to Hay Creek 6.14.

For negro mission: k. Langes Gem. to Hay Creek 5.04.

Hitzemanns.Dreäetnigkeits-Gem. 3.77. k. Clöters Gem. in

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Town Woodbury 5.67. By ? G. A. Bernthal by a member of sr. Gem. 2.00. (p. -16.48.)

For Jewish mission: ? Hitzemanns Jmm.-Gem. 3.51.

For widows and orphans: ? v. Brandt 1.00, from sr. Gem. in Sauk Rapids 3.02. I". Hitzemann 2.00. ? F. Pfothenhauer 4.00. ? Friedrich 5.00. By ? G. A. Bernthal from a member of sr. Gem. 5.00, deszl. 2.00. Thanksgiving offering by Mrs. M. in St. Paul 5.00. (S. -27.02.)

For the Waisemhaus near Wittenberg, Wis: By ? Grabarkewitz, ges. at the wedding at Albert Mathews 7.00. ? Hitzemann 1.00. ? Clöter's gem. in Town Woodbury 5.27. ? Köhler's Gem. in Mountville 2.85. By ? G. A. Bernthal from a member of his congregation. Gem. 7.00, likewise 4.00, desgl. 1.00. (S. -28.12.)

For poor students: By ? Mäurer of Mrs. Eppen 3.00. ? J.J. Bernthal's Gem. at Lewiston 8.00. (S.-11.00.)

For ? Hübener's Gem. in Hannover: ? A. Pfothenhauer 1.50. ? F. Pfothenhauer 1.00. ? I. I. Bernthal's Gem. at Lewiston 5.00. (p. -7.50.)

For poor and sick pastors and teachers: ? A. Pfothenhauer 1.00.

For ? Fkey's church in Stillwater, Minn: Kassirer H. Bartling 5.00.

For Wittwe Däschlein: By ? I. F. Rubel from sr. Gem. in Town Delafield 7.50.

For inner mission: ? Hertwigs Gem. in Leaf Moun- tain 3.30, in Leaf Valley 2.00. By Praeses Sievers of ? Engels congregation in Town Freiberg 5.45. By ? Grabarkewitz by Mrs. Kresjevski 1.00. ? Maurer's congregation in Belvidere 4.00. ? Hitzemann's Joh. comm. 1.77. ? Frick's community at Arlington 8.31. ? W. Braunwarth and family 5.00. By same, ges. in North Branch 4.89, in Wyoming 2.48, in Pine City 2.70, in Barnum 2.35, in Rush City 2.27, by Mrs. Bramles in Pine City 2.00. ? F. Pfothenhauer's Jmm. comm. 6.58. ? I. I. Bernthal's comm. at Lewiston 10.00. ? Horst's comm. at Courtland 20.00. ? Clöter's comm. at Town Woodbury 5.21. (p. -89.31.)

St. Paul, 20 Dec. 1886. T. H. Menk, Cassirer.

Entered the Coffee of the Nebraska District:-

For inner? Mission: By ? W. Rudolph from his congregation in Kalamazoo -7.25, in Emerick 3.35, in Humphrey 5.20. Through ? A. Ude of his sr. Gem. in Alexandria 8.00, in Prairie Star 4.05. By ? I. Hilgendorf in Arlington, communion coll. sr. Gem. 5.00. By ? E. I. Frese in Omaha by M. Klenk 5.00. By ? G. Grüber in Utica from sr. Gem. .80. By ? W. G. Bullinger by sr. Gem. in Clear Mater 11.50, au Cash Creek 12.50. By Mr. A. Schulz of the Gem. at Middle Creek, Harvest Festival-Collecte, 9.42, from the missionary box 6.45. By ? E. Holm of the Scotia congregation 10.00. (P. -88.52.)

For the synodal treasury: By ? H. Fischer in Columbus from sr. Christus-Gem. 4.47.

For preachers and teachers widows and orphans: By ? S. Meeske, bell-bag coll, 6.50. By ? K. T. Grüber in Orton, harvest festival coll. sr. Comm., 8.00. By ? A. Leuthäuser in Cedar Bluffs, Harvest Festival coll. sr. Gem., 4.00, by N. N. 2.00. By ? G. Grüber in Utica and sr. Gem. 5.50. By ? W. I. Gans in Uork, harvest festival coll. sr. Gem., 8.17. By ? E. Holm in Scotia by R. N. 3.00. (p. -37.17.)

For poor students in St. Louis: By ? Tr. Häßler in Hoag, Harvest Festival Coll. sr. Gem., 12.50. By ? I. G. Lang in Arborville, wedding coll. of H. Mohrkens, 1.50. (p. -14.00.)

For poor students in Springfield: by ? R. H. Biedermann von sr. Gem. in Friedensau 5.90. By ? Burmeister, harvest festival coll. sr. Jmm.-Gem., 7.30. (p. -13.20.)

For the orphanage in Addison: by ? H. Bremer in Pierce, Harvest Festival Coll. sr. Comm., 12.92.

For the orphanage in St. Louis: By ? H. : Oetting in Oakland by A. R. and A. 1.50. By ? I. Kipple, sent on H. Jensen's silb. Wedding, 6.15. (p. -7.65.)

For the orphanage in Wittenberg, Wis: By ? I. G. Lang in Arborville from the Women's Coffee .55.

For the Pilgrim House in New Uork: By ? H. Oetting in Oakland by W. W. and I. R. 2.00 each, L. S., G. I., H. V. and I. N. each .50. By ? A. Hvfius in Fontanelle by sr. Gem. 8.00. (S. -14.00.)

FürdieTaubstummen inNorris: Durch?. Fr. König in Seward von O. E. B. 1.00.

For the Free Church in Saxony: By ? E. F. H. Mießler in Columbus 2.00. Total -195.48.

Lincoln, Dec. 20, 1886, I. C. Bahls, Cassirer.

Entered the coffee of the "Southern" District.

(Since last receipt dated February 10, 1886.)

Synodal treasury: By ? I. Trinklein, from his congregation in Houston, Texas, -8.35. By ? G. W. Behnken, from his congregation. Gem. collectirt am 2. Christtage, 3.40. By ? L. Wabl of sr. Gem. in Mobile, Ala., 13.25. By ? H. D. Kilian, Serbin, Tex., from sr. Congregation on the 5th day of Epiphany, 25.40. By ? G. Buchschachcr, Warda, Tex., s. on August Schumann's wedding, 3.30. By ? A. Wilder, Klein, Tex., Christmas coll. sr. Gem., 21.10. By ? G. Birkmann, Fedor, Tex. by sr. Gem. that. 14.60, sent to E. Dube's wedding 2.35. By ? G. W. Behnken, Cypress, Tex. from N. N. in sr. Gem. 3.00. By ? C. L. Gsyer, Serbin, Tex. from sr. Gem. 8.05. By Mr. H. C. Lind in New Orleans from St. John's Parish in N. O. 11.00. By Mr. I. Broders in N. O. 1.00. By ? P. Klindworth, Wm. Penn, 4kex., Coll. sr. Gem. 5.45. By ? E. H. Wischmeyer, Rose Hill, Tex., Easter Coll. sr. Gem., 17.50. By Joh. Gem. in N. O. 9.90. By ? M. Leimer, Swiss Alp, Tex. by Bro. Kaase, 5.00. (Summa -152.65.)

Widows and orphans: By ? M. Leimer, Swiss Alp, Tex. sent on Fr. Kaase's wedding 5.35, on Joh. Kicsling's wedding 7.50, on ? M. Leimer's child baptism 4.00. By ? G. W. Behnken, Cypress, Tex. by Mrs. N. N. in sr. Gem. 5.00. By ? P. Klindworth, Wm. Penn, Tex. coll. sr. Gem. 4.25, by himself 2.00. By ? G. Buchschacher, Warda, Tex. in sr. comm.

at the wedding of Mr. ? H. T. Kilian 12.50. By ? I. Kaspar, Giddings, Tex., ges. on H. Schkade's child baptism there, 3.25. Coll. sr. Gem. 3.75. By ? Arth. E. Michel, Pensacola, Fla. for widow Emma Sierks: from Mr. I. F. Pfeiffer 5.00, Mr. F. Klein 1.00, Mrs. I. Klein .50, W. Klein .25, E. Klein .15, N. Klein .10, Mr. H. Müller.50, by Mr. I. M. Pfeiffer coll. 5.00, by Mrs. M. Pekersou 1.25, N. R. .28. by ? S. Süß, Schuleuburg, Tex. by the Salems comm. that. 2.50. By ? M. Leimer, Swiss Alp, Tex., Coll. sr. Gem. 9.00. By Mr. H. C. Lind of the Job. comm. in N. O. 11.10. By ? I. Trinklein of sr. Cong. in Houston, Tex. 12.45. By I. B. Graupner, vicarius, coll. of Sa- lems congreg. in Gretna, La. on anniversary of Wittenberg Con- eordie, 5.00. By ? G. W. Beknken, Cypress, Tex. part of the Pentecost coll. of sr. Comm. 5.00. By ? A. Wilder, Klein, Tex., Pentecostal Coll. sr. 19.60. By ? G. Birkmann, Fedor, Tex., s. on ? Birkmann's wedding 10.00. By ? E. H. Wischmeyer, Rose Hill, Tex., Pentecostal coll. sr. Gem. 10.10. From "B." in N. O. 1.00. By ? M. Leimer, Swiss Alp, Tex. by Mrs. Schmidt .50, Mrs. Chr. Knippa .50. by ? L. Wahl from sr. Gem. in Mobile, Ala., 8.25. By ? H. T. Kilian, Serbin, Tex. coll. sr. Gem. on the 10th S. a. Tr., at the introduction of Mr. Werner, teacher, 22.00. By ? I. Kaspar, Giddings, Tex. sr. at S. Meissner's baptism of children, 2.00. (p. -180.60.)

To the new building in Addison: By ? H. T. Kilian of sr. Gem. in Serbin, Tex. 25.00. By ? G. W. Behnken, Cypress, Tex. by members of his congregation (last payment) 6.00. (S. -31.00.)

Deaf and Dumb Institution in Norris, Mich.: By Teacher Keyl in N. O. from his pupils from Zion Congregation, 4.00. By ? G. Birkmann, Fedor, Tex. sent to Nerettig's child baptism, 2.00. By ? I. Kaspar, Giddings, Tex. sent to I. Noak's wedding, 2.90. (p. -8.90.)

Orphanage near St. Louis: By ? C. L. Geyer, Serb, Tex., s. at wedding at Mr. Ernst Biar's, 5.75.

Pilgrim House in New York City: by Mr. Martin Stoll in St. Paul's Parish, N. O. 1.00. by Jacob Foltmer, MeComb City, Mist. 1.00, by H. L. Frantz in N. O. 1.00, Wittwe Waldow in N. O. .50, teacher I. F. Thomson .50. by ? I. Kaspar, Giddings, Tex. coll. sr. Comm. 10.00. By ? A. Wilder, Klein, Tex. by I. Theiß, Sr. there 1.00, G. Schorr, Klein, Tex. 1.00, I. Broders in N. O. 1.00. By ? G. W. Bebnken, Cypress, Tex. from "N. N." there 5.00. By R. Amstein, Vicarius, Tue Grove, Tex. from the comm. there 4.00. By Mr. H. C. Lind from Joh. comm. in N. O. 11.10. Coll. of Zions comm. in N. O. 20.00. By ? M. Leimer, Swiss Alp, Tex. of Pentecost coll. sr. Comm. 9.00. By ? G. Birkmann, Fedor, Tex. sr. on Herm. Röntsch's child baptism, 2.50. By ? A. Wilder, Klein, Tex. from the collection bag of sr. M. Leimer, Swiss Alp, Tex. from Mrs. Schwede in Weimar, Tex. 1.00. Mrs. Maria Rablwer, 1.00. By ? E. H. Wischmeyer, Rose Hill, Tex. of. Conferenzcoll. sr. Gem. das., 14.00. By ? C. L. Geyer of sr. Gem. in Serbin, Tex., 16.30. By ? I. Kaspar from sr. Gem. at Giddings, Tex., 11.50. - (p. -127.40.)

Inner Mission in the South: Through ? H. T. Kilian, Serb, Tex. s., on infant baptism at M. Krause, 1.50, at the following wedding services: Kaspar

2.35, A. Diesner 1.50, Joh. Waltke 1.25. By ? C. L. Gever from sr. Gem. in Serbin, Tex. 36.00. By ? H. T. Kilian, sent at the joint service of St. Peter's and St. Paul's congregations during the synod in Serbin, 24.60. (Funds sent to ? Theo. Kokn, Dalläs, Tex. received from July 1 to Dec. 31, 1885, according to s. Report of Feb. 1, 1886:) Ans Arlington, Tex. 2.00, from Dall-as, Tex. 91.00, from Dennison, Tex. .60, from Honey Grove, Tex. 32.50, from Piano, Tex. 9.65, from Pottsboro, Tex. 15.95, from Paris, Tex. 1.30, Mrs. Engelson at Dallas, Tex. 2.00, Mrs. Zumbun at Dallas, Tex. 1.00, Mrs. Meyer at Dallas, Tex. 1.25, from Mrs. Engärt at Dallas, Tex. 1.00. By Mr. H. C. Lind at N. O. from Job. comm. at N. O. 15.00. By ? C. L. Gever, Serbian, Tex. sent to A. Mörbe's child baptism, 2.95. By ? A. Wilder, Klein, Tex. by Theresa Tisza, .50. by ? G. W. Behnken, Cvvress, Tex., Coll. sr. Filialgem., 5.00. By ? E. H. Wischmeyer, Coll. at Pottsboro, Tex., 4.85, Coll. at Honev Grove, Tex., 7.00, Coll.

, in Cboctaw, Tex. at, .75, Coll. in Piano, Tex. at, 2.70, Coll. in Arlington, Tex. at, 3.00, Coll. in Dallas, Tex. at, 12.00. From N. N. in St. John's Parish, 2.00. Found in St. Paul's Parish bell bag, thank offering from N. N. on 68th birthday, 2.50. By ? 8th election, Mobile, Ala. from Marv Smith there, 1.00. From M. Stoll in St. Pauls-Gem. 1.00, Job. Meier das. .25, by E. F. W. Meier, cashier, St. Louis, Mo. from the Allg. Inner Mission coffee, 200.00. by ? F. Wunderlich, con- firmation coll. sr. Gem. at Bryan, Brazos Co, Tex, 5.55. By ? M. Leimer, Swiss Alp, Tex. by Bro. Kaase 10.00. By ? H. T. Kilian, Serb, Tex. s. at the following infant baptisms: by E. Zock 1.00, by A. Noack .75, by G. Schmidt 1.10. by I. Teinert 1.10, by I. Mrosko 1.60; s. at the wedding by A. Zoch 4.50. Coll. at the gemeinsck. Gemm. mission festival in N. O. 40.90. By ? I. Trinklein, mission festival coll. of the congregation at Houston, Tex. 35.75. By ? G. W. Behnken, Missionfest Coll. of Gemm. at Cypress, Big Cypress, and Spr. Creek, 88.00. By ? C. L. Geyer, Misfionsfest coll. of the two gemm. of the ?? C. L. Geyer and H. T. Kilian, 65.00. By E. F. W. Meier, Allg. Kassirer, St. Louis, from the Allg. Inner Mission Fund 642.54. By ? A. Wilder, Klein, Tex. from Tberesa Theis that. .50. By Mr. H. L. Frantz, Treasurer of the Missionary Society at New Orleans, 75.00. By the congreg. at Gretna, La. to defray the traveling expenses of Stud. Light from Springfield, Ill, 10.00. (Summa -1469.24.)

Progymnasium in New Orleans: Ges. auf der Hochzeit des Hrn. G. Marting u. Fräul. L. Pohlmann 12.40. By ? G. W. Behnken, Cypress, Tex. by N. N. in sr. Gem. 2.00. By Mr. H. C. Lind in N. O. from Joh.-Gem. that. 17.00. Jac. Foltmer, McComb City, Miss. 2.50. By ? P. Klindworth, Wm. Penn, Tex. of N. N. in sr. Gem. 2.50. By the Maidens' Association of Zion's Comm. in N. O. 4.00. By k. Bakke of the Preachers' Conference in N. O. 20.00. By B. Pohlmann from the Zion congregation in N. O. 20.25. From the Joh. congregation in N. Oi 14.15. By ? C. 8. Geyer, Serbin, Tex^,

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ges. on E. Symms Kindtaufe, 1.55. By ? M. Leimer, Swiss Alp, Tex. by K. Knippa .50, W. Placke sr. 1.00, G. Placke.50, Mrs. Schmidt 1.25, K. Ritter 1.50, A. Knippa 1.00, A. Kiesling .75, Joh. Kiesling 1.00, Mrs. Chr. Knippa 1.25, Friedr. Kaase 10.00, A. Kiesling .25, ? M. Leimer 2.00. Colt, of Zion's congreg. in N. O. on Sept. 5, 1886 13.20. By I'. E. H. Wischmeyer, Rose Hill, Tex. conference coll. sr. Gem. that., 14.00. By ? I. Trinklein of sr. Gem. in Houston, Tex. that, 7.50. By ? G. W. Bebnkn of sr. Gem. in Cypress, Tex., 2.50. By Mr. Teacher Leubner, Serbin, Tex. sent at the baptism of children at Mr. I. Becker, 3.00. By Hen. Teacher I. Broders, orphan father of the Bethlehem Orphanage in N. O., 1.00. Mission Festival Coll. of the Gemm. of the ?? C. L. Geyer and H. T. Kilian, Serb, Tex, 39.20. By I'. A. Wilder, Klein, Tex. communion coll. of sr. Gem., 11.60. (Summa H209.35.) Negro mission in N. Ä.: By ? Sweet of Mrs. N. N.

in High Hill, Tex., 1.00. By I*. L. Wahl in Mobile, Ala. of mission seignth sold, 2.50, to contribution .25. By ? G. Buchschachcr, Warda, Tex. sent to N. Pietsck's baptism of a child, 1.25. By Mr. H. C. Lind, treasurer of the mission commission in N. O., from Mr. C. Schmalz that. 3.00. By ? M. Leimer, Swiss Alp, Tex. from F. Kaase 5.00. By ? T. Steinke from 6. A. Steinke in Buffalo, N. A., 2.00. Coll. at the gem. mission feast in N. O. 40.85. Mission feast coll. of the two gem. of ?? C. L. Geyer and H. T. Kilian, Serbin, Tex. 13.40. By ? I. Kaspar of sr. Gem. at Giddings, Tex., 11.50. (p. H80.75.)

Em iar an part-mi ssi o n: By? I. Kaspar, Giddings, Tex. ges. on I. Kieschnick's wedding, 4.10, on A. Symank's infant baptism, 1.00. (p. K5.10.)

Evangelical Lutheran Free Church in Germany: By ? P. Klindworth, Wm. Penn, Tex., 1.00.

Gem. in Stillwater, Minn: By?. P. Klindworth, Coll. sr. Gem. in Wm. Penn, Tex. at 3.25.

Poor students from the South. By ? G. Buchschacher, Warda, Tex. sent to A. Lehmann's infant baptism at Winchester, Tex. 1.40. By ? G. Birkmann, Fedvr, Tex. sent to Mr. Klemm's wedding, 3.05. By ? T. Steinke from Joh.-Gem. in N. O. 10.00. By ? G. Birkmann, Fcdor, Tex. sent to C. Michail's infant baptism, 2.00, on Aug. Weiser's infant baptism 1.25. By ? P. Klindworth, Wm. Penn, Tex. sent by N. N. in sr. Gem. 2.50. From Joh.-Gem. in N. O. by ? T. Steinke 13.05, 10.00, 7.00 and 7.00. (S. H57.25.)

Poor students in Springfield: By ? M. Leimer, Swiss Alp, Tex. by Fr. Niemcyer the. 1.00, by G. Schwede the. 2.00. (p. K3.00.)

Stud. Chr. Am bach er in Springfield: by teacher E. Leubner, Serb, Tex. s., ges. at infant baptism at E. Michael, 1.30, at wedding at I. Miertschin 9.45. (S. K10.75.)

Gem. in Utica, N. A.: By ? L. Election of sr. Gem. in Mobile, Ala., 5.00.

Students Für st er und Zoch inFortWayne: By ? G. Buchschacher, Warda, Tex. sent to E. Hilscher's wedding, 10.55.

Stud. Zoch in Fort Wayne: By ? G. Buchschacher, Warda, Tex. s. at M. Zoch's infant baptism, 2.00, at M. Jürks' infant baptism, 1.50. By ? G. Birkmann, Fedor, Tex. s., on H. Mürbe's infant baptism, 2.10. (p. K5.60.)

Stud. E. Wilder in Springfield: by ? A. Wilder, Klein, Tex. east croll. sr. Gem., 17.68, coll. at Mr. Th. Krugs wedding 9.70. (S. H27.38.)

Orphanage in N. O.: By ? G. W. Behnken, Coll. under the Christmas tree sr. Gem. 10.00. By ? G. Buchschacher, Warda, Tex., from A. Förster that. .50. By ? A. Wilder, Klein, Tex. by A. Theiß that. .50, Karl Klein .50, Adam Kleir .50, Joh. Klein .50. by ? G. W. Behnken, Cypress, Tex. by N. N. in sr. Gem. 5.00. By ? P. Nösenr received from Columbus, Tex. from Mrs. Schwede there .80, Mrs. Obenhauae .50. by ? C. L. Geyer, Serb, Tex. sent to A. Handricke infant baptism, 2.00. By ? I. Süss, Schulcnburg, Tex. s., .75 By ? A. Wilder, Klein, Tex. by A. Tisza that. .50. durä ? C. L. Geyer, Serbin, Tex., Coll. on the baptism of children at A Urban, 2.50. (S. H24.55.) Totalsumma K2419.07.

c. 28, 188ch' G. W. F rye, Cassirer. 38 8t. ^uckrerv 8tr.

Revenue to the Western District's coffers:

For the S y n odal Fund: By ? Schwankovsky's parish in Baden K4.50. By Mr. Geißler of ? Stemmermann's parish in Humboldt 3.20. By Mr. M. C. Barthel from ? Jungcks in Palmer 2.49. By Mr. Schuricht of ? Hanscrs Gem. in St. Louis 6.00. By ? A. W. Frese in Lyon from W. Brune 1.00. By Mr. Hörmann from ? Jan- zows Gem. in St. Louis 17.35. (p. K34.54.)

For the college maintenance: By Mr. Weinhold of ? Zschoches Gem. in Frohna 35.70.

For the high school in Concordia: By Mr. G. Weinrich from ? Matuscbkas Gem. in New Mile 9.00. By ? Wangerin in St. Louis from Mrs. Kaiser 5.00. By Mr. Weinhold from ? Zschoches Gem. in Frobnä 25.00. (S. H39.00.)

For debt redemption: Through Mr. G. Weinrich of Matuschka's congregation in New Melle 20.25. ? A. W. Frese's congregation in Port Hudson 8.55. By teacher Hafemeister from the congregation of St. Cross at Concordia 8.30. (p. K37.10.)

For inner mission in the West: ? Gricbel's congregation in California 6.20. By Mr. Vecht of the congregation in Pilot Knob 1.70. By ? Brandt iu Lowell from sr. Gem. 9.30, from the Gem. in Sodalia 5.25. By ? Kogler, part of the missionary group in Orange, 22.50. By Mr. M. C. Barthel from Mr. H. Guenther in Dallas, Tex. 4.00. By ? Cousin from the God's Box of the Gem. in Atchisvn .36. (p. H49.31.)

For Negro Mission: By ? Kogler, part of mission fcstcoll. in Orange, 10.00. By Mr. M. C. Barthel from Mr. Swcnson in Willow, Cal., .50. (p. K10.50.)

. For Jewish mission: By ? Kogler, part of theMissionsfestcoll. in Orange, 5.00.

For the orphanage near St. Louis: ? Nützet in West Ely 10.00. By Kassirer Spilman 4.00. By Mr. Geißler from ? Stemmermanns Gem. in Humboldt 1.90. By ? Wangerin in St. Louis by Mrs. Kaiser 5.00. By ? A.

W. Frese in Lyon, coll. on L. Breckenkamp's child baptism, 9.00. By teacher Gotsch in Staunten from ibm and s. School children 3.00, by Heinr. Lotz .50. by ? Cousin in Atchison by Mrs. Thadon 1.00, Mrs. Hoffman" .50, Miss. A. Möller 1.00, Miss. L. Klüpper .50, Anna Mangelsdorf .50, from the school children's piggy bank 3.21. (p. K40.11.)

For the widow's fund: By ? Brandt in Lowell from the valuable women's association in sr. Gem. 15.00. ? Nützet in West Ely 4.00. By ? A. W. Frese in Lyon, thank offering from F. W., 1.00. By ? Cousin in Atchison by Mrs. Thadon 1.00. (S. S21.00.)

For the deaf and dumb: ? Heyne's Gem. in Lake Creek 4.00.

For poor students in St. Louis: Christmas gift from Mr. H. Schäperkötter in ? Siecks Gem. in St. Louis 100.00.

For the church building of the parish ? Hübeners in Hanover: By ? Günther in Mora by sr. Gem. 3.45, by Dictr. Harms 2.00. By ? Kogler, part of the mission fcstcoll. in Orange, 5.00. ? Heyne's church in Lake Creek 5.00. By Mr. Weinhold, from ? Zschoche's church in Frohna 17.21. (p. H32.66.)

For the Saxon Free Church: By Mr. Weinhold from?. Zschoches Gem. in Frohna 15.12.

For Kansas City comm.: By KassirerMenk 1.50.

For the comm. in Wells ville, Mon: By Kassirer Spilman 22.00.

For the comm. in Stillwater, Minn: ? Hoyer's Gem. in Spring Valley 1.60.

For the congregation in Nochester, N. U.: By Mr. Schuricht from?. Hanscr's congregation in St. Louis 23.35.

For the congregation in Alexandria, Va: ? Hoyer's Gem. in Spring Valley 1.65.

For the Luther Memorial: ByKassirerSpilman 1.00.

For the Pilgrim House in New Kork: By Mr. Vecht of the congregation in Pilot Knob 12.25. ? Grimm's Gem. in Washington 20.00. By ? Brandt, coll. in sr. Gem. in Lowell, 11.50. ? Senna's church in Alma, 20.00. By Mr. Schuricht of ? Hanscrs Gem. in St. Louis nacktr. 1.20. ? A. W. Frese's church in Port Hudson 22.00. ? Vettcrs Gem. in Atchison 20.50. (p. K107.45.)

For the Bible Society: By KassirerSpilman 1.00.

In the number of December 1, H5.00 for the hospital of Mrs. Körner are receipted for the second time.

St. Louis, Dec. 22, 1886. H. H. Meyer, Cassirer.

For the college hauShalt in Fort Wayne

received since November 15, 1886: From ? St. Hassold's parish in Huntington, Jnd: From Diedr. Sündermann 2 s. potatoes; Gvttl. Walter 1 S. do. and 1 S. beans; Joh. Hauenstein 1 S. cart, 1 S. grain, 4 Bush. Oats, 4 bush. Wheat; Mrs. W. Hauenstein 8 lbs. fresh butter; Heinr. Starke > 2 galt. Skunalz; Friedr. Schröder 2 S. Kart, and 4 Bush. Wheat; Jak. Röggers 2 S. Kart, and 7 cabbage heads; Gottlieb Pöbler 2 S. Kart, and 4 Bush. Wheat; Henry Sündermann 2 bush. Wheat, and 1 S. of turnips; John Brandt 1 S. of cart, 1 S. of turnips, 1 Gall. Lard; N. N. I p. cart; Chr. Schöppc 7 gall. Apple butter, 2 bush. Wheat and 2 bush. Oats.

From ? M. Michaels Gem.: From Friedr. Meyer 1 p. grain, 1 p. cart; Heinr. Bode 1 p. wheat, 1 p. grain; Karl Menger-son 1 p. grain; Friedr. Bubr 1 p. cart; Aug. Jürgens 1 p. oats; Heinr. Jürgens 1 p. do.; Aug. Dreßler 1 p. wheat, 1 p. cart.; Ernst Busche 2 p. oats; Aug. Bollmann 2 p. grain, Heinr. Vöglein 2 p. grain; Friedr. Gerte 7 p. grain; Ed. Fark 50 cts.; Jak. Göglein jr. 1 ham; H. Gerte 3 p. grain; Wittwe Kern 1 p. cart, and cabbage; Jak. Göglein sr. 1 p. cart, and 1 gall. Apfclbutter; Joh. Meyer 3 p. grain; Joh. Remus 1 p. grain; W. Prange 2 p. grain; Diedr. Lampe 1 p. wheat; j Heinr. Meyer 1 p. grain, 1 p. oats; Gottl. Schäfer 1 p. ! Rye; Friedr. Buhr jr. 1 p. wheat; Konr. Nömke 1 bush. ' rye; Joh. Nahmann 1 p. grain; H. Hauschild Bush. Grain; W. Schäfer 1 p. grain; Heinr. Nieter 1 p. wheat, 1 p." Grain; Diedr. Bischofs 2 p. grain; Chr. Stolz 2 p. grain; Job. Brück 1 p. wheat; W. M. 1 p. grain; Christ. Köster 2 p. wheat, 2 p. oats, 2 p. grain; Joh. Meyer jr. 1 p. grain; Heinr. Nahrwold 1 p. wheat for Chr. Bode and 1 p. grain for the household; Jak. von der Au 1 p. wheat, 1 p. oats; Joh. Göglein 3 p. grain; Jak. Baral 1 p. grain; G. Göglein 1 p. j oats; H. Jung 2 p. wheat, 1 p. oats, 1 p. grain; Wittwe M. Bartels 1 p. wheat; Konr. Dannenfelser 1 p. wheat, 1 p. grain; Ant. Kohlmeier 1 p. wheat, 1 p. oats, 1 p. grain; Jak. Auer 1 p. wheat, 1 p. oats, 1 p. grain; Friedr. Skboppmann Bush. Turnips; Pet. Lahmeier 2 p. grain; Friedr. Volmer 1 quart beef.

Ans ? I. Lifts Gem.: From Andr. Werling 1 p. wheat, 3 bush. Grain; Joh. Werling 1 S. Wheat, 1S. Oats, 3 Bush. Grain; Mart. Fackler 1 p. wheat, 2 bush. grain.

From the community members living in the countryside" from?. C. Groß' Gem.: From Heinr. Göbring 1 p. wheat, 2 gall. Apfclbutter; Herm. Göbring 1 p. wheat, 1 gall. Apple butter; Diedr. Wiebk 1 p. wheat. H. Vvlland öd Co. (in town 1 bbl. flour.

Many thanks to the kind donors I

On 20 December 1886.

Schu st.

For the church building in Utira, N. N.,

received: From? I. P. Beyer, Brooklyn, N. U., H27.00; from whose parish the. of 6. Rappold 1.00, Pet. Kruse 5.00, Karl Bonnewitz 3.00, Mrs. Löhr 1.00, Jak. Hopser 3.00, Cord. Michaelis 1.00, Conr. Zäh .50, John Byißwanger 2.00, Friedrich Bcilstcin 1.00, John M. Friedrich 2.00, C. Weyrauch .50, Jak. Geist 1.00, Joh. Ncip 2.00, Joh. Hartmann 1.00, Frau Schlich- ting 1.00, Wittwe Wehrmann 1.00, Wittwe Sondermann 1.00, Pet. Leib 1.00, A. Gnant .50, Joh. Klinck 3.00, Joh. Faber 2.00, Lehrer Ocxle 2.00, Wilh. Sarges 1.00, Friedr. Specht 1.00, Friedr. Fries 5.00, Friedr. Stich 5.00, Heinr. Meyer 1.00, Heinr. Bischofs 5.00, Vr. Bischofs 5.00, Gg. Suttmeier 1.00, Hermann Suttmeher 1.00, Mich. Kempf 1.00, Wittwe Hillmann 1.00, Heinr. Varney 2.00, Bernh. Gcorgii .50, Wilh. Stähler .50,

Karl Böhm 5.00, W. Dick 10.00, Pet. Meyer 2.00, Karl Rötting 1.00, Ferd. Heidenreich 2.00, Joh. Walther 2.00, Heinr. Clasen 2.00, C. Crämer 1.00, Ed. Sibberns 5.00, Cord. Meyer 5.00, Heinr. Dick 10.00, Hrn. Otten 5.00, Wittwe McDonald 1.00, Gg. Frank 10.00, Pet. Wintgen 5.00, W. M. Willens 3.00, Mrs. Crämer 1.00, Mrs. Holzberger .25.

From k. W. Busses Gem., New York City: From N. N. 25.00 (donated shares); Mrs. Kammer 1.00, I. Kießling 1.00, W. Keitham 1.00, Mrs. Heinig 1.00, B. Karsch 5.00, F. Karsch 5.00, Jak. Tiebken 2.00, Heinr. Ginger 1.00, Jos. Fausnevl.OO, Conr. Dihlefeld 3.00, Andr. Busch 5.00, I. Bahrenberg 5.00, Thom. Ginger 2.00, Heinr. Stöber 5.00, Henry Meyer 5.00, Th. Klinker 2.00, Henry Otten 2.00, Ludw. Becker 5.00, Mrs. Sperb 1.00, John Meyer 2.00, Karl Neumann 1.00, W. Schmidt 1.00, Heinr. Dreyer 5.00, Jak. Freund 3.00, Frau Gauch 1.00, Heinr. Borg- stede 5.00, Joh. H. Barklage 5.00, Fr. W. Maude 2.00, Cord. Engelken 5.00, Meta Doderhoff .50, Mrs. Hellenschmidt 2.00, Mrs. Bell 2.01.

By H. Vehslage, New York, through? . Sieker, 10.00 (donated shares); 1? . R. P. Budach, Luverne, Iowa, 5.00 (donated shares); 1? . I. P. Fackler, Canton, Mo., .25; Aug. Knoblauch, Vleecker, N.U., 1.00; by I". Nicer in PortRichmond, N.A., by Conr. Hesse 2.00, Joh. Hoffman"! 1.00.

FromKörners Gem., Brooklyn, N. U-, by Jul. Behn 10.00, Hugo Hanser jr. 5.00, Karl Eisen 2.00, Friedr. Berg 1.00, Cbrist. Halzbäuser 3.00, Herm. Rathjen 5.00, Joh. Mäkler 5.00, Dan. Hutzelmann 5.00, I. H. Haaß 1.00, W. Brandt 10.00, Franz Eckhardt 5.00, Joh. Eisen 3.00, Theo. Klingelhöfer 1.00, Mrs. Elise Jentz 5.00, Heinr. Krieger 2.00, Dietr. Tragmann 3.00, Karl Neidhardt 2.00, Jbb. Reeck 3.00, Joh. Kriete 2.00.

From Ohio City, N. N-, by Joh. H. Fischer 5.00, Heinr. Fischer 5.00, Phil. Brandstädter .50, Chr. Fickert .50, Joh. Max 1.00, Paul Harn .50, Mrs. Herpig 2.00, Joh. Degenkolb 1.00, Adam Fischer .30, Joh. Fetsch 3.00, Mrs. Fetfch 1.00. By ? . Frincke in Baltimore, Md. by N. N. 1.00. I". W. Schwartz, Ruth P. O., Mich. 2.00. r. Dan. Graf, Blue Point, Ill, 1.00. ? . I. M. Buehler, San Francisco, Cal., 5.00. by k. Frey, Brooklyn, N. U., by Casp. Schneider, 1.00; Mrs. Reinert, 10.00. In donated stock: by O. Hesse, New Uork, 5.00; l>. Sieker, New Hork, 30.00, I". Brunn, New Uork, 5.00, L. Lange Jr. of St. Louis, Mo.

From my brother-in-law Jak. Theobald in Peru, Jnd., 25.00, from his daughter Cath. Fensler, 5.00, from N. N. that. 1.00.

To the kind donors, as well as to all dear Christians who supported our cause by purchasing shares (or donating them), we express our heartfelt thanks, with the wish of divine blessing.

On December 18, 1886.

C. A. Germann.

For poor students received with heartfelt thanks: by Mr. M. C. Barthel from Ferd. Lütke, Winchester, Wis., H1.75; by Mr. Hebler 5.00 (for Stnd. K.); by the same from Mr. A. E. Brüning 1 copy of Kurtz' Kirchengeschichte (for Stud. K.), from Mr. M. Dietz several articles of clothing.

F. Beeper.

Received from my parish K59.00 with heartfelt thanks for fellow believers stricken by great drought near New Salem, Dak. Adolph Pfotenhauer.

New printed matter.

Sixth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio and other States. 1886.

This synodal report contains a diligently prepared paper on the important doctrine of the two estates of Christ. The sentences read: "1. There are two states of Christ: the humiliation and the exaltation. 2. Christ, the Most High, by His humiliation became the least on earth, and in His exaltation He rose again to the highest height of majesty. 3. By his humiliation Christ renounced not the possession, nor the mere revelation of the full use of the divine majesty before men, but the full and unceasing use of the divine majesty itself; and by his exaltation Christ also overcame not the possession, nor the mere revelation of the full use of the divine majesty, but the full and unceasing use of the divine majesty itself. 4. Christ, the person, the God-man, humbled himself, and the same Christ, the person, was also exalted, - but both, exalted and humbled, Christ is only according to the one, human nature. 5. the main purpose of both states is the procurement of our salvation, which Christ acquired for us in his humiliation and appropriates for us in his exaltation. 6. so true, so wonderful are the sentences which apply to Christ the abased and the exalted." The price of the 86-page report is 20 cts.

Changed address:

6th ^ust, 1500 Salisburg 8tr., 8t. l^ouis, Llo.

The "Lutheran" is published twice a month for the annual sub, scriptionsprets of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay W cents porter's fee extra.

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Those" letters, however, which contain notices for the paper (articles, advertisements, receipts, adrenvcr changes rr.), find under the address: "lmtdivrner", OanvorlIII" 8ominarx, to be sent to the editorial office.

Lvtreck ut tlie kost OKos from 8t. Lovls, No., LS svoouck-elktss iilktttsr.

Foreword.

(Conclusion.)

Among the great riches of the Lutheran Church is also the incomparable treasure that we have in the writings of Luther, this highly pardoned man, who, equipped with God's gifts, purified the Church from the abominations of the Pabst and led it back to apostolic purity. How clearly and distinctly he sets forth the doctrine in his writings, how powerfully he combats the ungodly Pabstry and all the mobs that fight against God's Word, how seriously he punishes all ungodly beings of the world, how sweetly he incites to zeal in good works, and finally how sweetly he comforts the poor consciences! The Lutheran theologian Tim. Kirchner rightly called the writings in which he compiled the most important doctrinal points from Luther's works *thesauri*, i.e., treasures. The "Lutheran" has repeatedly praised Luther's writings. Only a few of them may be recalled here.

Nicolaus Amsdorf said: "I know well how gloriously this seems to be spoken and how many are annoyed by this praise of Luther; but however others may judge from this firm assertion, I hold that since the apostles no one has been, nor will be in the future, gifted with such great wisdom, faith, constancy, as we have seen in the venerable man Dr. M. Luther, not without great admiration of the gifts of God."

Dr. Hieronymus Weller: "To me, all ecclesiastical writings, no matter how learned, are suspect if they do not make an effort to follow in Luther's footsteps. For I am sure that no one will ever stand forth who will surpass him in happy teaching ability, in skill in interpreting the holy Scriptures, and in spirit."

Dr. Joachim Mörlin: "I recognize this as a great blessing of God, that He has bestowed this upon me according to His infinite and incomprehensible goodness, that I not only admire and value this gift of His (against which all the treasures of this earth are dung) with great veneration, but also love and cherish it most dearly." - "Luthe

rus is a miracle man, whom God has given to the world for valet and good night out of rich grace before the last day. Would to God we were so blessed that we could understand what Lutherus was."

Dr. Alberus: "In one book of Dr. Martini one finds more art and good doctrine than in all the books written and existing after the apostles' time."

The pious Elector John Frederick, who could not be moved to deny Luther's teachings even in the slightest points, neither by the robbery of his country, nor by the death sentence already passed on him, nor by long imprisonment, used to say that Dr. Martini Lutheri's books were hearty and rich in spirit. Martini Lutheri's books were hearty, went through marrow and bone, and had a rich spirit; for if he read a sheet of other theologians' writings and held only one leaf of Lutheri against it, he would find more juice and strength, and also more consolation in it, than in whole sheets of other scribes.

Among the riches of our church we also include the numerous wonderful writings that the faithful assistants and co-workers of Luther and later Lutheran theologians have written. These are partly books written especially for theologians, mostly in Latin, in which they explain the Holy Scriptures clearly, present the doctrines of faith clearly and refute the false doctrines thoroughly, describe the history of the church correctly and instruct the church servants faithfully to carry out their office correctly, - partly books written for all Christians in general, edification writings, prayer books, sermon books, catechism explanations.

Our church also possesses a great treasure in its hymns. The papacy excluded congregational singing and the mother tongue from the service. The German Lutheran church song has helped to overthrow the Pabstthum. The Jesuits say that the Lutheran songs have killed more souls (i.e. turned them away from the pope and brought them to Christ) than writings and sermons. Eternity will make it clear what unspeakable blessings the Lutheran hymns have bestowed in other ways as well. Because of their richness in With its rich, incomparable songs, the likes of which no church can boast, our church is rightly called the "singing church."

Finally, we only refer to the beautiful services of the Lutheran church, in which the congregation not only hears the word preached - purely and loudly - but also unites in communal praise and glory to God, - to its parish schools, in which the youth is instructed in the most necessary science, in the knowledge of God and his word, and is pointed to the treasure of pure doctrine, to their ecclesiastical catechism examinations, which serve to establish and retain the confirmed youth in the knowledge of the truth. We will come back to one and the other later.

Here we cannot complain enough that not everyone enjoys this wealth, that not everyone who bears the Lutheran name has a share in it. Oh, so many who call themselves Lutherans drag themselves with dross, which the Lutheran church has thrown out, with synergism, chiliasm, priestly rule, etc. Many who bear the Lutheran name do not even know the riches of the Lutheran church, they strive to appear equal to the poor sects, Reformed, Methodists, Unrighteous; they throw away the pure gold of Lutheran doctrine and rejoice in the tinsel of the enthusiasts. Others want to hold on to the riches of the Lutheran church, but they remain in fellowship with those who are not serious about doctrine, who mock at pure doctrine and court the sects.

Oh how God has so highly graced our synod and the synods standing on the same ground of faith with it, that we have the dear Word of God pure and unadulterated! We say with Luther: "Therefore we should boast neither of our wisdom, nor of our strength, nor of our riches, but of the fact that we have the precious pearl, the dear Word, and thereby know God, our dear Father, and Jesus Christ, whom he has sent. This is our treasure and inheritance, which is sure and certain.

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is eternal, and better than all the world's goods. Let him then who has this, let others gather money, live in the hustle and bustle, be proud and ride high; but he, if he is already despised and poor in the eyes of the world, do not let this be disputed, but thank God for his unspeakable gift, and ask that he may remain so. It is not a matter of how rich and glorious we are here on earth; if we keep this treasure, we are exceedingly rich and honored enough. St. Paul was a worthless, miserable man on earth, who was severely afflicted by the devil and the world, but before God he was a noble, worthy man. He was also so poor that he had to support himself with his own hands, and yet, with such great poverty, he was richer than the emperor of Rome, and yet had no other wealth than the knowledge of Christ. Against the same, he says in Phil. 3, "I regard everything (nothing on earth excluded) as damage and dirt. (On Ps. 23. Erl. A. 39, 81 f.)

Oh, how we would be grateful for such grace! "The good Lord," Luther continues, "grant that we too, like David, Paul, and other saints, may esteem our treasure, which is the very same treasure they had, so great and exalt it above all goods on earth, and thank God from the bottom of our hearts that He has honored us with it above others by many thousands. He might as well have let us go astray as Turks, Tartars, Jews and other idolaters who know nothing of the treasure; or let us remain obdurate as the papists who blaspheme and condemn this treasure of ours." id. 82.)

Let us therefore hold fast this jewel of pure doctrine. "Hold fast that which thou hast, that no man take thy crown," says the Son of God. This means that enemies are trying to take away what is given to us, so we have to fight against these enemies. If they want to rob us of a treasure, they cannot hold it without a fight. Therefore, we must not shy away from the fight. If we did not want to fight for the jewel of pure doctrine, we would give it away.

Therefore, dear reader, do not let it alienate you if your pastor also punishes error and warns against union with the sects, if the "Lutheran" also attacks the papacy, the false Lutherans and the sects. This fight is about the most glorious jewel, the pure teaching of the divine word. The fight is necessary to keep what we have, what is familiar to us.

The "Lutheran" will, by God's grace, continue to show the glory of the Lutheran Church, as the Church of the pure confession, will continue to exhort its readers to preserve the treasure given to them, and help fight for the same. G.

(Submitted.)

Synod sermon by President H. C. Schwan.

Psalm 84.

A psalm of the children of Korah, to be sung on the githith. How lovely are your dwellings, O LORD of hosts! My soul desires and longs for the courts of the LORD; my body and soul rejoice in the living God. For the bird hath found a house, and the swallow her nest, where they have young hedges, even thine altars, O LORD of hosts, my King and my God. Blessed are they that dwell in thy house. They praise you forever. Sela. Blessed are the men who take thee for their strength, And walk after thee with their hearts, Who give through the valley of tears, And make wells there. And the teachers advertise adorned with many blessings. They receive one victory after another, that it may be seen that the right God is in Zion. O LORD God of hosts, hear my prayer; hear it, O God of Jacob. Sela. O God, our shield, behold; behold the kingdom of thine anointed. For one day in thy courts is better than a thousand. I will rather keep the door of my God's house, than dwell long in the tabernacles of the wicked. For the LORD God is a sun and a shield; the LORD giveth grace and glory; he will not fail the righteous. O LORD of hosts, blessed is the man that trusteth in thee.

This psalm praises the loveliness and glory of the house of God and the happiness of those people who have their home in it. The psalmist longs for the courts and altars of the Lord with great eagerness. - But what draws him there so powerfully? Is it the wonderful splendor that was once to be seen in Solomon's temple? Or the sweet sound of the cymbals and harps, which resounded there toward heaven? - I think, all this he will not have despised, though. Nor is it to be despised. But, as we see from the psalm itself, it was actually something quite different why he so eagerly longed for the temple and felt so happy when he was inside. And what was that? Because this house was the house of his God, because in this house the living God dwelt, not indeed like an idol dwelling in his temple, but nevertheless really dwelling, namely through his word, and because the holy singer loved this word so heartily, therefore, therefore also the house was so lovely to him. Because such glorious things were preached there, therefore also the place was so glorious to him, in which this highest honor of his God dwelt.

Thus, it is actually the word of God that his heart longs for. It is the word of God, which he praises here with ever-changing words and under various images as the greatest treasure on earth. It is this word, for the enjoyment of which he praises and thanks God, for the preservation of which he asks; the word to which he would like to lure and draw everything with him.

Well, my dears, this is something for us. If we want to tell the truth, most of us will have to admit that this word does not always seem to us to be as high and as glorious as it appeared to the singer of this psalm. Yes, we will not be able to deny that now and then it is said in us: "Well, do we always want to praise only the word of God? Doesn't God have other things that are also worth

something?" But then we will also have experienced that such thoughts are not of any use to us, but that as soon as we have no real pleasure in words, we become all the more reluctant to do any other good things.

So let us now take this psalm before us and consider it piece by piece. If God wills (and he wills), this psalm will make us think differently about his word, yes, it will fill and refresh our hearts with holy desire and eagerness for his word. This, more than many other things, will make us able to understand and take to heart the teachings of this word, which we have to contemplate in this meeting, just as in all other

Things to know and accomplish the good pleasing will of our God.

V. 1-3. "How lovely are your dwellings, O LORD of hosts! My soul longs and yearns for the courts of the LORD; my body and soul rejoice in the living God." - These words are said to have been intoned by the children of Korah, the choristers in Jerusalem, as they walked up the steps to the temple with cymbals and harps in their hands, there to wait for their service. But they will not have been the only ones. Certainly, these verses often resounded from the mouths of the wandering crowds of people who used to go up to Jerusalem three times a year for the high festivals. It was not as easy then as it is for us now. We could, if we wanted to, go to the house of God every day. They could not. For in the whole land there was only one temple. The journey was long, the way arduous. But when at last the weary wanderers had reached the longed-for spot, from which they could get the first glimpse of Jerusalem; when they saw the holy mountain and the "high-built city" and the temple, the temple with its golden battlements, oh, then too from a thousand throats may have rung out: "How lovely are your dwellings, O LORD of hosts!"

But now, my dearest listeners, we could also sing such a jubilant song, all of us, every time we enter our houses of worship. It is true that most of them do not have quite the same splendor that was once admired by the whole world in Solomon's temple. But in one respect even our most modest little church is not inferior to the majestic temple in Jerusalem. What is preached in our churches is truly not less than what was once preached there. It is true that in that temple, too, people heard not only the word of men, but also the word of the living God. Not only the law, but also the promises of the gospel. But we also have all this in our houses of worship. But then we have something else, which they did not have and which is much, much greater and more glorious. We have the New Testament. We have not only individual evangelical promises, but the whole, full and fulfilled gospel, the gospel of the New Testament. Oh, how the children of God of that time would have liked to have that, too! The Lord himself says that many prophets and kings had asked for it. And truly, what would David and Solomon have done, how gladly would Solomon have given up all the great splendor of his temple and thrown in his crown and scepter, if he could have heard and had what we have and hear! Verily, here is more than Solomon! Now then, whoever recognizes this even to a certain extent, should, even when he enters our lowest God's hut, rejoice and sing with all his heart: How lovely are your dwellings, O LORD of hosts! My soul desires and longs for the courts of the Lord; my body and soul rejoice in the living God!

But, someone may ask, what is the great thing about this gospel? - Let us look at the following verses; perhaps we will find it there.

V. 4. u, 5.: "For the bird has made a house.

And the swallow hath found her nest, where she hath young hedges, even thine altars, O LORD of hosts, my King and my God. Blessed are those who dwell in your house; they praise you forever. Sela." - To understand this correctly, you must imagine a bird, a swallow or a sparrow, which is attacked unawares by storm, rain or snow. The air has become so dark that he cannot find a hiding place. He can hardly flutter from the cold and wet. He is lost far from his home. The storm tosses him to and fro. Where shall he go now, the poor bird? What will become of him? - At last he spies himself a little place. It's up there, against the wall, under the roof. And behold, everything is already ready for him. There he can hide, there his young hedges. Quickly he slips in. - Now look at the bird once again! How comfortable he is now! No matter how much it storms outside, what does he care! He is safe. He sits warmly. For the bird has found a house and the swallow her nest.

Now what does this simile mean? Answer: We human beings resemble such a bird. As long as we flutter about in the world with a worldly mind, we too are nothing but lost, disturbed, foul-mouthed and fleeting birds. If the sun of happiness shines on us, oh how high our thoughts go up! If it is bad weather, how quickly we let our wings hang and crawl on the ground! Every wind moves us. The storms of passions and desires toss us here and there. Oh, truly, as long as our heart clings to the world, we are and remain restless, peaceless birds, chased to and fro by all weathers, birds whom the infernal hawk finally fetches; unless we first find - the house, the nest, in which alone there is salvation and safety. - Our psalmist also seems to have experienced this. He too may have looked at the world for a while. But he found that the world has nothing that can really satisfy the soul in the long run; that on the contrary, in the midst of all its joys and pleasures, one is and remains a beaten, miserable, wretched man until one finds the house, the nest. And what was the nest that he found? "Thy altars, O LORD of hosts, my King and my God!" But now further, what was it that drew him to those altars? What was it that brought him salvation there, to find rest? Surely it was not the stones of which these altars were built? But what then? Answer: It was the Word, the Word of God, which was preached there and which invited him to repentance and contemplation. For there it was said, "Return, you apostate Israel, says the LORD; and I will not disguise my face against you. For I am merciful, saith the LORD, and will not be angry for ever. But know your iniquity, that you have sinned against the LORD your God." (Jerem. 3:12.) And, "Can a woman forget her child, that she have not compassion on the son of her womb?" Though she forget him, yet will I not forget thee. Behold, in the hands I have marked thee." (Isa. 49, 15.) And, "I, I blot out thy transgression for my own sake, and remember not thy sins." (Isa. 43, 25.) "Though thy sin be as red as blood, yet shall it be as white as snow." (Is. 1, 18.) Behold, this word

drew him back to his God and Savior and thus into the saving nest. Yes, when this word came alive into his heart and his heart was in this word, then - he was in the nest. There the soul found its home, its rest.

But if the word of the Old Testament could already do such great things, what a much richer grace we now have in the word of the gospel of the New Testament! Indeed, grace was already offered in the old covenant. And not an uncertain one, but "the certain graces of David". But it was a grace that had to be earned first, that had to come first, that would be fully revealed only later. - But in the new covenant it is no longer said, "It is coming, it is coming!" but, "The saving grace of God has appeared to all men!" For when the Son of God appeared on earth, the saving grace appeared. Since the Word became flesh, so now, as often as the Word of grace is preached, through this preached Word, the Word that was in the beginning, and with God, and God, the Word that became flesh, and in the flesh has already accomplished the great redemption, comes down to us Himself. And not, as once, only into the Holy of Holies of the temple, where only once a year, and only the high priest, and only with trembling above the cherubim, saw his glory; but come at all times and to all who hear the Word; come to all hearts, will into all hearts, and not merely for a fleeting visit, but to make his abode there, yea, to become one with us. Truly, and oh, that we would always remember this, as often as it is said now, "Come unto me, all ye that labor and are heavy laden . . ." and: "Whoever comes to me, I will not cast out," so often the incarnate Son of God himself stands before us, stretches out his hands to us, takes all who believe in him into his arms and carries them into the blessed sanctuary and stronghold of salvation, into the nest which he has prepared for them. And if the hearts were still so cold and dead, under his wings new, warm, blessed life comes in.

Behold, this is what the Word, the Gospel, does. And whoever learns something of it, he gets other thoughts from the word of God. - Come then: Whoever still has the unfaithful bird in him, go to the word! Into the word! There is the nest where the young are hatched, that is, where children are born to the Lord, like dew from the dawn.

But he who has already found this nest, let him now also do as the bird does that sits in the nest. He now sings out of this nest: Nest out: How lovely are your dwellings, O LORD of hosts! My body and soul rejoice in the living God. "Under thy shields I am free from the storm of all enemies. Though sin and hell terrify me, JESUS will cover me."

Well, what we have heard so far should be enough to draw us to the dear word of God. But the psalmist knows even more. Let us just listen further. - V. 6-8: Blessed are the people who take you for their strength and follow you with all their heart, who go through the valley of tears and make wells there. And the teachers are adorned with many blessings. They receive victory after victory; that it may be seen the right God is in Zion."

Now you have to imagine another picture. Just think of a number of Pilgrims who have a long way to go. But the way goes through the desert. And in the desert there is no house, no tree that offers shade and shelter; no book from which a fresh drink can be had. Nothing but sand, loose, deep sand, on which the hot sun shines. Oh, how the wanderers' feet burn, how their tongues stick to the roof of their mouths, how they drag themselves along! It seems as if they must all pine away, die, perish. - But behold! They come to a place where the ground looks moist. They scratch, they dig. Finally it swells. Water, water! Oh, how they draw, how they drink, how with each draught new life comes into their weary limbs! Refreshed in body and soul, they go on their way.

Similar to the physical situation of such pilgrims, the spiritual situation of God's children is similar on their earthly way of life. Their heart is already in the nest, already in heaven itself. Heaven itself. But their feet still have to tread the dust of the earth. God's children also have to go through the world like other people. And especially for them the world is a desert, a pit of misery. It cannot offer them anything to satisfy their thirsty souls. So the heat of affliction often parches their hearts. It seems to them as if they must die and perish. They sigh with Elijah: "It is enough; now, O Lord, take my soul from me. - But how then? Has God forgotten them, who drew them to Himself out of goodness? Has he no well in the wilderness for his pilgrims? Of course he does. But their eyes are kept. Or these eyes are so full of tears of pusillanimity that they do not see what is there. Only when they cry out: Lord, help us, we are perishing! they usually see that they already have what they seek. But what is their well? The word, again the word, the precious word of the living God. As soon as this is brought to their minds, as soon as they reflect on it, dig into it and penetrate deeper and deeper, a well of consolation opens up here, a spring of salvation there, and at last "the flood of grace washes over them. The tired knees and hands straighten up. If they have just cried out, as the deer cries for fresh water, they now rejoice: "Though body and soul languish, yet, God, you are always my heart's comfort and my portion.

If anyone has not yet had any experience of this, let him remember it for the future. When the next tribulation and temptation comes, know that this is your time. Then dig, get to the bottom of the gospel until the living waters flow into your soul. Do not give up. It will not be in vain.

But if you have already refreshed and strengthened yourself from this well, then notice what the psalm has to say to you in the

following.

The Holy Spirit, when he was to write about wandering in the wilderness, had set before the psalmist the holy patriarchs digging wells there. But now he reminds him of something else that they also used to do. When they had found water and feasted on it, they did not fill up the wells again or let them fall into disrepair. Rather, they maintained them very carefully.

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They also thought of Andre, who needed the water. But even more. We also read that where Abraham, Isaac and Jacob settled and dug wells, they also built altars and preached the name of the Lord. And as they were not without blessing as hearers of the Word, so they were adorned with many blessings as teachers of it, as preachers. With the preaching of the Word they received one victory after another. Over whom? Over those who heard the Word. Wonderful victories! Victories over which the defeated did not grumble, but were filled with joy, because they did not become slaves, but on the contrary became victors and masters, namely over sin, death and the devil. Wonderful victories, in which everyone had to "see that the right God is in Zion". - So the holy archfathers not only shared the earthly water, but also the spiritual water of life with others. First they drank it themselves, but then they also gave it to others. Let us remember this! That was the right thing to do. Both must go together. This is how it should be with us as well. If the children of the old covenant were already a priestly people according to God's will, we Christians are now expressly called to proclaim as spiritual priests the virtues of Him who called us from darkness to His marvelous light. Each according to office, profession and opportunity. Ah, why are a good part of us so lax in this service? Do you think that what you are teaching to Audern is going away from yourself? Don't worry! God's fountain has water in abundance. "He who believes will have rivers of living water flowing from his body," says the Lord. And what you let flow on others, comes back to you with double blessing. But, do not forget: Always drink yourself first, before you water others! Do not preach to others and become reprobate yourself!

Oh, what could happen if every individual in all the congregations of our great community were quite willing and eager to share with others what spiritual gifts God has given him! If all our teachers in church, school and home always achieved one victory after another through teaching and example! Would not everyone see that the right God is certainly in our Zion? Well, whoever desires this from the heart, let him pray as our Psalmist prays. The right word not only teaches, but also works the right prayer.

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

As is well known, the **Methodists** harbor the terrible error that Christians can reach perfection in sanctification already here in this life. In the "Happy Messenger" a preacher of the "United Brethren" writes: "Can I love God with all my heart, soul and mind, and my neighbor as myself? This is the most important of all questions. . . . And I rejoice that I . . . can answer this question with a joyful yes!" - What blindness! God does require perfect love in His law, but it does not follow that we can have such perfect love. Luther makes this quite clear when he writes: "If they (the papists) were not blind, mad and foolish, they should see that Christ does not say what I can do or have done, but (what) I should do. It does not follow when mau says: Ehrstus tells us to keep the commandments, therefore they can be kept by us. He tells me what I should do, they say: I can do it. Not by a long shot, journeyman; there is a great difference between should-do and can-do. So, I owe a hundred guilders, I am supposed to pay them, can I do it for that? How, if I am not able to pay a hundred florins? I won't be able to pay it for a long time. I should do it, unfortunately, I know that well, but where to take it? There the beggar's dance rises. They don't say here what I have done, whether I have paid it and given it, but what I should do, namely pay the hundred florins."

Also a boy of 16 years travels around the country as a so-called evangelist, who is supposed to bring about religious "revivals". The preacher of the English Otterbein congregation in Reading writes about this boy (the boy Evangelist) according to the translation of the "Merry Messenger", among other things: "When the official authority of my congregation was first asked to secure the help of this boy, it was received with hesitation. It is rare that the brethren of the Neading Otterbeins congregation hesitate to accept the request of their preacher; but when the request was made to secure a boy to awaken an interest in a forthcoming extended congregation, the leading brethren did not hesitate to express their doubt as to the advisability of this undertaking. Out of respect for their preacher, however, they consented, and on Sunday evening, November 21, Br. Pilgrim appeared in our pulpit. The church was thronged with listeners, the lad preached a good sermon, and all were amazed and well pleased. The next evening and every evening thereafter for two weeks, with two exceptions, he preached to crowded congregations, and each successive attempt seemed to surpass the one before. We were all amazed, and none more so than I. All expected a numerous assembly at the beginning out of curiosity, but we were amazed that the boy could hold the meeting undiminished and more than meet the expectation of all. At the close of the second week, about 40 penitents had reported at the altar, 20 of whom had been converted, and interest in the boy's work had meanwhile increased." - "Br. Pilgrim is sixteen years old and has the appearance and voice of a boy, but in his speeches possesses the poise and freedom of a man." - So then, the gushers who do not want to go God's way must always have something new and exciting to keep their cause going.

Among the local Unirt evangelicals, the parochial schools do not seem to be thriving. The "Friedensbote" writes: "The pain child of our synod is the parochial school, a pain child for many preachers and for many congregations. Congregation. Now it is an old experience: he who is in pain thinks of it. The parochial school is also often thought of, great debates are held at the conferences, long resolutions are passed, and - it remains the same, i.e., the parochial school keeps the pain or it passes away one fine day. - Our synod used to have beautiful schools in some places, where today only scanty remains of them can be found or no trace of them is left. So I once asked a dear fellow minister in a larger city: How is it with the parish schools in L., in former times there were flourishing schools there? He answered: 'We have only one parochial school left in the whole town, which is a

The others have all been ruined by people who were everything else but teachers; I can't even think of founding a community school, the community doesn't want to know anything about it. 2c.' The situation in L. is like that in many towns and communities.

Roman priests. According to the calculation of the "Herald of the Faith," "yet casually as many priests are ordained in the Union as there are days in the year. At the top are the rapidly growing dioceses of Leavenworth and St. Paul."

II. foreign countries.

Holy water for milk adulteration. In October of last year, a court case took place before the district court in Augsburg, which testifies to the blindness and superstition of the Roman people. A dairywoman named Marie Ersinger of Utting was accused of adding about 1 liter of water to a quantity of 7 liters of milk delivered to the cheese factory owner Schaberth in Landsberg. The Eisinger admits the charge, but excuses herself with the fact that she did not commit any food adulteration, because she, obeying her and her deceased parents' religious feelings, did not add ordinary water, but out of the fear of God and in order to further avoid a sin against God, holy water; she considers the act she committed of adding holy water to the milk as a thanksgiving for the gift of God given to her by her cows!

The Prussian Ministers of the Interior and of Culture again spoke out **against the cremation of corpses by** refusing to grant the Society for Cremation in Frankfurt a. M. permission to erect a cremation oven in the cemetery. The ministerial decree states: "At present, wide circles of the population take exception to the cremation of corpses, and in view of the prevailing religious opinion, cremation of corpses is not likely to meet with much approval in the future.

Persecution of the Lutherans in Russia. The "Reichsbote" takes the following story from a private letter from the Baltic provinces: Eight years ago, a noblewoman had reprimanded her Estonian servant for an impropriety; soon thereafter, the servant converted to the Greek church. When the lady had to reprimand the man again after some time, she did it with the guileless addition: "Since you converted, it is even worse with you than before". After six years she was reprimanded for this remark, and soon after a Gensdarm appeared one day at the Edelhof with an official declaration that he had been instructed to keep a constant watch on the lady. He stayed there immediately, went to the noblewoman's room, accompanied her from that hour on like her shadow and did not leave her side; wherever she went, he went. The lady was close to going mad as a result of this torment, and her husband saw no other salvation than to sell his estate and buy himself abroad.

In the **Russian Baltic provinces**, the oppression of the Lutherans continues. Thus, the church property of the Lutheran churches in Reval has recently been seized by the government. However, by God's grace, this oppression seems to bear good fruit with some and to become a salutary chastisement. Thus it is written to a German newspaper, among others, from the Baltic provinces: "We have severely sinned against our (Lutheran) church through indifference. We have not appreciated and respected the precious treasure we possess in our church." If the attitude expressed in these words were to be found in wider circles in the Baltic provinces, then

that the times of persecution will become true times of blessing for the Lutherans there. The writer from the Baltic provinces cites as a sign of the indifference that has set in that many Lutherans have married Russian women, although they have thereby committed themselves to having their children educated in the confession of the Greek Catholic Church. This, however, is quite frightening. Only a Lutheran who has completely fallen away from the truth in his heart can make such a commitment. But even more the decay of the Lutheran Church in the Baltic provinces has been revealed by the fact that theological professors of the University of Dorpat could publicly lie that the Bible is God's Word. Although some testimonies against the professors' unbelief have been heard, the majority of the pastors seem to be on the side of the Dorpat professors. May this time of persecution by God's grace also bear the fruit of a man's renunciation of the fundamental error of the Dorpat professors. F. P. [Pieper]

"Oh, God, from heaven look in there."

In 1529, an old blind man sang German songs outside the doors of Lübeck. For this reason, he was expelled from the city by the city council. On the 2nd Sunday of Advent, a chaplain named Hillebrand preached the early sermon in the church of St. Jacob, and as he began to pray for the dead after the sermon, two little boys began to sing: "Oh, God, from heaven look in there" rc. and the people joined in and sang the whole song to the end. This is the first German psalm that was sung in Lübeck. In this way the whole city was won over to the pure doctrine, and whenever a monk spoke something that was contrary to the truth, people immediately began to sing: "Oh, God, look from heaven" rc. and the preacher had to leave the pulpit.

"Salvation has come to us from Bon Grace and pure goodness."

A beggar came from Prussia to Wittenberg and sang this song in front of Luther's door. Dr. Luther listened to him diligently until the end; then he gave the beggar the only coin he had. Asked where he came from and where he had learned the song, the beggar replied that he came from Prussia, where this song was often sung in church. Dr. Luther was amazed that God was so gracious to this country and had allowed it to come so far in recognition of His word.

Julitta of Iconium.

In the year 304 Julitta, a Lycaonian of royal descent, died as a blood witness of JEsu. When the order to sacrifice to the gods was made known in Iconium, her hometown, she removed herself from it. Of all her treasures she took with her only her three-year-old son, Cyricus, and two faithful female servants. In Tarsus, however, she was seized, brought back to Iconium and brought before the governor Alexander. She freely confessed that she was a Christian. Because of this confession she was put to the torture, but she endured all the tortures with great patience. Only the child wept bitterly when she saw her mother suffer so and wanted to go to her. Even the governor's hard heart was moved by these tears, and since he was attracted by the special beauty of the boy, he took him on his lap and tried to calm him down. The child, however, cried more and more violently, calling his mother and

stopped calling her by name, and when it was not brought to her after all, it suddenly began to imitate her words and cried aloud, "I am a Christian! I am a Christian!" This touching expression, which should have softened a rocky heart, however, turned the governor's pity into sudden rage. He hurled the boy to the ground so furiously that his brains splattered around on the ground.

The steadfast mother had to witness this terrible deed from her bed of pain. But as much as her mother's heart bled, she thanked God in a loud voice that her child had gone before her and that she need no longer worry about his future fate. To increase her agony, the savage governor poured boiling pitch on her feet and tore her side with sharp hooks. Finally he condemned her to be beheaded. She was led to the place where criminals were buried. Here she fell on her knees and prayed: "I thank thee, O my God, that thou hast first brought my son into thy kingdom. Dignify now also thy handmaid, unworthy as she is, that she may be received there! Lead me, like the wise virgins, to thy eternal marriage!" When she had said this, the executioner cut off her head.

Theodosia.

Theodosia was a pious virgin from the city of Tyre in Phoenicia, raised in the Christian faith from childhood and devoted to her Lord and Savior with all her heart. In her eighteenth year she stayed in the city of Caesarea, where at that time the cruel governor Urbanus was most zealously persecuting Christians. He had decided to completely eradicate the Christian name in Palestine. Many Christians were seized and martyred to death by him. A heroic spirit lived in the tender virgin Theodosia. She did not let any fear stop her from approaching the martyred brothers, partly to strengthen her own faith through their joyful confession, partly to bring comfort to the martyrs on their difficult journey in the grace and power of God that filled her. The guards considered this sacrifice a crime and brought the virgin before the governor. Her heroic courage, which she demonstrated during the interrogation and the subsequent torture, was considered by the savage Urbanus to be a mockery of his judicial authority, and he ordered that the torture be increased. The weak virgin, however, endured the most dreadful tortures without a complaint or even a sigh passing her lips. Her face shone with serenity and heavenly peace, and she said to her judge: "Your cruelty leads me to eternal bliss. But to God I give thanks with all my heart, that he has made me worthy of such grace." When Urbanus saw that the virgin still did not die in spite of her terrible wounds, he had her thrown into the sea. This happened in the year 308.

Anniversary.

On the 16th of this month, when this issue reaches the hands of our readers, our dear Dr. Walther will be celebrating his 50th anniversary. G., our dear Dr. Walther celebrates his 50th anniversary in office. The next number will be a celebratory number.

Inaugurations.

On behalf of our President, Mr. k. A. Käselitz introduced in his new parish at Juka, Marion Co., Ill.

K. A. Meyer.

Mr. D. Ch. W. Otto, appointed assistant preacher by my congregation, was inducted by me on behalf of the Honorable Presidency of the Iowa District, assisted by Mr. G. Reisinger, on the 2nd Sunday of Advent.

A. D. Griffin.

Address: Rev. d Otto,

1036 liVost 5tt" 8tr, Davcmport, Iowa.

On behalf of the Honorable Presbytery of the Wisconsin District, on the Sunday after the New Year, Mr. D. Karl Sorg was introduced to his St. John's parish at East Merrill by the undersigned with the assistance of Mr. D. W. Nehwinkel. D. Kosche.

Address: Rev. 6arl 8or^, Lox 276, LLsrill, VVi8.

On behalf of the Honorable Mr. Sievers, Mr. D. E. Strolin was introduced by the undersigned to the congregation at Hillsboro on Reformation Day. I. Fri ck.

Address: Iisv. L. ittroolin, Illillsboro, Iraill Oo>, Dakota.

Kk^rheir dedications.

On Christmas Day, the St. Paul Lutheran congregation at Cullman, Ala. dedicated their newly built church (30X50) to the service of the Triune God. Mr. D. Burkart preached in the morning, and the undersigned (English) in the afternoon. F. Engelbert.

On the 4th Sunday of Advent, the Lutheran congregation of St. John's, Town Wein, Marathon Co. Wis, dedicated their newly built little church (24X34) to the service of the Triune God. In the morning the undersigned preached, in the afternoon Mr. Student H. Restin. F. H. Siebrandt.

On the 3rd Sunday of Advent, the Trinity Lutheran congregation at Black Creek Falls, Marathon Co. Wis, dedicated its first, new church (30X50 feet in size with steeple) to the, services of the Triune God. Festive preachers were Mr. k. F. Otto and L. G. Dorpat.

Conference - Displays.

The Northern Illinois Pastoral Conference will hold its SSst meeting, s. G. w., Feb. 8, 9, 10, in Joliet. Registration desired with U. Schuessler. - Those members who do not have half-price tickets between Chicago and Joliet should contact the undersigned immediately. - The monthly conference is cancelled in February. Th. Bürger.

Quincy Specialeconference held February 8-10 at the church of Mr. D. Hallerberg at Quincy, Ill.

E. Schülke.

Shedding by Addison's pupils

can no longer be granted under any circumstances in the current school year.

Addison, Jan. 10, 1887.

E. A. W. Krauß.

Incorporated into the Illinois District Caste:

Synod treasury: from DD. congregations: Hallerberg in Quincy HJO.OO, Döderlein in Homewood 8.15, Norden at Hinckley 5.00, Mennicke in Rock Island 30.00, Bürger in Steeleville 4.50, Dorn at Pleasant Ridge 10.11, Brauer at Beecher 13.18, Goehring at Staunton 16.70. Half of Christmas Collecte by U. Grosses Gem. at Addison 41.32. (S. G138.96.)

Synodal building fund: D. Hallerberg's Gem. in Quincy 5.00.

New construction in Addison: By Kassirer Menk in St. Paul 14.80.

Interior Mission in Nebraska: By D. Merbitz in Beardstown by W. B. 2.00.

Inner Mission: By k. Bartling in Chicago by Emil Reinhardt 1.00, F. L. Krage in Addison 1.00. (S. H2.00.)

Negro mission: k. Hallerberg's Gem. in Quincy 5.00. By U. Bartling in Chicago from little Willie Bornhöft 1.00. F. L. Krage in Addison 1.00. (S. K7.00.)

Mission to the Jews: F. L. Krage in Addison 1.00.

Pilgrim House in New York: By Chas. Hansgen of k. Mennickes Gem. in Rock Island 10.00.

College household in Springfield: U. Hallerberg's comm. in Quincy 4.00.

Poor students in Springfield: from Rock Island; by Chas. Hänsen for F. Kröger of the Women's Association 5.00; by D. Mennicke of the Missionary Society for F. Kröger 5.00; for F. Möller 5.00. By J. Feiertag in Colehour for R. Seils 5.00. G. Wolter 5.00. By k. Höfner in Chicago from H. Kornacker for E. Starck 4.00, and from David Weyer for Maas 2.00. By D. Frederking out of the comm. bell bag at Dwight for Hempling 5.00. (S. H36.00.)

Poor college students in Fort Wayne: By Höl-ter in Cbicago from the Young Fr. Association for Stephan 10.00. By I Mennicke in Rock Island from the Missionary Association for G. Möller 5.00, for E. Mennicke 5.00. (S. -20.00.)

Seminary household in Addison: By Kassirer Menk in St. Paul 1.00.

Poor students in Addison: By Kassirer E. F. W. Meier in St. Louis 41.35. By Kassirer Frye in New Orleans 10.20 u. for Gerh. Palliuer 3.00. By Wagner in Cbicago for E. Müller from C. Lübke 5.00, N. N. 1.00. By Ich Witte in Pekin from Juugfr.- Verin for I. Ratz 5.50. Verin for I. Ratz 5.00. By Kassirer E. F. W. Meier in St. Louis for C. Baral 13.50. (p. -79.65.)

Poor college students in Milwaukee: Bys. Hahn tn Lincoln, Kans. sent on W. Wiegert and M. Schlack's wedding, 4.50. F. Beck in Secor for Herm. Sieving 6.00. (S. -10.50.)

Debt repayment and building fund in Milwaukee: Through Ich Wunder in Chicago by C. Behrens 2.00, K. Kaiser 2.00, L. Hacker 1.00, F. Koplin 5.00, F. W. Puscheck 5.00, H. Rumsfeld 5.00, A. Mascher .50. Through k. Bartling there by F. Schütte 5.00, Louis Appelt 5.00, Franz Schröder 3.00, Th. Schlorf 3.00, Joach. Plamp 2.00, Fr. Daib 2.00, Joh. Senske .25, W. Kammerar 1.00, Emil Laitsck 1.00, Herm. Ullrich 1.00, W. Nimtz, .50, Nd. Krezyzke 1.00, Joh. Keucr 3.00, Fr. Kolodzick .50. I'. Succop's Gem. there 108.25. by I Brewer of the Gem. in Crete, 2nd Sdg., 27.35. by I Merbitz in Beards- town 2.00. I Sieving's Gem. in York Centre 30.70. I'. Wange- rins Gem. at Sollitt 40.00. (S. -257.05.)

Progymnasium and salary in Milwaukee: I Hallerberg's Gem. in Quincy 25.00. k. Döderlein's Gem. in Homewovd 6.86. By Cbas. Hänsgen of the Gem. at Rock Island 26.00. half of the Weibachts coll. of Grosses Gem. at Addison 41.32. by I Frederking, coll. of the Gem. at Dwight, 10.50. I'. Hölters Gem. at Chicago 27.51. By k. Reinke there of W. Bohl 1.00. (p. -138.27.)

Sick pastors and teachers: I Hallerberg's parish in Quincy 10.00. By I'. Döderlein in Homewovd by Chr. Hibbing 5.00. 1'. Weisbrodt's Jmm. congreg. in Mount Olive 5.37. F. L. Krage in Addison 1.00. Half of Evensong coll. by Cämmerc's congreg. in Chandlerville 3.04. (p. -24.41.)

Widow's Fund: I'. Hallerberg's Gem. in Quincy 10.00. I Ottmann's Gem. in Collinsville 17.65. By I Bartling in Chicago from Wittwe Pelz 1.00, Mrs. A. Heiden .50, Nud. Pekie 1.00, Mrs. W. H. Steinmeyer in Carlinville 2.00. By i'. Witte in Pekin by I. Homel .50, By I Hölter in Ckicago by Mrs. Dor. Boy 1.00, Mrs. Marie Keller 1.00. By I?. Bartling there by Miss Aug. Wojahn 1.00. By I Scknvarß in Mount Carroll, Coll. on Christmas Eve, 4.75. By I Sieving in York Centre by Mrs. Schuster 1.00. Half of Evensong Coll. by I Cämmerers Gene, in Chandler- ville 3.04. I'. Erasing in Meredosia 4.00 and Coll. sr. Gem. 6.00. (p. -54.44.)

T aubstum men-A nstalt in Norris: Bys. Streckfuß in Cbicago from the Women's Club 10.00, Mrs. Miller 1.00, Mrs. H. R. 1.00. Mrs. W. H. Steinmeyer in Carlinville 1.00. By Teacher Luecke in Troy from Martin and Paul Luecke's piggy bank 1.50. (S. -14.50.)

Orphanage near St. Louis: By I Weisbrodt at Mount Olive, Coll. on Christmas Eve, 12.00. By Teacher Luecke at Troy, ges. on Christmas Eve at the Christmas gift-giving, 8.68. By I Chamberlain at Chandlerville from Christkindchen 4.00. (S. -24.68.)

Studirende Waisen ans Addison: By I Miracle in Cbicago by L. Nitschkowski 2.00, K. Kaiser 1.00. From I Great Gem. in Addison by F. L. Krage 3.00, Ch. Heidemann 1.00. (S. -7.00.)

Township at Alexandria, Va: ^ Ottmann's comm. in Collinsville 5.45.

Community in Honey Grove, Texas: By I>. Miracles in Cbicago by L. Hacker 1.00.

Addison, Ill, Dec. 31, 1886. h. bartling, cassirer.

Income to the Middle District coffers:

New construction in St. Louis: by Karl Sander of k. Gross' church in Fort Wayne -1.00.

Debt redemption fund: I Werfelmanns Gem. in Neu- Dettelsau 24.20.

Synod treasury: I Seucl's Gem. in Indianapolis 13.32. I Franke's Gem. at Fort Wayne 0.15. 1'. Dankwortd's Gem. at Mount Hope 0.23. By G. Sprandel of the Gem. at Kendallville 5.02. Reformation Festcoll. of the Gem. at Jnde- pendcnee 12.00. I Gotsch's Gem. at Hvagland 5.50. 1*. Querl's Gem. in Toledo 10.28. I'. Zschoches Gem. in Marion Township 0.00. I'. Betbkes Gcm. in Reynolds 7.30. Ans I'. Sic- vings Gem. in Fairfield Centre 2.00. I'. Schöneberg's Gem. in La Fanette 40.10. I'. Sauer's Gem. in Fort Wayne 63.58. I Hassolt's Gem. in Hnnntington 8.20. I Jox's Gem. in Logansport 18.25. I Bischoff's Gcm. near Bingen 16.51. Zion's Gem. in Fort Wayne 13.00. I Daib's and Gem. at Friedbeim 20.50. I Michael's Gem. at Goeglein 10.60. I Jüngel's Gem. at Whitc Creek 11.80. Wittwe N. N.'s. .50. 1?. Gross' Gem. at Fort Wayne 64.60. 1?. Werfelmann's Gem. at Neu-Dettelsau 23.10. I Hciuzes Gem. at Clkhart 10.00. 1*. Müllers Gem. in Lancs- ville 7.15. ?. Hugcs Gem. in Briar Hill 4.00. (p. -305.77.)

Gem. in Röche ster, N. U.: B. Umbach in Inglesield 1.00. k. Schmidts Gem. in Seymour 6.75. (L>. -7.75.)

I'. Herbst's Gem. in Columbus, O.: By Kassirer Schmalzriedt ans dem Michigan-District 5.00.

Ich Hübner's Gem. in Hanover, Germany: From the missionary box of Ich Franke's Gem. at Fort Wayne 10.00. Ich Schmidt's Gem. in Seymour 6.75. (p. -16.75.)

Brothers in Faith in Germany: I Zschoches Gem. in Marion Township 17.00.

Emigrant Mission in New York: I Jungkuntz's Gem. in North Hudson 3.82.

Inner Mission: Mother Skar from k. Dankworth's Gem. in Mount Hope 1.00. I Sauer's Gem. in Fort Wayne 14.76. W. Rebber in Seymour 1.00. W. Zimmerly from I?. Great' Gem. in Fort Wayne 1.00. (S. -17.76.)

Negro Mission: W. in North Dover by Rupprecht .50.

Schäfer's Gem. in Waymansville 1.55. Mrs. M. Bunsold's in Neu-Dettelsau 1.00. k. Zschockes Gem. in Marion Township 7.50. Bcthkes Gem. in Reynolds 4.80, in Goodlanb 2.90. 1?. Schmidts Gem. in Adams County 9.00.)?. Sauer's Gem. in Fort Wayne 30.00. W. Rebber in Seymour .50. (S. K57.75.)

Jewish Mission: k. Sauer's Gem. in Fort Wayne 10.00. W. Rebber in Seymour .50. (S. K10.50.)

Poor students in St. Louis: By Trautmann ges. on Brandhorst-Stalüth's wedding in Columbus for Boldt 6.30. Desgl. on Werling-Schüler's wedding in Preble for O. List 9.71. Frauenverein das. for O. List from Oct. 1, 1885 to Oct. 1, 1886 18.18. By Franke coll. on Füllung-Kleine's wedding for M. Zagel 10.00. From I'. Dankworth's Gem. in Mt. Hope 6.26, in Weinsberg 2.25. By Häfner in Jngle- field, ges. on Röthemeyer's wedding, 10.70. Gottlieb Niemann in Fort Wayne for Guckenberger 50.00. By I?. Trautmann in Columbus from N. N. 1.00. For Engelbert: N. N- in Neu- Dettelsau 1.00, M. Wolfs das. 1.00. (S. H116.40.)

Poor students in Sprin gfield: for Karl Schleicher: coll. in a parish vers. (IL. Seucls Gem. in Indianapolis) 12.82. Individual members and virgins dcrcs. Gem. 15.75, Young Men's Association 13.90, thank offering by Mrs. Eilert 2.00. 4?. Nie- manns in Cleveland women's club for I. Neubert 10.00. Ges. on teacherO. Gotsch's wedding by I'. Häfuer 6.25. I?. Zschoches Gem. in Marion Township for M. Müller 14.00.)?. Niemann's Gem. in Cleveland 40.00. (p. K114.72.)

Poor students in Fort Wayne: IL. Daib in Friedheim 1.00. By Hassvlb at the foundation party of the Young People's Association in Huntington, sent for Val. Kern 7.11. By some young people from the community of Elyria for Haserodt 15.00, coll. at an evening entertainment that. for Haserodt and Rimbach 11.00. Coll. at Mosen-Schnaible's wedding in La Fayette for Mortz 6.25. By I'. Bishop's at Selking-Bulmahn's wedding in Bingen ges. 12.14. (p. K52.50.)

Poor students in Addison: women's club at Lifts Gem. in Preble from I.Oct. '85 to I.Oct. '86 for A. List 18.17. For L. Plothe: By Franke at Fort Wayne ges. on F. Westenfeld's wedding 6.40, on Füllung-Kleine's wedding 5.00. Teachers' Cons. at Cleveland for A. Krohn 5.25. From Luther Foundation of St. Paul's School at Fort Wayne for I. Naß 15.00. 1>. Querl's Gem. in Toledo for H. Wandtke 4.00, for K. Hilde- brandt 3.81. Coll. on Mosen-Schnaible's wedding in La Fayette for Rocker 6.25. IL. Niemann's Gem. in Cleveland 43.60. (S. H 107.48.)

Household in St. Louis: Werfelmanns Gem. in Neu- Dettelsau 6.75.

Household in Sprin gfield: Werfelmanns Gem. in Neu-Dettelsau 6.75.

Laundromat in Springfield: Mrs. T. from I'. Niemann's Gem. in Cleveland 2.00.

Budget in Fort Wayne: k. Seucls Gem. at Indianapolis 20.27. I'. Jüngel's Gem. at White Creek 12.05. 4>. Werfelmann's Gem. at Neu-Dettelsau

6.75. H. Trautmann's Gem. at Columbus 16.00. Mueller's Gem. at Lanesville 6.20. 1*. Daib in Friedheim 1.30. (p. K62.57.)
Household in Addison: Werfelmann's Gem. in Neu- Dettelsau 6.75. 1*. Weseloh's Gem. in Cleveland 28.30. (S. H35.05.)
Laundry Fund in Addison: Women's Club at Niethammers Gem. in La Porte 10.00.
Orphanage in Addison: k. Koch's Gem. in Huff 5.50. teacher Hormel's school children in Fort Wayne 4.00. Karl ^-trus' children in La Porte 2.00. By teacher Zitzlaff in Evansville of s. school children 4.55. Mrs. Däuble .25. Joh. and Wilh. Petersheim .50. By sel. Joh. Hafendörfer 1.00. Mrs. Lvuise Hafendörfer 1.00. (p. G18.80.)
Orphanage near Boston: By 1^ Large in Fort Wayne: by members of sr. Congreg. 30.25, of hurry. Virgins 6.00 u. 3.00. Ges. im Kindergottesdienst des Lehrer Engelbrecht und sr. Schulkinder bei Columbus 3.75. (S. H43.00.)
Orphanage in Indianapolis: k. Sievings Gem. in Fairfield Centre 7.54.
Orphanage near Pittsburgh: From Cleveland from Lebrer's school children: Leutner 4.50, Gockel 7.00, Lange 6.00, Hörr 4.10. Mrs. Umbach in Jnglefeld 1.00. Teacher Grosses L-chulkintcr in Evansville 4.90. Teacher Kampes school children in Fort Wayne 3.90, Lebrer Nvschers school children that. 5.36. I'. Weseloh's Gem. in Cleveland 12.00. Thank offering from Mrs. N. in New Dettelsau 5.00. IL. Hugcs Gem. in Briar Hill 6.00. (L>. K59.76.)
Orphanage near St. Louis: From Fort Wayne: of the ! Lebrer school children: Ricdel 4.90, Grahl 1.33, Strikter .80, Gerbrding .50. Mrs. Schulte in Jnglefeld 1.50. Ges. in Kintcrg service of Lebrer Gotsch and sr. school child.r in Columbus 8.00. I'. ^sievings Gem. in Fairfield Centre 3.76. Lebrer Zitzlaff's schoolchildren in Evansville 4.50. From the Savings Fund of H. Zurstadt's children 1.85. (p. K27.14.)
Orphanage in Wittenberg, Wis: Bergs Gem. in Adams Co. 9.00.
Deaf and Dumb Institution: Lebrer Lange's school children in Cleveland 3.00. By IL. Häfner in Jnglefeld: ges. on Kratz' wedding 6.25, on Fr. üschultes child baptism 1.80. I'. Weseloh's ! Gem. in Cleveland 12.05. From the school music box in Briar Hill 1.50. (p. K24.60.)
Pilgrim building in New York: Rupprechts Gem. in North
Dover 36.00. D. Franks Gem. in Zanesville 13.60, Mrs. G. ! Porter das. 10.00, Miss M. Ncbl 1.00, H. Rauh .25, I>. Lolh- mann's gem. at Akron, 2nd chlg, 15.00. 1?. Engeldcr's two gem. at Sugar Grove 9.30. 1'. Schwan's gem. at Cleveland 30.25. George Mueller's gem. at Stony Ridge, O-, .50. I'. Heid's Gem. at South Bcnd 7.06. I*. Schmidts Gem. in Adams Co. 7.00. ?. Sauers Gem. at Fort Wayne 55.38. s?. Husmann's Gem. at Arcadia 6.55, in Tipton Co. 3.35. 1'. Schmidt's Gem. at Seymour 50.00. I'. Mertz' Gem. at Clifty 11.10. G. Stau-! dackier from I'. Gross' Gem. at Fort Wayne 1.00. (S. H257.34.)
Districts support fund: 4^ Rupprecht's in North Dover 3.32, whose comm. is 13.18. k. Franks Gem. in Zanesville 16.80. k. Trautmann and Gem. in Columbus 19.00. I?. List in Preble 4.00, whose gem. 17.50. D. Kühn's gem. at Dud- j

leytown 6.61. I. A. Vollrat in Neu-Dettelsau .50. I". Niethammers Gem. in La Porte 26.85. Inserted in God's box ters. Gem. inserted 1.50. ?. Maisch at Gar Creek 2.00. By ?. Schumm at Kendallville from Fort Wayne Pastoral Conference 30.00. Thank offering from N. N. at Elyria 1.00. k. Sieving's congreg. in Fairfield Centre (for Mrs. k. Steinback) 9.00. H. Denhardt in La Fayette 2.00, I. Kahl the. 6.00. From the piggy bank of Bl. Marie Ködnlein in Logansport 1.00. By ?. Bishop of Conrad Gaumever sr. in Bingen 1.00. Mrs. T. from k. Niemann's comm. in Cleveland 1.00. k. Werfelmann in Neu-Dettelsau 4.00, k. Jünger's Gem. at White Creek 10.34. k. Kleist's Gem. at New Haven 8.75. (p. -185.35.) Total: -1704.05.

Fort Wayne, Dec. 31, '86, D. W. Roescher, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: By ? Schmidt by Wittwe H. O. -2.00. From the congregation of ?. Leembuis' 4.10. Congregation of ?. Hansers 5.50. From the orderly charity fund of the St. Matth. congregation in New Hork 200.00. Congregation ?. Pechtolds 4.00. Washington Congregation 10.67. (Total - 226.27.)

Progymnasium in New Kork: Gem. in Wellsville 5.00. By ?. Lübker by Mrs. Heitmüller 10.00. Gem. ?. Walkers 10.00. Women's club of the Gem. ?. Stechholz' for O. Mappes 5.00. (S. -30.00.)

Seminary construction in Addison: comm. in Ashford 4.85.

Inner Mission in the East: E. Felder in Baltimore 7.00. Sunday school of the congregation ?.. Stutz' 15.00. Congregation ?. Leemhuis' 11.53. By ?. Krafft by C. Schmerling 1.00. By ?. Lübker by Mrs. Heitmüller 5.00. By the children's sheet s. 12.00. By ?. Walkers 13.00. Gem. in Olean 4.50. Gem. in Allegany, N. U., 2.65. From the Sunday school mission box of the Gem. ?. Kraffts 2.45. (p. -74.13.)

Mission in New York City: Through the children's leaf ges. 12.00. Gem. ?. King's 9.50. (p.-21.50.)

Pilgrim House: Gem. in Allen Centre, N. A., 5.40. By ?. Schmidt by Wittwe H. O. 2.00. By ?. King by I. Müller 50.00. By H. Meyer 1.25. By ?. Stutz from N. N. .25. Common ?. Stärkers 9.00. From ?. H. Schröders St. Pauls-Gem. 45.50. Gem. ?. Leemhuis' 10.80. By ?. Her from E. Mil- litzcr 2.50. By ?. Lübker by Mrs. Heitmüller 50.00. ?. I. P. Beyer 50.00. From ?. Beyers Gem. by Mr. Jllers 5.00, bys Kiuderblatt ges. 1.00. By Kassirer Schmalzriedt in Michigan-District 35.33. Gem. ?. Dorns 34.00. By ?. Stechholz by G. Engelhardt 2.00. (p. -304.03.)

Emigr. mission: By Kassirer Meyer in the Western District 9.46. By ?. Stitching wood by G. Engelhardt 1.00. (p. -10.46.)

Emigrant Mission in New York: Kassirer Schmalzriedt in the Mimigan District 2.00. From the organized charity fund. Charity fund of the St. Matth. parish in New York 50.00. (p. -52.00.)

Emigr. mission in Baltimore: Kassirer Schmalzriedt in Mickigan District 1.00.

Jewish Mission: By Kaff. Meyer in the Westl. Distr. 12.50. Durck?. Schulze by Maria Sudmeyer 3.00. E. Felder in Baltimore 5.00. Kaff. Röscher in Mittl. Distr. 4.00. By ?. Lindemann by C. Jansen 1.00. W. Dornfeld in Martins- ville 1.00. Gem. ?. Leemhuis' 5.50. By ?. Lübker by Mrs. Heitmüller 5.00. By the children's sheet ges. 12.00. By Kaff. Schmalzriedt in the Michigan-Distr. 10.00. Gem. in Olean 4.07. From the geord. Matth.-Gem. charity fund in New Uork 50.00. By ?. Sieker from Betti Geldes 1.00. (p. -114.07.)

Negro mission: By ?. Schulze by Maria Sudmeyer 3.00. E. Felder in Baltimore 5.00. By ?. Hanser by Jobnny Stengel 1.27. Gem. ?. Lindemanns 3.75. Gem. ?. Leembuis' 5.50. By ?. Lübker by Mrs. Heitmüller 5.00. By the children's sheet ges. 12.06. By ?. Sieker by Mrs. Maahs 1.00, Otto Hesse 5.00. (p. -41.58'.)

Educational institutions: Gem. ?. Beyers 12.35.

Health insurance: ?. L. Schulze 2.00. By ?. Book from N. N. 2.00. By ?. Sörgel from a church friend 5.00. By ?. Lübker by F. Stutz 5.00. D. M. in Baltimore 5.00. By ?. Steckdolz from G. Engelhardt 1.00. (S. -20.00.)

Luth. Freikirche in Deutschland: Kassirer Röscher im Mittleren District 2.00.

Community in Rechtster: Gem. in Wellsville 1.75. Gem. ?. Kings 30.00, from the Young Men's Association 30.00. Kassirer Menk in Minnesota-Distr. 2.00. Gem. in Olean 6.00. Gem. in Allegany, N. U., 4.90. By ?. John from sr. St. Paul's congreg. 14.75. (S. -89.40.)

Utica congregation: Kassirer Menk at Minnesota Dist. 10 a.m. Kassirer Schmalzriedt at Michigan Dist. 5 a.m. (S. -15 p.m.).

Community in Columbus: By ?. Lübker by Mrs. Heitmüller 10.00.

Congregation in Alexandria: By Kassirer Röscher in the Middle District 24.10. By Kassirer Menk in the Minnesota- Distr. 13.70. By ?. Stechholz by G. Engelhardt 1.00. (p. -38.80.)

Community iu Hannover, Germany: ?. F. King 5.00. By Kassirer Rosch r in the Middle Distr. 5.50. D. M. in Baltimore 5.00. B. H. Succop in Pittsburgh 5.00. By ?. King, thank offering by Mrs. C. Saukenberg, 2.50. (S. -23.00.)

Laundromat in Springfield: E. Felder in Baltimore 3.00. P. S. that. 2.00. By ?. Luebker by Mrs. Heitmüller 5.00. (S. 10.00.)

Poor students in St. Louis: By ?. Book, sent at the wedding of H. Putzmann and M. Selecke, 3.00. From Baltimore: by E. Felder 5.00, P. S. 2.00, F. K. K. 3.00, Frauenverein der Gem. ?. Stürkens 10.00, Jungfrauenverein 5.00. By ?. Lübker by Mrs. Schmalzte 3.00, by N. N. 5.00. I. G. Scklerf in Washington 5.00. By k. König by Mrs. A. Sckäfer 1.00. (S. -42.00.)

Poor students in Springfield: From Baltimore: by E. Felder 5.00, P. S. 2.00, Women's Club of the Gem. ?. Stürkens 10.00 and 10.00 for I. Her, Maidens' Association 5.00. By ?. Her by E. Milljtzer 2.50 and 2.50 for I. Her. Gem. ?. Kraffts 10.00 for H. Dahlke. (S. -47.00.)

Poor students in Fort Wayne: P. S. in Baltimore 2.00. Women's Club of the Gem. k. Stürkens 10.00 and 20.00 for F. Meuschke. Women's club of the Gem. k. Wambsganß' 10.00 for G. Eifrig. Gem. Sennes 35.27 for O. Larger. Martini Gem. in Baltimore 18.01 for T. Fleckenstein. Gem. virgins' association B. Stürkens 5.00. (S. -100.28.)

Poor students in Addison: P. S. in Baltimore 2.00. Women's Association of the Gem. B. Stürkens 10.00, Virgins' Association 5.00. Gem. Stechholz' 10.00 for Max Frieser. By I? Pechtold by W. Wilhelm for studying orphan boys 1.00. (S. -28.00.)

Deaf and Dumb Institution: E. Felber in Baltimore 5.00. W. Dornfeld in Martinsville 5.00. By k. Stürken, thank offering from N. N., 3.00. By k. Lübker from Mrs. Heitmüller 5.00. Gem. k. Schützes 10.11. From the geord. Wohlthätig-keitskaffe der St. Matth.-Gem. in New Uork 50.00. (S. -78.11.)

Orphanage near WestRoxbury: by k. Schulze from R. Sudmeyer's piggy bank 1.00, from A. Schutz's piggy bank 1.00. Gem. in Wellsville 3.00. Gem. k. Stutz' 45.54. From Baltimore: from E. Felber 10.00, D. M. 10.00, P. S. 2.00, school children of St. Pauls-Gem. 14.54. Through B. Her by E. Miützer 2.50. By Lübker by Mrs. Heitmüller 5.00. By Kinderblatt ges. 12.30. By k. Pechtold by W. Wilhelm 1.00. By Kassirer Schmalzriedt in Mickigan-Distr. 15.25. Ges. in the school of teacher Richert 13.03. Confirmanden k. König to the Christmas party 12.50. By k. Bern- reuther from E. Rotschky 1.00, two unnamed 2.00. By G. Schlerf in Washington 5.00. From the geord. B. Kraffts in Southington 5.82, Women's Association 5.00, in Meriden from the Young Men's Association 5.00, L. L. 1.00, Women's Association 5.00, Virgins' Association 12.50, from sr. Gem. 17.55, from a poor widow 2.00, A. Chelofski's children 2.00, Mrs. Wilde, Mrs. Rnflat, Mrs. Essig, Mrs. Raschub, I. Greiner each 1.00, P. Greiner, Mrs. Schröder, Mrs. Domra, Mrs. Gehrke, A. Barz, B. Abel each .50, Scharnitzki, A. Schnabel, W. Schnabel, F. Scharnitzki, H. Schmied, N. N. each .25, W. Redmann, W. Sckönfeld, B. Schön- feld, A. Schönfeld each .15. comm. in Ashford .70. comm. in Mortons Corner 2.50. (p. -275.83.)

Orphanage in Uni'on Hill: Gem. k. Schutz 10.11. Through the same from R. "sudmeyer's piggy bank 1.00. Gem. k. Königs 29.35, Frauenverein* 10.00, through same from E. Hau- selt 5.00, N. N. 2.00, N. N. 1.00, Mr. Brodsky sr. 3.00, thank offering from Mrs. C. Sankenber 2.50. Through B. Stechholz from F. G. Engelhardt's piggy bank 1.00, from s. Frauenverein 5.00. Throughs Kinderblatt ges. 15.00. F. Stutz in Washington 2.50. (p. -87.46.)

Orphanage near Pittsburgh: P.S. in Baltimore 2.00. Through the Children's Gazette ges. 15.00. (S. -17.00.)

Orphanage near St. Louis : P. S. in Baltimore 2.00.

Orphanage in Addison: P. S. in Baltimore 2.00.

Orphanage in Wittenberg: Through the children's leaf ges. 10.00.

Wartburg Heimath in East New Uork: For the Hospital: Gem. B. Schützes 13.20. Gem. in Wellsville 1.50. k. F. King 4.00, by sr. Gem. 31.00. For Home for the Aged: By k. King from Mr. Brodsky, Sr. 3.00, from s. Women's Club 10.00. F. Stutz in Washington 2.50. (<2. -65.20.)

Widow's Fund: From Baltimore: E. Felber 5.00, D. M. 10.00, P. S. 2.00. By Schmidt from Wittwe H. O. 1.00. By k. Lindemann from C. Jansen 1.00. Gem. k. Leemhuis' 5.00. by k. B. Hansers 12.00. by k. Dorn 5.00. k. Walker 5.00, through dens. of Mrs. M. K. 5.00. Gem. in Allegany, N. U., 3.40. Through B. Schulze, thank offering by Mrs. Darwig, 2.00. From the geord. Wohlthätigkeitskaffe of St. Matth.-Gem. in New Nork 50.00. Gem. I". Bröckers 5.00. B. I. Weidmann 3.00. Gem. k. I. Siecks 32.00. Jno. R. Niebaum in Pittsburgh 10.00. (S.-156.40.) Total-2011.72. .

1, 1886, C. Spilman, Cassirer. 619 Baltimore 8tr.

Revenue to the Western District's coffers:

Synod treasury: From?: Hafner's congregation in Leavenworth -6.38. Nething's congregation in Lincoln 10.15. B. Pcnnekamp's congregation in Topeka 11.50. k. Ruppreckts Gem. in Cole Camp 4.25. B. Mießler's Gem. in Des Peres 14.00. k. Sennes Gem. at Alma 8.00. k. Maack's Gem. at St. Charles 12.00. b. Uni- bach's Gem. at Prairie City 1.60. k. Schülke's Gem. at Palmyra 11.75. k. Schufts Gem. at Lockwood 5.25. 1?. Lükers Gem. at Aroma 8.25. (p. -93.13.)

Progymnasium in Concordia: By B. Umbach in Prairie City by F. .50.

Debt Repayment: B. Schalters Gem. in Cape Girardeau 5.00. By k. Jebn in Kansas City from N. N. 10.00. B. Demetrios Gem. at Concordia 5.00. ?. Keller's Gem. in Pal- mer 11.00. (S.-31.00.)

Inner Mission in the West: By k. O. Hanser in St. Louis by Mrs. W. Schramm from her missionary box 4.75. By Mr. E. F. W. Meier, Allg. Kassirer, 79.70. By B. Matthes in Jackson from Mrs. Herzinger 1.50. B. Hafner's Gem. Gem. in Leavenworth 3.71. Through B. Jebn in Kansas City by N. N. 10.00. ?. Demetrios Gem. at Concordia 11.35. By B. Keller in Palmer by W. Hornbostel 1.00. By k. Netbing at Lincoln by Mrs. Cb. Keuper 1.00. By B. Winkler in Central from P. Mörsch 2.50. By k. Voit from etl. members of sr. Gem. in Jndependence 4.70. Epiphaniasfestcoll. of Gem. k. Siecks in St. Louis 23.00. (p. -143.21.)

Negro Mission: By Nething in Lincoln by Mrs. Ch. Keuper 1.00.

English Mission: By Matthes in Jackson by Mrs. Herzinger 1.00.

Widow's fund: By B. O. Hanser in St. Louis by Mrs. W. Schramm 6.00. k. Bوندenthal's Gem. in Augusta 2.75.

Vetters Gem. in Atchison 7.00. By B. Jehn in Kansas City by sr. Gem. 11.00, by N. N. 10.00, by ibm itself 4.00. B. Keller's Gem. in Palmer 8.00. By Mr. Weinhold from B. Zschoche's Gem. in Frohna 23.16. Teacher Deffner in Ste. Genevieve 2.00. By k. Achenbach from k. C. Arnold 5.00. By teacher Günther from Mrs. C. Kellermann 5.00, from Mr. H. Hartmann 1.00, k. Fackler in Canton 4.00. Umbach in

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Prairie City 1.90. k. C. W. Meyer at Macon City 2.00. k. Matthias in Block 4.00. (p. -96.81.)

Sick pastors and liver: By ? O. Hanser in St. Louis by Mr. W. Ostermeyer 12.00. k. Schalter's congregation in Cape Girardeau 4.00. ? Grupes congregation in Eisleben 5.85. By k. Achenbach in St. Louis from Mr. A. Gast 25.00. (p. -46.85.)

Orphanage near St. Louis: By Michels in New Haven, coll. at children's service on St. Christ's Eve, 2.70. By teacher Deffner in Ste. Genevieve, desgt, 4.20. De- metrios Gem. at Concordia 10.65. By k. Nething in Lincoln by Mr. Fritz Böhmer 5.00. Z. E. G. of Staunton, III, 2.00. By I'. Winkler in Central from P. Mörsch 2.50. By k. Umbach in Prairie City from V. S. 1.00. (S. -28.05.)

Deaf and Dumb Institution: By Mr. C. Schaap in St. Louis 2.00. By ? Sieck in St. Louis by Mr. F. Brockmann 5.00. (p. -7.00.)

Poor students in St. Louis: By Mr. Kassirer Frye 3.10. By Umbach in Prairie City, sent to Herm. F. Wildknecht's wedding, 5.00. (S. -8.10.)

Poor students: By ? O. Hanser in St. Louis by Mrs. W. Schramm 5.00.

Household in St. Louis: Z. E. G. of Staunton, III, 3.00.

Poor students in Springfield: by k. Michels in New Haven, coll. at C. Kissling's wedding, 4.00, by himself 1.00. (pp. -5.00.)

Hübene.rs Gem. in Hanover: k. Freses Gem. in Hanover 8.75.

Gem. in Sedalia, Mo.: k. Siecks Gem. in St. Louis 18.00. By k. Michels in New Haven from sr. Gem. 3.30, by ihm itself 1.00. . 1?. Grimm's Gem. in Washington 5.00. (S. -27.30.)

Gem. in Utica, N. U.: Prof. F. Pieper in St. Louis 2.00.

Gem. in Røthester, N. U.: k. Siecks Gem. in St. Louis 85.65.

Gem. in Alexandria, Va: Prof. F. Pieper in St. Louis 1.00.

Pilgrim House in New Uork: By Mr. Bolz of ? Janzow's Gem. in St. Louis, 1st Zhlg-, 158.35. k. Schalters Gem. in Cape Girardeau 18.35. I>. Meyr's gem. in Friedbeim 7.35. k. Vettors Gem. in Atchison 4.30. By Mr. Geissler of k. Stemmermann's Gem. in Humboldt 7.50. Prof. F. Pieper in St. Louis 2.00. (p. -197.85.)

St. Louis, Jan. 6, 1887. H. H. Meyer, Cassirer.

Entering the WiSronfin DistriT caste:

Poor Students in St. Louis: By I. Pritzlaff Hardware Co.-20.00.

Poor Sch üler in Ft. Wayne: I. Pritzlaff Hardware Co. 20.00.

Poor students in Addison: A. K. in Sheboygan 2.00. I. Pritzlaff Hardware Co. 25.00. (Summa -27.00.)

Poor Students in Springfield: I. Pritzlaff Hardware Co. 25.00.

Deaf and Dumb Institution in Norris: k. D. Koths upper community 15.40. k. W. Hudtloff's students 1.00. Mrs. Flöter in Racine 2.00. I. Pritzlaff Hardware Co. 10.00. (S. -28.40.)

Orphanage in Addison: Mrs. A. K. in Sheboygan 2.00.

Poor sick pastors and teachers: ? H. Mare 10.00. By 1?. Schumann by I. Bensien 1.00. ? Geo. Präger 1.00. k. G. Plcbns Joh.-Gem. 3.50. I. Pritzlaff Hardware Co. 20.00. (S. -35.50.)

Free Church in Saxony: Jmm.-Gem. in Milwaukee 25.50.

Washing leavers in Springfield: Mrs. A. K. in Sheboygan 2.00. Mrs. M. D. in Milwaukee 1.00. (S. -3.00.) . Synod treasury: from the congregations of the kk.: H. Sagehorn (Dreieinigk.-Gem.) 4.10, Tb. Wichmann in Freistadt 18.58, F. Keller in Racine 6.05, Herzer in Plymouth 17.40. I. Pritzlaff Hardware Co. 100.00. (p. -146.13.)

Professorengelalten in Milwaukee: Von den Gemeinden der kl?.: E. Theel in Germania 5.50, in Mekan 5.60, F. Keller in Racine 6.06, C. I. Schwan 9.50, H. Sprengeler 75.71, G. Löber 22.50, G. Küchle 37.00, I. Strasen 20.00, C. Straffn in Watertown 46.95, G. Präger in Granville 6.00, H. Erck in Wausau 7.00, H. I. Fuhrmann in Clintonville 9.43, in Townline 2.19, D. Kotbe, upper 12.60, lower 7.70, W. Ende- ward 2.00, I. Schütte 20.27, E. Grothe 6.00, Easterbus 18.00, B. Sievers 39.15, I. M. Hieber in Wilson 10.00, in Sheboygan Falls 4.60. Mrs.Katb. Weihbrecht 5.00. August and Friedericke Dobberbul 3.50. (S. -382.24.)

Negro Mission: F. Bartel in Freistadt .50. Mrs. A. K. in Sheboygan 2.00. N. N. in Milwaukee 1.00. Mrs. Brandner from the Kreuz-Gem. 1.00. From the God's Box of the Gem. of the

Endeward 1.98. I. Pritzlaff Hardware Co. 10.00. (S. -16.48.)

Jewish mission: k. W. Hudtloff's pupils 1.00. Mrs. Flöter in Racine 1.00. V. W. Weber's Gem. in New London 3.00. (p. -5.00.)

Church building in Hanover: Herm. Meier iwMilwaukee 5.00. Hulda Rix 1.00. k. I. Straffn 1.00. (S. -7.00.)

Poor students in Milwaukee. k. I. Schleif 2.00. k. G. Bartb 1.30. wedding colleete at Arndt 3.59. Mrs. Kath. Weihbrckct 2.00. Mrs. A. K. in Sheboygan 2.00. I. Wieden- böfer in Hancock 1.00. I. Pritzlaff Hardware Co. 100.00. (S. -111.89.)

Inner Mission of the Wisconsin Distr.: From the congregations of the??: G. Rosenwinkel 5.75, P. Platz 3.40,-G. Barth (Filial) 2.60, Chr. Renschel 1.56, A. E. Winter in Logansville 9.50. Mrs. A. K. in Sheboygan 2.00. Aug. and Friedericke Dobberphul 2.00. Mrs. I. Pritzlaff 2.00. I. Pritzlaff Hardware Co. 50.00. (S. -78.81.)

Pill erhaus undEmigr anten mission inNewPork: From the churches of the kk.: Herzer in Plymouth >2.01, Tb. Wichmann in Freistadt 3.00, Wesemann in Grafton 16.37, W. Weber in New London 3.05. I. Wiedenhöfer in Hancock 1.00. (S. -35.43.)

Building and Debt Redemption Fund: From the municipalities of the kk.: D. Kothe (lower) 18.35, G. Barth 5.70. Through

Dir. Cb. H. Löber of Aug. Moldenhauer in Des Plaines 5.00. k. H. Ratdjen 4.00. (S. -33.05.)

Orphanage in Wittenberg: ? I. Sklerfs Confirmanden .71. ? G. Präger's congregation, 4.50. k. G. Bartb's Gem. 3.40. Mrs. Meyer, thank offering, 1.00. I'. C. Strasens Gem. in Watertown 35.71. Mrs. Cath. Weihbrecht 3.00. Job. Prah. .50. wedding coll. at Mrs. Groth's in Freistadt 9.05. Of teachers' pupils: Weigle 2.00, Wißbeck 6.35, Jobn Schmidt 9.00, A. Kringel 4.00, G. M. F. Scholz 5.11, H. Ahrens 5.25, Miss Hartmann 3.33, G. Bärin 5.00, C. Bartelt6.25, F. Runzel 7.00, I. Wegner 7.50, F. C. Buuk 3.55, A. Brandenstein 5.00. Mrs. M. Damköhler 2.00. k. H. W. Letzmann's Gem. 6.90. k. Fr. Kellers Gem. 7.83. k.Cbr. Renschels Gem. 6.00. Jmm. Gem. in Milwaukee 2.46. k. Herzers Gem. in Plymouth 11.70. k. Frömming from Kreuz-Gem. 1.00. ? G. Plehn's Zion's Gem. 7.50. k. E. Theels Gem. in CrystalLake 9.50, in Newton 6.80, in Mekan 5.67, in Germania 4.82, in Nesdkoro 3.16, in Westfield 3.00. I. Pritzlaff Hardware Co. 20.00. From the Jmm. Gem. in Milwaukee of I. L. Semmann 5.00, Emma Jäkel 3.00, A. Thiedt, F. Dobberphul, Fr. Kröning, W. Kröning, W. Pursow,H. Schulz, C.Hafemann, C.Pittelkow each 2.00, A. Buch- holz, A. Wille each 1.50, I. Reunübel, A. Wangerin, Fr. Schröder, W. Schneider, I. Benz, Cb. Raasch, A. Siehr, I. Kalm, W. Schneider, C. Maas, W. Brunow, C. Hafemann, F. Teppe, F. Butzlaff, H. Lawonn, E. Spangenberg, C. Schmidt, F. Vonholz, A. Schuhmacher, F. Radmann, F. Hoffmann, C. Waak, A. Bräsel, N. N., Fr. Uecker, W. Lambrecht, F. Butzlaff, W. Sengbusch, Tb. Gruel, F. Tbranow, A. Schneider, C. Peters, M. Ziese, C. Lüdtkke, A. Mitzelfeldt, M. Conrad, C. Teppe, A. Brutz, Cl. Küchle, El. Küchle each 1.00, Fr. Beyerlein, F. Klug, F. Spangenberg, F. Wergin, H. Dettmann, W. Steffen, F. Wegner, C. Last, A. Hilfe, L. Wegner, F. Arndt, C. Reineck, A. Raasch, I. Koplin, W. Vogt, I. Kringel, R. Kringel, H. Kringel each .50, H. Wangerin, F. Winter each .25, W. Rahn .10. (p. -302.15.)

Prediger-und Lehrer-Wittwenkasse: By k. A. E. Winter ges. auf d. silbernen Hochzeit von Nic. Hatz 5.03. Mrs. A. K. in Sheboygan 2.00. Aug. and Friedericke Dobberphul 3.50. Mrs. I. Pritzlaff 4.00. By kk.: G. Präger 2.00, H. F. Pröhl 4.00, M. Janke 1.00, G. Barth 4.00, H. Stute 10.00, Osterhus 4.00, I. Strasen 4.00, H. Sprengeler 4.00, B. Sievers 4.00, G. Löber 3.00, I. Schütte 4.00, W. Knuf 4.00, G. Präger 1.00, Prof. C. Huth 2.00, Prof. G. W. Müller 1.00. From the teachers: C. Bartelt 4.00, H. F. Ahrens 4.00, A. Kringel 3.00, G. M. F. Skolz 4.00, I. Wegner 2.00, C. Weigle 4.00, C. E. Schmidt 1.00, G. Steuber 4.00, A. Wilde 4.00, I. G. Hilger 2.00, P. Rüge 4.00, F. Rix 2.00, I. Partenfelder 2.50, E. Noack .50, Th. Wichmann 2.00. I>. Th. Wichmann's Gem. in Freistadt 20.00. I. Pritzlaff Hardware Co. 100.00. (p. -229.53.)

Milwaukee, Dec. 31, 1886. c. Eißfeldt, Cassirer.

Revenues for the PUgerhaus

from October 1 to December 31, 1886.

By Kassirer C. Spilman -204.52. Kassirer Röscher 390.00. W. C. Farr 100.00. M. Peters 1.50. Grabow 2.00. Pfaffler .25. Kassirer C. Spilman 370.48. Kassirer D. Roscher 306.60. Kassirer H. H. Meyer 141.00. A. Wäscher (Chicago) 65.00. k. Hebler's congregation 8.00. N. N. in New Hork on Nov. 28 6.52. Phil. Weiter 4.00. Mrs. Seebeck 2.10. Collecte at wedding of Mr. Berth 1.50. Theo. Fischer .50. cassirer Meier 1322.32. cassirer Röscher 269.60. cassirer Spilman 170.05. cassirer Meyer 374.22. K ssirer Menk 159.39. Kaff. Tiarks 135.97. Kaff. Frye in New Orleans 74.90. Kaff. Spilman by k. King 50.00. Kaff. Renfer 23.50. k. Henkel in Aurora, Jnd, 30.00. i. Tbeobald 10.00. a. Billenberg 72.50. widow Wolf 3.00. k. Engel, from whose parish 2.50, from N. N. 2.49, together 4.99. Wm. Miller 2.75. Caspar Schmidt 2.00. pastor Zillcr in Saxony 1.17. Auguste Gandenberger 2.00. (Summa-4422.83.)

S. Keyl.

Income for emigrant missou

from Oct. 1 to Dec. 31, 1886.

Kassirer Spilman -41.30. Coll. on C. Mölke's wedding 6.62. C. Meier 5.00. Miss Dieffenbach 1.25. Kassirer Spilman 47.44. Women's Association of Grace Parish in Milwaukee 25.00. k. Mennicke 1.00. kaff. Meyer 10.00. kaff. Tiarks 17.00. w. Scubach 1.00. n. n. (1?. Fuhrmann) 1.00. W. Knbfahl 2.00. Kassirer Spilman 25.30. Geschwister Buche 3.00. k. Tramm's Gemeinde 8.00. Mr. Scharnitzki by k. Krafft 1.00. I. Rohling 1.00. Kassirer Meier 1002.68. (S. -1199.59.)

S. Keyl.

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(of Iowa District)

have been received: From the 1?1?. Baumböfener, Ehlers, Cb. F. Herrmann, Fischer, Mallon, Zürrer, Wiegner, v. Stroke, M. Herrmann -4.00 each; Bräner, Tbnrner, Strobel 5.00 each; Aron, C. Crämer, W. Diedrick, Dörfler, Heinicke 2.00 each; Meinecke, Haar 3.00 each; Lebr, Lauer 1.00 each; Deckmaun 8.00; Ph. Dorn- seif 7.00; Gotzweiler 2.50; Setzler 4.00. By teacher Bergmann 1.00; teachers Febrmann and Plischke each 2.00; Lebrer Hild 3.00. Collecte during synodal session in k. L. Dornseif's congregation 30.64. By k. Grafelmann by Mrs. Eckert 1.50. By k. Meinecke by sr. Gem. at State Centre 5.64, in State Centre 1.87. By Brammer, Reformation Festival Coll. sr. Gem., 12.44. By ?. Zürrer, bell money sr. Gem., 6.75. By k. Büngrer from sr. St. Jobannis-Gem. 2.00. By W. B. Hanken 2.50. By V. Günther, Abendmabls coll. sr. Gem., 6.70. By k. Grafelmann from P. Roth 1.00. (Summa -169.54.)

Monticello, Dec. 27, 1886. F. v. Strohe, Cassirer.

Received for poor students: From N. N. of Cape Girardeau 1 quilt. From the Women's Association of the Cross District in St. Louis 6 blankets. From the Jmmannelsdistrict there 8 pairs of socks. From Mrs. Dettmer of k. Lekmanns Gem. 6 pairs of woolen socks. B. Sch of all.

Report of the Casfirer of the General Synod

from January 1, 188" to January 1, 1887.

Synod Treasury.

Intake:

From the Middle District by Kassirer D. W. Röscher	\$3938 .27		
From the Illinois District by Kassirer H. Bartling	3174.93		
From the Western District by Kassirer H. H. Meyer	1705.92		
From the Eastern District by Kassirer E. Spilman	1587.39	From the Michigan District by Kassirer Ehr.	
Schmalzriedt	1006.38		
From the Wisconsin District by Kassirer E. Eißfeldt	948.06	From the Minnesota and Dakota Districts by Kassirer T. H. Menk	447.96
From the Southern District by Kassirer G. W. Frne	300.00		
From the Nebraska District by Kassirer F. E. Festner	258.35		
From the Jowa District by Kassirer H. Tiarks...	250.00		
From the Eanada District by KassirerG . Renfer...	64.73		
Bequest of E. B. Schulthes by Kassirer D. W. Roescher	500.00		
Other revenue	2.00		
			\$14183.99
Surplus of the Eoncordia publishing house	33341.45		
			-D47525.44
		Edition	46585.98
		Stock\$939	.46

Issue:

Debt on January 1, 1886\$	8875.12		
Salaries of professors & superintendents: in St. Louis		6999.84	
in Springfield	4299.84		
at Fort Wayne	7462.68		
in Addison	7599.60		
Salary and house micthe for Mr. Praeses Swan	1959.96		
Pension for Prof. Lindemann	300.00		
Pension for Prof. Biewend	250.00		
Pension for Mrs. Peacock	100.00		
Issued by the regulatory authorities: in st. Louis	1978.62		
in Addison	2158.71		
at Fort Wayne	1651.11		
in springsfield	1250.98		
Cabs in St. Louis	691.05		
Waterlicence in st. Louis	171.00		
Travel expenses of the General Praeses and deputies	334.05		
Interest on borrowed money	253.42		
For the library in St. Louis	100.00		
For the Fort Wayne Library	100.00		
For the library in Addison	50.00		

\$46585.98

ü. Seminary building fund in St. Louis.

Intake:

From the Middle District by Kassirer D. W. Roscher	\$339 .37		
From the Western District by Kassirer H. H. Meyer	138.18		
From the Illinois District by Kassirer H. Bartling	60.15	From the Michigan - District by Kassirer Ehr.	
Schmalzriedt	51.84		
From Nebraska District by Kassirer F. E. Festner	46.00		
From the Eastern District by Kassirer E. Spilman	3.00		
From Wisconsin - District by Kassirer E. Eißfeldt	3.00		
			\$ 641.54
Debt on January 1, 1887	14602.21		
			\$15243.75

Issue:

Debt on January 1, 1886\$15243 .75

6. construction fund.

Intake:

From the Illinois District by Kassirer H. Bartling \$44 .50
From Michigan - District by Kassirer Ehr. schmalzriedt 39.00
From the Middle District by Kassirer D. W. Röscher 8.00
From the Wisconsin District by Kassirer E. Eißfeldt 5 .00
From the Iowa District by Kassirer H. Tiarks.... 2.50

Debt on January 1, 1887	18441.88	\$99 .00
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\$18540.88

Issue:

Debt on January 1, 1886\$18540 .88

v. Seminary Construction Cashier in Addison.

Revenue m e:

Balance of the treasury on January 1, 1886\$1472 .52
From the Middle District by Kassirer D. W. Röscher 1250.52 From the Illinois District by Kassirer H. Bartling. - 1000.12 From the Eastern District by
Kassirer E. -spilman 644.28 From the Western District by Kassirer H. H. Meyer 532.50 From the Michigan District by Kassirer Ehr. Schmalz-
riedt 297.45
From the Wisconsin District by Kassirer b. Eißfeldt 254.50 From the Southern District by Kassirer G. W. Frye 201.25 From the Nebraska District by
Kassirer F. E. Festner 194.76 From the Minnesota and Dakota Districts by Kassirer
T. H. Menk 105.55
From the Iowa District by Kassirer H. Tiarks 95.01
From the Eanada District by Kassirer G. Renfer.... 9.00

\$6057.46 Issue: None.

L. Fund for poor sick pastors and teachers.

Intake:

Inventory as of January 1, 1886 \$618.93
Of the Districts cashiers 191.63

\$810.56

Issue:

Support for pastors and teachers\$774 .00
Balance at January 1, 1887 36.56

\$810.56

k'. Heathen Missionary Fund.

Intake:

Stock on January 1, 1886\$12579 .64
By the Districts cassirer 217.36

\$12797.00

Output: None.

General interior discord.

Intake:

Stock on January 1, 1886\$795 .71
From the Illinois District by Kassirer H. Bartling. - 2X00.00 From the Middle District by Kassirer D. W. Röscher 2012.29 From the Eastern District by
Kassirer 6. spilman 133.70 From the Michigan District by Kassirer Ehr. Schmalz
riedt 11.80
From the Western District by Kassirer H. H. Meyer 4.00 Bequest from I. H. P. Willhann by U. Wunder 718.62

\$6476.12

Issue:

To theMinnesota and Dakota Districts-. \$2350.00
To theNebraska District 1350.00
To theSouthern District 1342.54
To theWestern District 700.00
To theIowa District 300.00

\$6042.54

Balance of the treasury on January 1, 1887 433.58

\$6476.12

Compilation of above cash balances.

1. synod treasury, inventory	\$939	.46		Dr. Er.
U. scminarbaukasse in St. Louis, debt \$14602.21				
O'. Building fund, debt	18441.88			
D. Seminar construction cash register in Addison, stock 6057		.46		
E. Fund for poor sick pastors and				
			Teacher, stock	36.56
b'. Heathen missionary fund, stock	12797.06			
01. general internal mission, stock 433		.58		
\$33044.09 \$20264.00 20264.06				
Debt on January 1, 1887 \$12780		.03		

E. F. W. Meier,
General Cassirer.

Received **for the Concordia Seminary budget in St. Louis:** From I'. M. Meyer's parish at Black Jack, Mo., 60 bushels of potatoes, 30 bushels of apples, 3 sacks of grain, 4 gatt. Apple butter, 1 Bush, white turnips, 1 peck onions, besides \$8.75 cash. From I'. E- Lenks Gem. in Millstadt, Ill, 46) Bush. Potatoes, 25 bush. Apples, 20 gatt. Apple butter, 18 gatt. Lard, 1 p. grain, - 3 ducks, 10 lbs. sugar, 10 lbs. coffee. From D H. F. Grupc's Gem. at Eisleben, Scott Co., Mo., 4 barrels potatoes, 2 bl. white turnips, 1 box dried. Apples, 5 gatt. Vinegar, .^gall. Ehw-Chow, and \$1.00 haar. From N. 9t. of I'. Fr. ! Schwefels Gem. in Evansville, Ill, 1 box sausage. From Mr. W. Rohlfing of I'- O. Hanser's Gem. in St. Louis, and from the members from 10 W. Achenbach's Gem. in South st. Louis and from L- H. Bartels' Gem. in West St. Louis vegetables wä h
! rend throughout the spring and summer.
! Many thanks to all kind donors!
i St. Louis, Mo., Dec. 1886, B. E. Hoffma nn, ! Property Manager.

Report of the aVgemeine Wittwen- und WaisenUnterstützungskaffe for 1886.

4^, Intake:

From the general synodal treasurer, Mr.	
E. F. W. Meier	-950 .52
From the Illinois District	1735.74
"" Western District	826.18
"" Wisconsin District	694.99
"" Eastern District	469.07
"" Michigan District	445.47
"" Iowa District	367.23
"" Minnesota-and-Dakota-District-...	186.69

-5675.89

L. Issue:

Deficit from 1885-	.84
Back paid support for 1885	180.00
Supports to 48 widows and their	
Children	5053.33
Given to the Middle District in special gifts	28.00
Cash in hand	413.72

-5675.89

In the name of the preachers' and teachers' widows and orphans, sincerely thanking all dear donors and wishing God's blessing, and asking that the same be remembered in the future, Bloomington, Ill, Jan. 7, 1887.

C. F. W. Sapper, general cashier of the above treasury.

For the purpose of our society has received undersigned: Through teacher I. W. Rosenthal - .60 from his pupils: Mar- tha Müller, Margaretha Baumgärtel, Minna Feuerpfell, Anna Grimm, Elisabeth Pieper. By I? W. Dahlke, Reserve, Erie Co, N. U., 5.15. By Cassirer H. Tiarks, Monticello, Iowa, 11.20. By U. O. Lugenheim, Cameron, Barron Co., Wis. collected at a wedding ceremony, 3.59. By U. Hanser .50. By Mr. Th. Guenther svn. of teacher P. W. Gayer 1.00. By the Dr. Martin Luther Association (extra contribution) 25.00. Summa -47.04.

St. Louis, December 12, 1886.

I. Louis Ulrich, Treasurer of the Dr. Martin Luther Memorial Society in St. Louis.

The Dr. Martin Luther Memorial Society of St. Louis hereby takes the liberty of publishing the following first Annual General Report:

Collectirt were until July 10, 1883-5	.00
August 6, 1883	10.60
September 21 1883	1.00
January 23 1884	10.00
July 11 1886	12.45
August 8, 1886	8.15
September 12, 1886...'	13.30
November 14, 1886	50.62
12 December 1886	47.04

-158.16 What sum the General Treasurer of the Synod has for safekeeping.

St. Louis, Dec. 14, 1886. i. Louis Ulrich, Kaff.

More love gifts received for my community: From U. C. G. Dreß, Breslau, Long Island, N. B., -1.00. x. F. Schalters Gern. of Red Bud, Ill, -2.50. U. C. Kollmorgen's Gern. of Atwater, Minn. 6.11. U. C. Eißfeldt's Gern. of South Chicago, Ill, 13.00. U. M. Schneider's Zion's Gern. of Dovray, Minn. 1.75. By U. Jmm. Gihriirg, Pukwana, Dak. of sr. Mis- sions-Gem. 1.50. By Kassirer D. W. Röscher 15.00, 12.75 and 13.25. By Kaff. T. H. Menk 12.30, 14.10 and 5.00. By Kaff. H. Tiarks 19.58. By Kaff. G. W. Frye of U. P. Klindworth's Gem. in Wm. Penn, Ter. 3.25. By Kaff. H. H. Meyer 8.50 and 1.60. God bless!

Stillwater, Minn, Dec. 31, 1886.

L. F. Frey.

Received with thanks for poor students: By Mr. k. G. Jung in Utica, Nebr. for L. Eigel -10.00; by Mr. U. Wich- mann in Freistadt, Wis. for W. Wetzel and W. Pipkorn of the Women's Association 20.00. I. L. Backhaus.

For poor students received with heartfelt thanks by U. I. B. Pflantz from his congregation in Gordonville, Mo., -7.00. By U. P. Platz a collecte in amount of -4.25. From Mr. Dittmer in Krn. U. Lehmann's comm. -5.00.

C. F. W. Walther.

Received for poor students: By Mr. U. C. Bock from his parish -4.00; by Mr. I*. 6. C. Schmidt from the Women's Association sr. Gem. 40.00 for student Brink.

M. Günther.

Ab' The receipts of Mr. A. Schuff and Prof. Wyneken, and those for the college - budget at Concordia, Mo. will follow in the next number.

Changed addresses:

Uev. UurMori, 563 Uuoronn" 8tr., Orlvuns, Du.
Iivv. ,1. deokmann, 453 3ck ^vo., W., Leckur Uupicks, Iorvu.
Rev. LueseUtt, Iuku, Llurion Oo., Ill.
Ü6V. 6. urettmuun, blo. 8 Lir^el ^V6., Olevelunck, Ollio.

Lntoreck ab ttre Dost Oilllo" "4 8b. Louis, Llo., "s seeonck-eluss matter.

Volume 43, St. Louis, Mon., Feb. 1, 1887, No. 3

The "Lutheran" appears this time in festive adornment, and rightly so; for the man who founded it in 1844, who led it alone for years, who, even after the editorship had been placed in the hands of the local teachers' college, relied on the faithful and loyal support of the teachers, is the one who has been the most important person in the "Lutheran".

The doctor C. F. W. Walther celebrated his 50th anniversary in office on January 16.

Now, if it is already a great grace of God when a servant of the church has worked for 50 years at one or more congregations, it is certainly to be praised as an especially great grace when such a one has completed 50 years of ministry who has not served only as a pastor,

but whose service has extended into wide circles. And this is the case with our beloved jubilarian. Not to mention his beneficial work as a pastor, he has worked as editor of the "Lutheraner", as author of many important doctrinal and controversial writings, as long-time president of our synod, as professor and president of our local institution, as tireless speaker and advisor at synodal meetings, as correspondent and counselor not only here in America, but also in the widest circles of our church, in Europe, Asia, Africa and Australia. Not only friends, but also opponents must acknowledge this beneficial effectiveness. Thousands are next to God in gratitude to him. Therefore, our newspaper has created festive decorations in honor of this joyful day of its founder.

Dr. Walther, who has not been able to participate in the editorial work for several weeks, naturally has no part in the production of this festive number.

18

To our dearly beloved father and teacher, the Most Reverend Dr. C. F. W. Walther, at his golden jubilee of office. *)

From the golden gate on the distant shore, Where the sun sinks in golden splendor. Once the tidings flew through all lands, That of gold stream and mountain here flashes. Greedily heard it millions of all peoples, languages, zones, crowds went to the gold country. But of what use is gold to the poor earth, And of what use to the whole world's gain, That a fearful heart may be quieted, God's golden peace therein enthroned? All gold from our reasons does not redeem a man's sins, Does not banish death, the judge!

3 But mountains higher, ravines better, Incomparable ediem gold full. Where still all, who only faithfully searched, Found riches, which shall well help, The Lord himself let us proclaim, Yes, in his word find, Where the richest treasures are.

4. and the giver of all good gifts once called you to this pit, Here to dig for his purest gold With the genuine, eager to save sense; More than ever in mining grounds God let you find true gold Fifty years of blessings already.

But as faithful fathers gather their treasures for their dear children, that the abundance of blessings may delight them, that they may be protected from the horrors of impoverishment: so God has made us immeasurably happy from your hands with his richest gifts.

And blessed now from your abundance, from the gold shaft, God's precious word, God's gracious call and will sent your disciples further and further, so that they, what they themselves received, also bring to others in love: Truth, comfort and gold of peace.

O beloved father, dear teacher, How joyful is the circle of students today! What a thanksgiving, a hot, holy, noble one, Sounds to God's praise on the golden feast of office! Grateful is our supplication: Let him, O Lord, still bless. Gladly then go through the golden gate!

With grateful love

the California Concordia - Conference, San Francisco, J.M. Buhler. J.H. Tisza.

J. L. P. Dietrichson.

O. Grönsberg.

I. H. Schröder.

*) Sent to the dear jubilarian in splendid beautiful handwriting.

The celebration of the 50th anniversary of the office of the Reverend Dr. C. F. W. Walther on January 16, 1887.

This celebration, which for many months has captured the hearts of most synod members and the local

The time we have spent in the churches is now behind us. During this time, we have been praying fervently to the throne of divine grace that the faithful Savior would allow us to celebrate this high and rare day of honor with our old strength of spirit and in good health, and that He would allow us to celebrate a joyous day of jubilee. However, it pleased the Lord in His unfathomable wisdom not to hear the prayers as our hearts implored, otherwise we would be able to report on a greater public celebration today. If everything had been possible according to human wishes and plans, this day would have been a day of

jubilant for the entire synod under the leadership of the local congregations, to which the presidents and deputations of all teaching institutions and pastoral conferences would have gathered. For about this, praise God, there is only one voice among us, that we have to honor in the jubilarian the spiritual father of the synod, whom God has so richly endowed with such extraordinary gifts, that our synod in its rapid spread, in its unity of faith and confession with the corresponding practice, in its glorious freedom and independence of each individual congregation, limited only by the clear Word of God - that this work is primarily his work by God's free grace. Therefore, this day should be made a day of joy and loud thanksgiving and praise for God's abundant grace, which He has so undeservedly bestowed upon us through the Jubilarian.

Such were our human thoughts. But God's thoughts were different. The illness of our dear doctor, which had already appeared in September of last year, became all the more prevalent when he, in his old self-denying manner, did not allow himself a rest or a break, but continued his faithful work until he finally collapsed, completely exhausted. The disease had now acquired such power that all the art of the physicians seemed lost and I already despaired of his life. But God heard the prayers of his children, who were certainly sent up to him in the whole synod for this precious life. The illness slowly receded, but an extraordinary weakness remained, which still made us anxious for life. Of course, this highly significant condition soon shattered all plans for a larger celebration, and the physicians who were consulted unanimously declared that they confidently hoped for the final recovery of the dear patient, but that for the time being no external exciting celebration was to be thought of; on the other hand, they hoped that a quiet short congratulation by not too many visitors in his sickroom as an expression of heartfelt love and grateful veneration would probably have a more salutary influence on the patient.

exercise it.

So we surrendered, with heavy hearts, in the manner prescribed by the doctors, still thankful from the bottom of our hearts, if God only preserved the dear jubilarian for us. But we kept two things in mind to glorify the day of joy. The pastors of the synod collected among themselves a gift of money, which was to be presented to the jubilarian on the day in question at his own free disposal for his own person with their wishes of happiness and blessings. Then a large number of congregations in the synod and individual members had conceived the first plan, which was abandoned due to circumstances, to collect a larger fund for an endowment that would bear the name of the jubilarian. And the Lord gave success to both, because both could be communicated to the venerable jubilarian on the jubilee day as a fulfilled fact. - Apart from this, the local congregation, whose pastor is the jubilarian, had also decided that jubilee sermons should be held in their four churches on the day in question in the morning service, excerpts of which the dear readers will find in this commemorative sheet. Then the congregation commissioned a committee to furnish the sick room with new comfortable furniture, so that the highly deserving, dear sick person would enjoy at least as much comfort as grateful love is able to provide.

On the day of the jubilee, early in the morning, students from the local seminary greeted their highly deserving teacher with singing and offered him their congratulations through a deputation. In order to spare the dear patient as much as possible, it was decided that the delegates from out of town should offer their congratulations after the morning service. Unfortunately, mostly as a result of a misleading newspaper report from St. Louis that there would be no celebration, most of the visitors, some of whom had already registered, did not attend. Nevertheless, a few out-of-town well-wishers appeared: the venerable Professor A. Crämer of Springfield, accompanied by Mr. Uhlig, as well as Father F. Lochner, Father Schieferdecker, Father H. Sauer and Pharmacist Meyer of Fort Wayne. After the afternoon service, the four delegates of the entire congregation, Messrs. F. W. Schuricht, Weise, Hölzel and Schäperkötter, all the pastors of St. Louis, the members of the faculty of the seminary, as well as Prof. Hoppe and Mr. M. C. Barthel, gathered to greet the jubilarian. He had himself seated in his new invalid chair and received the visitors with friendly greetings. Since the day was actually the 50th anniversary of the service in the preaching ministry, the delegates of the congregation, which the jubilarian has served since 1841, so for 46 years as a shepherd in self-denying loyalty, congratulated him first. The speaker was Mr. Weise, who had already belonged to the first congregation of the jubilarian in Bräunsdorf, Kingdom of Saxony, and had attended his ordination in 1837. With deep emotion, the jubilarian thanked the congregation for the love he had experienced so far and praised the undeserved grace with which God had blessed his so little work, as he humbly expressed himself.

Thereupon the undersigned, in the name of the Ministry of St. Louis, congratulated the dear Father in Christo with the following words:

"Reverend Doctor, the most dear to all our hearts, Mr. Jubilar!

With deeply moved hearts full of heartfelt praise and thanksgiving to God, we appear before you on today's great and rare anniversary of your 50th year in office to offer you our congratulations and blessings. Fifty years ago today, the Archpastor and Bishop of His Church, Jesus Christ, entrusted you with the sacred ministry of preaching, the delicious ministry, as St. Paul calls it, and for half a century He has given you grace not only to administer it most faithfully, but to such wonderful blessing that it has been allowed to pour out far beyond the borders of this congregation, of our Synod, even beyond the borders of this country. With grateful amazement we must therefore exclaim today: This has been done by the Lord and is a miracle before our eyes. The Lord has done great things; we are glad of it."

(Speaker now pointed out how the Lutheran Church was when the jubilarian entered the service of the same, and further elaborated on how the one called to serve in the Lutheran Church was an instrument in God's hand to make the Church in this country a city on a high mountain).

"This is the great thing that God has done - in you and through you. - Should we now rejoice with you on this day of your jubilee and praise God aloud? Certainly. 'For if one member is kept glorious, all the members rejoice with it.'

"It was therefore already planned to make this rare day of grace of your 50th anniversary a day of praise and thanksgiving to God through a worthy public celebration, when it pleased God to cast the dark painful shadow of your severe illness into our bright joy and to allow us only this silent celebration at your bedside today. We are indeed already deeply grateful to the Lord for this. But if it pleases Him to hear our plea for your dear health and to return you to us for new work of blessing, then a much more joyful celebration, a double celebration, shall take place - that of your jubilee and that of your recovery, and through our congregations and through the whole Synod it shall then be proclaimed loudly before the world and the Church: The Lord has done great things for you and through you for us, we rejoice. May the Lord Jesus, blessed for ever and ever, say his Amen to this: Yes, yes, it shall be so!" -

After the jubilarian had thanked him with short, heartfelt words, Prof. R. Lange stepped forward and expressed the blessings of the Faculty to the Reverend President with the following words:

Reverend Doctor!

The faculty of our seminary celebrates with you today the day on which you began your work in God's vineyard. According to

God's purpose, this work also included the formation of our theological school. Through your ministry, this school stands in complete unity of faith with the church purified by God through Luther. Through your ministry it has been built up on the all-salvific foundation of the apostles and prophets. To her planting and watering, which sought nothing but God's glory, God has given flourishing. We must recognize this God-given prosperity in the crowd of teachers and listeners who, formerly neglected and scattered, are now, through this school, firmly founded on the same foundation, praising God's grace in that unity of spirit which alone pleases God. And the school must gratefully look to the example you have set for it. It is the example of godliness, of holy earnestness not to deviate even in the slightest from God's word, of untiring zeal in building the kingdom of God, of fearlessness in the fight against the falsifiers of the divine word, of faithfulness in the direction of the ministry commanded to us. Therefore, may God, that is our request, give you new strength for the further leadership of our theological school! And may God keep what you have implanted in it unabridged and crowned with His blessing until the day of the revelation of our Lord Jesus Christ!

After this congratulation, Father Achenbach presented the sum of \$3000 gold collected by the pastors and professors of the Synod in a fine leather purse.

This unexpected gift was a great surprise to the dear and modest jubilarian. He was also informed at the same time that a fund had been established by voluntary resolution of the communities.

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The money was collected, now already amounting to \$600, for a foundation, which should bear his name, but whose purpose he should determine. - After all the well-wishers had shaken hands with the dear jubilarian with a short congratulation, they left him. We are pleased to report that this celebration was not detrimental to him, that he rather, thank God, enjoyed a few hours of gentle sleep the following night.

Herewith, then, our dear readers have a description of Dr. Walther's 50th anniversary celebration, insofar as the faithful God has allowed us to celebrate it under the circumstances. Let us lift up our hearts and hands to God and ask him, if it is his will, to once again grace this faithful and highly pardoned servant of his with new health and to return him to his old great blessing. May God have mercy on him. Amen. O. H.

Excerpt from the sermon preached in Trinity Church.

According to Ps. 34, 7. 3. the following theme was carried out:

On today's 50th anniversary of their pastor's ministry, what should our congregation thank God for from the bottom of our hearts?

I answer 1. for God adorning him with so many blessings. 2. for God giving him victory after victory.

1) When we celebrate today the 50th anniversary of the highly deserving pastor of this congregation, I)r. Walthers, we praise God with joyful and loud praise and thanksgiving for the great things he has been able to do for us and for the church, we are not afraid of falling into the accusation of idolatry, because our praise rests on the Word of God in our text. It describes two things to us: the task and effectiveness as well as the success of the ministry of preaching. Our text calls the preachers "teachers" and thus indicates that their office is to build up the church by teaching the divine word. Then our text says that these teachers also win "victories": thus it indicates that the preachers must also fight. Thus Dr. Luther writes beautifully of faithful pastors: "A preacher must not only feed, so that he instructs the sheep how to be true Christians, but must also ward off the wolves so that they do not attack the sheep and lead them astray with false teaching." Then our text also speaks about the success of the teaching and defense of a righteous preacher, namely, that God adorns him with laying and gives him victory. So it does not depend first of all on how gifted, learned, faithful and zealous a pastor is, but on what God wants to accomplish through him. Success does not depend on the preacher's running and racing, but on God's mercy and blessing. Therefore, it is not uncommon that weakly gifted but faithful preachers have much greater success in ministry than highly gifted and learned ones. We will keep this divine truth in mind today when we briefly review the great effectiveness of

of our revered jubilarian. It is true: God adorned him before others with unusual natural spiritual gifts, intellect, memory, power of government, etc., as well as with gracious gifts of his Holy Spirit. Nevertheless, we must not look for an explanation for his effectiveness in these gifts alone or first. What, then, is the cause? It is this, that it pleased God to fulfill in him in a special degree the word of our **text**, "Teachers are adorned with many blessings." Let me describe this blessing to you a little. I present our jubilarian to you on three sides: 1. as a pastor, 2. as a teacher of the synod, 3. as an ecclesiastical writer. (Here followed a detailed description of his extraordinarily blessed activity in his local parish office as preacher, catechist, pastor and governor of the congregation).

As for the blessing with which God has adorned our dear jubilarian as a teacher of the Synod, we know well that God has given him highly enlightened, richly gifted, faithful men at his side, whose names remain unforgettable and highly blessed in our Synod. I remember the blessed Pastors Löber and Brohm, Dr. Sihler and Professor Biewend, Father Keyl and above all the Father in Christ, the blessed Wyneken, not to mention the other living highly honored Fathers in Christ. But Dr. Walther is the main founder of the Synod. It was primarily he who vividly recognized and explained from God's Word and the Lutheran confessional writings that a Lutheran synod is not a German consistory, a kind of spiritual authority in the church, to whose orders the congregations have to submit, but that each congregation is absolutely free and independent and subject to no one but the one and only Master JEsu and his word; that therefore a synod is a deliberative body, formed by voluntary initiative of congregations, pastors and teachers, and for the purpose of carrying out works which are the duty of the church and yet exceed the means and powers of the individual congregations, e.g. the foundation of orthodox teachers. For example, the founding of orthodox teaching institutions, the dissemination of the Bible and orthodox writings, the care of pure confession, missionary work 2c. When these principles were proclaimed by word and scripture, loud and vehement opposition arose wherever they became known; and even among the friends serious misgivings arose. Such a structure seemed to many to be little more than a figment of the imagination. But I ask: What kind of church has been built by these principles of divine word and pure confession? The Missouri Synod is a church body with nearly 1200 congregations, nearly 1000

pastors, 700 teachers - numbers that are almost equal to the corresponding Protestant state churches of Bavaria and Saxony. Look at this church community in its unity of faith according to God's Word and the pure confession, in its perfect freedom of conscience, limited and supported by nothing but the Word of God, in its doctrinal discipline according to the Scriptures, which does not tolerate even the slightest deviation from the clear letter of the Scriptures and does not seek to increase or secure its existence by any ungodly and worldly means, ordering and governing everything, large and small, according to the one principle: "As it is written? As

do you read?" - Look at this church community with its teacher and preacher seminaries, high schools and progymnasiums, the parochial schools with their nearly 100,000 children under orthodox teachers, with their orphanages and hospitals - the considerable sums of money for this, given without law out of voluntary love. All this in the short period of 43 years! Is this not the church that the reformer Dr. Luther aspired to, but for which God's hour had not yet come in his time? Is this not a faithful, albeit weak, image of the old, free apostolic church, with whose strength of faith, fervor of love and godliness we may not otherwise compare ourselves? And I respect that God has let us experience the 50th jubilee of the man whom he has primarily made the master craftsman of this ecclesiastical building, so that we ourselves may recognize it vividly and freely confess and testify to God's glory, for which blessing we have to thank God today.

God has also blessed our jubilarian in his written works. I will not mention the more or less fundamental works in which he has brought forgotten Lutheran teachings to the fore again. I only remind you of the "Lutheraner" with its 18,000 readers, which has been published for 42 years, and of "Lehre und Wehre", which has been making its blessed way through the church for 32 years, as well as of his Gospel Postille, which is distributed in 30,000 copies, and Epistelpostille, which is distributed in 6000 copies. Behold how the word has been fulfilled: "The teachers are adorned with many blessings." What thanks can we give to God for this on this day that would be great and worthy enough?

But also for this we should thank God today that he has given our jubilarian one victory after another. Of his struggles, we will mention only the first and the last. The first and perhaps most difficult was soon after the happy landing of the emigrant community in 1839, when the leader of the community was exposed. No human pen can describe the abyss of spiritual and physical misery into which the entire deceived herd and its shepherds sank. They had lost everything that had been their comfort and hope. They felt rejected by God and man. It seemed presumptuous to them to call themselves members of the church of Christ. Our jubilarian was also surrounded by darkness and the darkness of death. But behold, it was primarily he whom God led into Luther's writings and through them into the Word of God and through the Word back to the light of divine grace. Soon the group could cheerfully raise its head again and exclaim: "And yet we are God's people! O, what victory the Lord had given! Even today we must give thanks for the blessed fruits of this victory. - The last battle was over the doctrine of election by grace, and that within the Synod itself. Among his own disciples, men stood up and accused our jubilarian of Calvinistic heresy. Great was the excitement in the synod for the moment. But even in this struggle he was allowed to stand at the forefront and win. The synod stands united and firm in one faith, in one confession. For these victories we should thank God today and all the days of our lives and say: "The Lord has done great things, and we are glad of them," Amen. O. Hanser.

Excerpt from the sermon preached in the Immanuel Church.

Today we are celebrating a jubilee of a rare and unique kind: the 50th anniversary of our dear teacher and pastor. As in all our services so far, we do not want to give all glory to a person, but to God alone. The word of God, however, which is to guide our celebration, is found in 1 Sam. 7, 12: "Then Samuel took a stone, and set it between Mizpah and Sen, and called it Eben Ezer, and said, Hitherto hath the LORD helped us. In the verses preceding our text, we are told that God had once delivered the people of Israel from the hands of the Philistines in a most miraculous way. In memory of this, Samuel erected a stone, which he called EbenEzer; for, he exclaimed, praising God, "Hitherto hath the LORD helped us." May our feast today also be such a memorial stone to God's glory. In remembering today what the Lord has done for His faithful servant Walther and through him for us, we also say praising and glorifying God:

Up to this point the Lord has helped us!

We mean two things here: 1. it is the Lord who has helped his faithful servant and our teacher to this point. 2. it is the Lord who has helped us through him to this point.

The Lord is the one who always gives his church shepherds and teachers until the end of the world. Sometimes, however, in his great kindness, he gives his church especially gifted teachers who serve the edification of the body of Christ more abundantly than others.

Already in his youth, the Lord of the Church miraculously led W. not only to the study of theology, but also to the beatific knowledge of Jesus Christ. (Here the wonderful ways of God were told).

Furthermore, it is the Lord who led W. to this distant Occident and used him here to bring the misguided and disturbed back on the right path and to make them happy again. (Here follows the narration of this fact).

Finally, it is the Lord who made our W. a blessing for many thousands here in our new fatherland. (Here it was further explained that God bestowed upon W. all the gifts necessary for a preacher in abundance, that therefore W. had bestowed rich blessings both as president of our synod and as professor of theology, as well as our pastor).

Secondly, it is also the Lord who has helped us up to this point through Walther. Everything that God has done for us through his faithful servant Walther can be expressed in this sentence: He has primarily through him brought the teaching of the divine Word in the purity and clarity, as it was preached at the time of the Reformation, back on the scene among us. There is no doctrine contained in the Holy Scriptures that is not preached to us in complete purity and clearness.

The doctrine of the justification of a poor sinner before God through faith in Christ, the "By grace" resounds every Sunday from our pulpits as the main doctrine, as the core and star of the entire Holy Scripture, as the doctrine which alone fills the poor sinner with comfort, rest and peace.

The doctrine of the spiritual priesthood of all believing children of God, which the apostle Peter teaches in the words: "You are the chosen generation, the royal priesthood" or, as the apostle Paul writes: "All is yours; whether Paul or Apollo, - all is yours! But you are Christ's" - this doctrine is now proclaimed among us for the joy of all true Christians, as it was once preached by the apostles and Luther.

The doctrine of the validity and power of the means of grace is also proclaimed to us, as it was once proclaimed by Luther. As Luther once referred to the certain word and the infallible sacraments to the enthusiasts, if the hesitating sinner wants to be sure of God's grace, so we also preach: You cannot acquire grace through your life, struggle, work, etc., no, that is all wasted and futile effort - rather believe the word of your God, believe what God promises and gives you in the sacraments, that is certain, but everything else is uncertain. It should also be mentioned that as a result of the pure doctrine, a glorious life of faith has come into being, to which our synodal institutions, our houses of worship, schools, etc. bear witness. Through the pure Gospel, hearts are made willing to sacrifice for the Kingdom of God.

For all eternity we cannot praise and extol God enough for what He has done for us through the service of His servant. So, praising and glorifying God, let us say even now, "The Lord has helped us this far."

But now let us also keep what God has given us! Yes, Lutheran Zion, hold, hold in this last sorrowful time what you have, that no one may take your crown. Let the glorious inheritance now also pass to your children. O, what a blessed hour it will be for us one day, when we can exclaim with our children before God's throne, praising and glorifying Him: "Hitherto, hitherto hath the Lord helped us."

G. Wangerin.

Excerpt from the sermon preached at Zion Church.

Today we are celebrating the fiftieth anniversary of our dear Dr. Walther. - Today's celebration would be completely different if our beloved jubilarian were standing before us healthy and fresh as he was during his twenty-fifth anniversary in office and proclaiming the great deeds of God with his eloquent tongue before the assembled congregation. But let us look at what the gracious God did to him during his 50 years of ministry, how wonderfully he led him.

with what rich blessings he has crowned his administration, _ what great things he has done through him for us and for his church, we must rejoice and be glad and exclaim with the ! Psalmist (126, 3.) exclaim:

"The Lord has done great things for us; we are glad of them."

The Lord has done great things for him. Fifty years ago, he entrusted him with the precious ministry, the purpose of which is to bring souls to the Lord Jesus. It happened miraculously that he came into the preaching ministry, to which he had no inclination from his youth, and even more miraculously that he became a preacher of the pure gospel. Everything would have turned out differently if God had not taken special care of him. - God further endowed him with excellent gifts. It is already something great when God has given a preacher even one, and only a small gift, which makes him able to work in the kingdom of God: something much greater is what God does to a fine servant when He unites in one person many, excellent gifts. - With all his fine gifts and abilities, God has also preserved him in a simple and humble faith. - Very small is the number of faithful servants who are honored by the Lord to stand at their post for half a century as watchmen on the pinnacle and as servants of Christ and stewards of God's mysteries. Truly, the Lord has done great things for him! And we are glad of it. We rejoice and thank the Lord for this undeserved love and grace.

But through him the Lord has also done great things for us. He has done great things through him for our synod. - Especially in our dear congregation the Lord has worked through this dear man. There was a time when nothing else was to be expected than that everything would either fall apart in unbelief or go astray into some kind of soul-destroying fanaticism. But what did God do? He has given her the pure teaching of His Word through the untiring and faithful service of her pastor, whose jubilee we celebrate today. God could not have done anything greater for us. Pure doctrine is a treasure for which we should sacrifice goods and blood. Christ says, "If ye abide in my word, then are ye my disciples indeed, and shall know the truth, and the truth shall make you free." The pure teaching of the Word brings us to the point that our hearts become firm, that we are not weighed and swayed by all kinds of wind of doctrine through mischievousness and deceitfulness of men, that they may deceive us. - Through his ministry, the Lord has also made us grow outwardly. From a small church, which was dedicated in 1842 and cost \$4120, a number of large houses of worship have grown, and from a small school many large parochial schools have grown. A small congregation of poor emigrants, numbering about 120 souls, has become a large people, now numbering in the thousands. - Give thanks to the Lord and sing praises to his

name. Let the hearts of those who seek the Lord rejoice. Let us remember his wondrous works that he has done, his miracles and his words." To him be glory and praise forever and ever. Amen.

H. Sieck.

Excerpt from the sermon preached in the Church of the Cross.

Today, Sunday, the second after Epiphany, is for the Lutheran congregations of this city, for all the congregations of our Synod, a day of remembrance which we cannot pass by silently and silently. Today we celebrate the 50th anniversary of the man whom we rightly consider the father and teacher of our synod, our honored and beloved Dr. Walther. It was on the second Sunday of Epiphany in 1837 that the candidate for the office of preacher, Ferd. Walther, was ordained in Bräunsdorf in the Kingdom of Saxony, introduced into the office of preaching and at the same time preached his introductory sermon. For fifty years our Dr. Walther has served God with the Gospel, served the church of God with the Word, and provided them with the Word of pure doctrine. This is a grace that is granted to only a few servants of the Word.

Yes, for half a century he preached Luther's pure teachings to those near and far, through word and writing, both officially and professionally. Fifty years ago he entered the office of a Lutheran preacher and was sworn in, as are our pastors here today, to the canonical writings of the Old and New Testaments, to all the confessional writings of the Lutheran Church. And in accordance with this oath and faithful to it, he has from the beginning pastured the herd commanded to him with the truthful word, the comfort of the Gospel. By the time he took office, by his 25th year, he had already experienced much, much hardship, but also abundant grace. God had already awakened his heart during his time as a student. He was already serious about his blessedness. For a long time, he was led by fatherly friends, by edifying writings that had come into his hands, through all kinds of penitential exercises that still obscured the full splendor of the gospel. God Himself attacked him severely and placed him at the edge of the grave. But the Lord took pleasure in his life. And during the recovery of his body, his soul also came to its full peace. He had found the writings of Luther and was led into the Scriptures through Luther, learned to understand the Gospel correctly through Luther, and now rejoiced and comforted in the free grace of God in Christ alone. He had come this far when he took over the preaching ministry, and as a Lutheran preacher from the beginning, he put the core and star of the gospel, the grace of Jesus Christ, into the light and praised it to the sinners.

That was a great grace. For in the home of the jubilarian, in Saxony, in the land of the Reformation, in the German Protestant countries in general, things looked very different 50 years ago than at the time when Luther had put the Gospel back on the lampstand. Luther's name, the letter of the Lutheran confession had remained standing. But the Protestant people together with their leaders and teachers had denied the faith of the fathers, the faith of Luther, yes, had forgotten the ABC of Christianity. The most naked un

This belief was impressed upon the future servants of the church in the schools and universities, and was recited to the people as food for the soul from almost all pulpits. The vast majority of preachers knew nothing else to say to their listeners than what the ancient teachers and wise men of the pagans already knew and said, that man must walk virtuously and honorably, then God will reward him in eternity. Only here and there in the so-called Lutheran Christianity a lonely witness, who said something about Christ, still stood on his place. And the number of teachers and preachers who confessed Luther's teachings was even smaller. Our jubilarian now joined this small group. Only the friendship of a pious landowner and church patron had helped him into office. For the church authorities kept just such young theologians, who had converted to the faith of the fathers, from serving in the church. The young preacher soon learned that Luther's teachings had become a stranger in his home country. The life of the serious preachers and Christians, especially the Lutherans, was made very difficult and sour by the church leaders as well as by the congregations. Thus, by God's miraculous providence, the Saxon emigration took place, which our jubilarian also joined. Thus, Luther's church and teachings were planted here in these lands. What difficult struggles, and especially inner struggles, the founders and fathers of our congregations and synod had to endure in the first years after the immigration is well known. But it was the then pastor Walther who reminded that little group of Saxon Lutherans who had been deceived by their first leader, who had been abandoned, who had become despondent and misguided about everything, and who proved from Luther and God's Word that where the Word of God is preached more loudly and the Sacrament is administered according to Christ's institution, that there really is the Church of God, so that the poor and miserable became glad of their faith again and now began their real mission in this new world.

And what our Synod in its forty years of existence, what the American Lutheran, in general the Lutheran Church of this century has to thank for the preaching, the teaching, the word and service of our jubilarian, that is in fresh memory, we cannot enumerate everything today. Only the one great main thing should be emphatically remembered. What has been the course of the Lutheran Church in Germany in the last fifty years? God's breath and spirit blew again through the bones of the dead. A new spring awoke. The Christian faith joyfully and courageously raised its head again. And also the faith, the teachings of Luther were again pulled out of oblivion. But alas! now that it was to go forward, now that the fruit was to be gathered, there followed stagnation, there followed decline. The witnesses, who had only opened their mouths wide, fell silent and shied away from the last decisive battle with unbelief,

with false teaching. This is the course of the church over there: It goes backwards. Yes, the Lutheran confession has already been buried everywhere. There are still some dear Christians there. But God's word, Luther's teaching, is no longer the voice of the church. The Union has swallowed up Lutheranism. And what was the course

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of things in this new race? Here it has steadily been called "Forward. The teachings of Luther have again unfolded their full splendor here. The Church of the pure Word and Sacrament has spread far and fast, beyond all expectations. Thousands have fallen to it. From the mouths of more than a thousand preachers resounds the loud gospel. In a thousand schools the pure doctrine of the catechism is taught to the youth. Step by step, our Church has victoriously passed the battle with falsehood. The gold of pure doctrine has been proven sevenfold through struggle and experience. This is exuberant grace of God. In this land, the cursed land of sects, lives a great people who hold high the banner of the pure confession. This is what God has done. And especially our jubilarian was in God's hands the instrument through which God so gloriously carried out his work. Truly, we all have reason and cause today to give praise and glory to God on high.

But what is the right thanksgiving for such grace of God, which we remember today, what is the lasting thanksgiving? Luther's teaching, the preaching of the pure Word, has now become common knowledge among us. This sermon, by which our jubilarian became known far and wide, now resounds from the mouths of more than a thousand preachers. Therefore, recognize what you have in this sermon, in the loud preaching of the divine word, and preserve this precious good! On his 25th anniversary, our jubilarian preached on today's epistle and on the basis of it on the glory of the ministry of preaching. Today we want to draw the line a little narrower, and on the basis of the text read, the opening words of today's Sunday epistle deal with the pure preaching of the Word. This text of ours inculcates that all prophecy, and especially the prophecy that is commanded to the ministry of the Church, all teaching and exhortation is similar to faith, i.e. that it is according to the Scriptures. Therefore know and consider what you have in the pure preaching of the Word. 001 It is the power of God unto faith and salvation. 2. but also a power for a holy, godly walk. G. Stöckhardt.

Excerpt from the sermon preached at the Bethlehem Church here.

On December 13 of last year, the Bethlehem Lutheran congregation in St. Louis decided to celebrate Dr. C. F. W. Walther's golden jubilee in office in such a way that a special sermon referring to this event would be preached. Such a celebration was requested by members of the local congregation, without and before they knew in which way the other congregations would organize a celebration. Therefore, on the 2nd Sunday after Epiphany, a jubilee service was organized. To enhance the celebration, both singing choirs of the congregation performed appropriate festive pieces under the direction of teachers Paar and Kilz. The festive sermon was held on Psalm 126,3. Also to me may today a

join in the jubilant words of the psalmist. Today marks the golden jubilee of the pastor of the first German Lutheran congregation in St. Louis. He has served as pastor of the Lutheran Church for fifty years. This fact is the reason for today's jubilee celebration, in which we may also participate. Although the dear jubilarian is not the pastor of our congregation, his almost 46 years of service in this city have been a great blessing to our congregation. Through the jubilarian, God has also done great things for us; but we should also rejoice in what the Lord has done great things for him.

The Lord has done great things for us; we are glad.

I show you: 1. that the Lord has done great things for the jubilarian, and 2. that through him he has done great things for us.

(After it was shown in the first part that God led the jubilarian wonderfully, awakened him to the study of theology, equipped him with excellent gifts, brought him to the knowledge of pure doctrine, and led him to this country to work beneficially as a pastor and teacher of theology, it was explained in the second part: Through the jubilarian, God has also done great things for us). I do not want to talk about how our Walther worked on the foundation of the synod with the faithful cooperation of highly gifted men of God, some of whom are still alive, others, however, have already passed away, and what the synod owes to him through God's grace; how he defended the rights of the congregations, how the congregations and also we owe him a truly evangelical order and institution, how through his service the members of the local congregations are especially given the opportunity to attain a deep and clear knowledge. I only want to draw attention to two things. First, that Dr. Walther has primarily been God's instrument in making the pure Lutheran confession resound among us. More than 40 years ago, the Lutheran Church was a night hut in the pumpkin patch, a devastated city. Through Walther's sermons, through the journals "Lutheraner" and "Lehre und Wehre" published by him, through his works on "Kirche und Amt" (Church and Ministry), his postils, etc., the pure doctrine of the divine word has once again become known in wide circles and has been victoriously defended against all attacks of unbelievers and false believers. What a great good is the pure teaching! - And we have this glorious, priceless treasure, given to us by God, primarily through the ministry of that great man. - The other great thing I would like to mention is that he always insisted on basing faith solely on God's Word. To build on this sole foundation, and not on sayings of even highly enlightened men of God and pillars of the church, not even on his sayings, Walther has so diligently pursued, so earnestly impressed upon his students, that I would like to say that if he himself deviated from

this today, one would confront him everywhere in our midst and call out: Where is that written? You are departing from the word! We do not follow you. Isn't that something very great? So we have a right to rejoice today, for the Lord has done great things for us through him who rejoices; we are glad of it. C. L. Janzow.

In Christ beloved and revered brothers, friends and benefactors!

In the last few days, and especially on the day of my fiftieth anniversary in office, I have received an almost innumerable number of the most wonderful letters of congratulations, partly from entire congregations, partly from pastoral conferences, partly from individual pastors and teachers, some from colleges of teachers together with their pupils and students, some of which have shamed me to such an extent that I might have crawled into the earth, and others have urged me to shout aloud to God about the exuberance of my brothers' love.

My heart demands that I express my thanks. However, my physical infirmity still prevents me from doing this in more detail. It has been reported here and there in the papers that my physical condition has improved more and more every day; this is indeed the case. God's goodness be fervently and humbly thanked for this! However, it is not the case with my illness that it only resulted in great physical weakness, but that a complete absorption of all my bodily forces was the illness itself, from which I have been suffering for months now. This weakness of mine is still so great that, to mention only one thing, I can hardly walk three steps without support; indeed, if I try to take ten or more steps, even with the support of others, I lose my breath and come close to fainting.

My dear brothers, friends and benefactors will therefore consider it best if I postpone the drafting of a detailed letter of thanks until I have overcome the complete exhaustion of my, especially physical, strength, if it should please God so. Then I intend to write a circular letter, reproduced by printing, and send it to my dear well-wishers. In it I will also commemorate the great, in part most precious anniversary gifts, so that I, unworthy and miserable human being, have been honored on this occasion. Until then, it may suffice that God has inscribed these gifts of undeserved love in the book of retribution with indelible writing.

Signed in deepest humility and thankful flowing heart

St. Louis, January 17, 1887.

C. F. W. Walther,

Pastor at the Lutheran congregation of St. Louis, Mo.

(Submitted.)

Synod sermon by President H. C. Schwan.

(Conclusion.)

The right word not only teaches, but also works the right prayer. This is how the psalmist prays:

V. 9-11: "O LORD God of hosts, hear my prayer; hear it, O God of Jacob. God, our shield, behold; behold the kingdom of your anointed! For one day in thy courts is better than a thousand. I will rather keep the door of the house of my God, than dwell long in the tabernacles of the wicked.

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We will also have to talk about prayer these days. Well, here is a good prayer pattern. Let us at least emphasize the main things. First of all, on what does the holy singer base his prayer? What does he rely on in order to be heard? Is it his virtue? Does he say: Look at my piety? No, it is otherwise. "Look," he says, "at the kingdom (or face) of your anointed." Who is this anointed one? There may say, who wants, the king David is this anointed one and David prays here, God may look at his face, i.e. may have mercy on him. He who knows the spirit and faith of the Psalms knows better. None other than David's son and Lord, as the promised Savior of the world, is this anointed one. The holy singer appeals to him, he holds him up before him, behind him he hides himself and says: "If you, O God, cannot hear my prayer when you look at me, a sinner, then look at him whom you yourself have promised me as intercessor and representative. If my petition is not valid and good in my name, let it be good and valid in his name. See, also in the Old Testament the true worshippers have indeed already prayed in the name of Jesus. - But let us now also hear what it is that he asks for? He who prays in the name of Jesus always prays in the name of Jesus. Therefore, even if he once did not say it with explicit words, he always asks also for the kingdom, the kingdom of the Anointed One. So here the psalmist: Behold, do not forget, you have promised us your anointed one and his kingdom. Behold, how we need him. Oh, let his kingdom come soon. Let it come to all. But also to me. Now tell me, my dears, what is this but the holy Lord's Prayer and especially the second petition of it: Thy kingdom come? - But how does this kingdom come to us? By preaching the Word of God purely and loudly, and by the heavenly Father giving us His Holy Spirit, so that we may believe His holy Word through His grace. So here again it depends on his word. That is why we always ask for this word, as often as we may pray for the kingdom or for any other spiritual good. Let us then learn to pray rightly, and let us then also pray rightly diligently! It is true that God's kingdom comes without our prayer, from Himself. Nevertheless, we should ask that it also come to us. For if we do not want to pray for it, because we do not want the kingdom, the kingdom will come nevertheless. It comes to others, even to us. But also in us? Either it does not come there, or it certainly does not remain. For then God finally takes away our word, because we spurn the kingdom. But where God's word goes away, it also takes away all God's blessing. And where God's blessing is missing, all good things are missing. Even if earthly possessions and goods remain, there is no true pleasure in them. If good days of flesh remain, there is no peace in it. Now tell me, would you like it to be like this for you? You, who have once tasted the good word of God and the powers of the world to come, would you like to return to the fleshpots of the world? Oh no, you say. Now and then, thoughts arise in my mind, which would like to go back to the world. the happiness of the children of the world. But when I reflect and think about the matter, I always come to the conclusion: No, I do not want to go back to the world; no, dear Lord Jesus, one day in your courts is better than a thousand; no, I would rather guard the door of my God's house than live long in the huts of the wicked.

Is that how you speak from the heart? Good for you! Then continue to pray confidently for the kingdom, as you learned earlier. And be sure that you will be heard. Behold, the psalmist has no doubt at all that his prayer will be heard. But he also knows why? And that is again something you can learn from him. He knows because he believes the word, the promise of God, and therefore he has already experienced what he says in the following:

V. 12 and 13: "For the LORD God is the sun and shield, the LORD gives grace and glory; he will not let the righteous lack any good thing. O LORD of hosts, blessed is the man that trusteth in thee." - The Lord is the sun. As in the kingdom of nature, without the light of the sun, all living things on earth would die and perish; but as when the sun shines on us, the whole creature becomes warm, alive, and full of air, so it is in the kingdom of grace. But there God himself is the sun. And where and how does this sun shine for us? In the face of Jesus Christ, through the Word, the Gospel. As surely as he who places himself in the full rays of the earthly sun at noon must receive light and warmth, so surely will the light go out again and again and salvation under his wings to him who lifts up his face to the heavenly sun in faith in the gospel. - God is the sun, but also a shield. For better, like a brazen shield, the shining of his face covers us in evil time. It shields us from all danger and protects and preserves us from all evil. But he not only gives protection and shield, he also gives grace and honor. Grace here, honor there. Here - what we all need here and above all and at all times, namely grace against our sin, in all our weakness and unfaithfulness; grace to endurance, to final victory, thus grace for grace. This alone should be enough for us. "Be content with my grace," said the Lord to Paul. But this Lord does not only give grace, but also honor. What? Honor? Honor to us, who are not even worthy of grace! And even honor before heaven and earth, before angels and archangels, before the whole creation! O, that is certainly too much for us. But even that is not enough for Him. He is an ever overflowing fountain of all goodness and can never do enough, can never exhaust and empty Himself. "He will not let the pious lack any good thing." Hear, hear: no good. Just don't say: ei, here only spiritual goods are meant. Who gives you the right to take anything here and go away? Or could the words be clearer than they are? No good is written there, so no good of any kind, also no earthly good, if it is really something good for them in the eyes of God, shall the pious lack. And these are all those who have accepted God and his

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They love the word. Even if they are not promised as much as the natural heart desires, they shall not lack, or even be in want of, anything that is good for them, even in earthly things. God has promised this in many places of the Scriptures in the most explicit way. Our dear Lord Christ repeated this in the clearest words when he said: "Seek first the kingdom of God and his righteousness, and all these things will be added to you. Oh, believe it then, dear soul! Why would you mistrust your God and Savior when he promises you earthly blessings, since you trust and believe him when he promises you the highest and most glorious things, forgiveness of sins, life, bliss, even his heaven itself? Believe him confidently even in these much lesser things. You will not be disgraced. One day you too will say, as the psalmist does here: "Blessed is the man who trusts in you, O LORD of hosts. - Amen.

Let's hold on to what we have.

Dear Germans, buy, because the market is at the door, collect, because it seems and is good weather, need God's grace and word, because it is there. For this you should know: God's word and grace is a driving downpour that does not come again where it once was. It was with the Jews, but it has gone; they have nothing now. Paul brought him to Greece; gone is gone, now they have the Turk. Rome and Latin country also had him; gone is gone, they now have the pope. And you Germans must not think that you will have him forever, for ingratitude and contempt will not let him stay. Therefore grab and hold who can grab and hold; lazy hands must have an evil year.

Luther 22, 176.

Inaugurations.

On the 1st Sunday after Epiphany, on behalf of the Middle District Presidency, Rev. C. Kretzmann was installed at St. John's Parish in Cleveland by
C. M. Zorn.

Address: Rev. 6th Uretirminn, 8 An^el^ve., Elevelund, O.

On behalf of the Venerable Presidency of the Wisconsin District, Mr. IN I. I- Oetjen was installed at St. Johanuis Parish in Lebanon, Wis. on the 2nd Sunday after Epiphany. Assisting in this were Mr.P. Plast.

M. I. F. Albrecht.

Address-. Rev. ch. .1. oetjen, ^süippun, Dockte Oo., 4Vi8.

Received commission, Rev. E. W. Kähler was installed in his congregation at Farmers Rctreat, Jnd. on the 3rd Sunday after Epiphany. C. Zollm a
n n.

Church dedications.

On the 9th Sunday after Trin. the Lutheran congregation of St. John's near Cow li n g, Wabash Co., Ill. consecrated their church (32X50) to the service of the Triune God. The festival preachers were G. Gößwein, G. Mohr and G. Häfner (English).

Phil. Fritze.

On the 1st Sunday after Epiphany, the Lutheran congregation of Christ at Mason City, Mason Co, Ill, consecrated ibre newly built church to the service of the Triune God. Festive preachers were Messrs. l>IN H. Meyer and Witte and Prof. Wyneken (English). C- G. Hähnel.

The new St. Peter's Church in Pawnee County, Nebr. was dedicated on the 1st Sunday after Epiphany.

A. W. Bergt.

On the 2nd Sunday after Epiphany the new church (20X32) of St. Johanuis Lutheran Parish at Wolsey, Beadle Co, Dak, was dedicated to the service of the Triune God. Feast sermons were preached by l>IN A. H. Kuntz and E. G. Starck.

O. Clöter, jr.

Conference - Displays.

The Minnesota General Mixed Teachers Conference will meet, w. G., from February 16 to 18, at the congregation of Mr. IN Gausewitz in St. Paul. Registration with the undersigned at least two weeks in advance. F. W. A. Beesko w.

422 Uust 8tü 8t. Uuul.

On February 8 and 9, the Lucerne Special will gather-.
conference in Luzerne, Iowa.
Ph. Studt.

Election display.

It is hereby brought to the attention of the congregations of our Synod that Rev. H. H. Walker of Uork, Pa. has been unanimously elected principal of our high school at Fort Wayne, Jndiana.

On behalf of the electoral college

H. G. Sauer, Secretary.

Fort Wayne, Jnd, January 25, 1887.

Please.

The undersigned hereby requests all those who have reports to submit to the General Synod, or who intend to make submissions, to send them [of whatever nature they may be], if at all possible, as early as six weeks before the beginning of the session. H. C. Schwan.

To the dear congregations and pastors of the Wisconsin District.

This is to inform you that our funds for the Inner Mission must be thoroughly considered in the very near future. We cannot and will not abandon our dear traveling preachers and their assistants (we had to ask several students from Springfield for help). With truly admirable self-denial, diligence and faithfulness, these brothers are working for us to spread the kingdom of God: let us not fail to offer our gifts, so that they do not have to suffer physical hardship as well!

I. Strajen.

Announcement.

At the 9th January d. l. made 2nd Ausloosung of the Planitzer Kirchbau shares have been taken the following numbers: Inst. -4. 37, **111, 122, 125**, 276, 277. lüt. B. 323, 325, 328, 335, 592, 619, 624, 626.

Holders of the numbers (highlighted by the print"!") issued in America are requested to return their bills to the Eastern District Treasurer, Mr. Chas. Spilman in Baltimore, 443 W. Baltimore St., who will send them the amount for them.

Nidcrplanitz, Jan. 10, 1887. o. Willkomm, IN

Postscript: In the first Ansloosung (1886) the following numbers were taken: Int. ^4. 2, 21, **58, 68, 110, 120**. Int. L. 308, **350, 351**, 583, 584, 594, 615, 616. The amount for this, if it was not rejected, has been paid out.

At the same time, we would like to publicly thank all those who have donated shares to us. The following numbers were donated to us: Int. ^4, 26, 27, 46, 47, **105** (Rev. H. Wunder), **114** (Mr. Jacob Müller in Rose Hill, Texas); Int. R. 301, 316, **343** (**Mr.** W. Holl, Boston), **354** (**Mr.** I. Rank, Chicago) and **357** (**Mr.** E. Felder, Baltimore).

D. O.

Incoming Illinois District Coffee:

Synodal treasury: Weihnachts-Collecten from the congregations of the l>IN: Eirich in New Minden 811.14, Brunn in Strasburg 12.18, Große in Härlein 15.92 (half), Ramelow in Clk Grove 16.21, Brüggemann in Willow L-prings 10.57, C. Brauer in Eagle Lake 24.94, Schieferdecker in New Geblenbeck 9.20, Bebrems in Manito 3.75 (part). Of the gem. of l'IN: Strikter in Proviso 40.00, Ilffcnbeck in Chicago 8.00, Wagner in Chicago ! 53.05, Müller in Ehester 9.20, Döderlein in Homewood 11.06, Katthain in Hoyleton 5.60, Succop in Chicago 61.00, Reinke in Chicago 35.30 (New Year's Coll.) and by Mrs. N. N. 2.00, Mayer in Bremen 7.80, Hjljb in Bethlehem 15.50, Lochner in Cbicago 11.20 (New Year's Coll.) and from the Synodal Box 1.78, Flaebbsbart in Dorsey 5.25 (Comm.Coll.), Heumann in Farina 4.10 (Abendm.-Coll.), Bartling in Chicago 15.00 (half of a Collecte) and from H. Möller 1.00, Dctzer in Niles Centre 9.75, Bergen in Wartburg 12.05, Mangelsdorf in Venedy 6.00, : Schrader in Ruma 2.00. (Summa 8420.55.)

New construction in Addison: by teacher Garbisch in Elk Grove ! 10.00. l*. Katthain's comm. in Hoyleton 9.40. By l*. Flachs- bart in Dorsey 3.75. (S. 823.15.)

Inner Mission in the West: Christmas Coll. of IN Engels Gem. in Covingto" 3.30.

Inner Mission: Weihnacbt's-Coll. of IN Blankens Gem. at Buckley 14.60. l?. Heinemann's Gem. at Okawville 16.25,

k. Succops Gem. in Chicago 42.00. Further from Chicago: by I?. Bartling by Th. Reinhardt 1.00, Joh. Bohnhoff 1.00; by'.

Neinke von Mrs. D. Schönfeld .50. By k. Hiebei in Town Rich by H. Kämpfe 2.50. k. Hilds Gem. in Bethlehem 6.10. k. Witte's Gem. in Pekin 5.00. I?. Schröders Gem. in Ruma 4.00. (p. K92.95.)

Heathen Mission: By k. Roeder in Arlington Heights by Fr. Lorenzen 1.00.

Jewish mission: teacher Miltzer in Arlington Heights 1.00. From the mission box of I?. Graf's Gem. in Blue Point 1.00. By k. Behrens in Manito, Weibachtsgabe from Mrs. P. B., 3.00. By k. Bartling in Chicago from Joh. Bohnhoff 1.00. k. Wittes Gem. in Pekin 5.00. k. Schrader's Gem. in Ruma 3.00. (S. H14.00.)

Negro Mission: From the missionary box of k. Graf's church in Blue Point 1.95. Through k. Bartling in Chicago from Th. Reinhardt 1.00, Joh. Bohnhoff 1.00. Through ?. Hieber in Town Rich by H. Kämpfe 2.50. Ans. of Heinrich, Albert and Meta Schüßler's piggy bank in Joliet 1.21. k. Kollmorgen's Gem. at Nashville 4.90. k. Schrader's Gem. at Ruma 10.00. (S. H22.56.)

Emigr. mission in New sffork: By k. Wunder in Chicago "Ertrag des Raithol'schen Vermächtnisies" 50.00. By I?. Bartling the. of Joh. Bohnhoff 1.00. (p. H51.00.)

Pilgrim House in New Uork: from k. Great Gem. in Addison: by teacher Rosen of F. Fedderke, C. Martin, F. Küker, F. Eickhoff, F. Tonne jr., Wittwe Preußner, H. F. Tonne, W. Tkiemann, D. Krägel each .50, L. Martin, H. Heuer each .25, H. Küker, H. Nittmüller, H. C. Tonne each 1.00, W. Heuer, F. Gehrke 5.00 each, H. Oehlerking, H. Heidorn, F. Nittmüller 2.00 each; by teacher Wüllner of F. Mesenbrink 2.00, H. Heitmann 1.00, W. Beier 1.00. By I>. Döderlein in Homewood by N. N. .50; by I?. Schüßler in Joliet, Theil. of New Year's Coll. of, 11.38, by H. Rub 2.00, Albert Herratb .25. by I?. Kowert in Montrose by I. Möller 1.00. k. Schrader's Gem. in Ruma 3.00. (p. K46.13.)

Poor students in St. Louis: k. Great Gem. in Addison for W. Baths 10.00.

College household in St. Louis: I'. Mangelsdorf's Gem. in Venedy 17.00. I?. Schrader's Gem. in Ruma 2.50. (p. H19.50.)

Waschkaue in Springfield: By Mrs. k. Brewer in Crete from the sewing association 5.00.

College-Hausbalt in Springfield: By I'. Schüßler in Joliet by the Jüngl.- und Jungfr.-Verein 5.00. Coll. by k.. Bergens Gem. in Prairie Town 10.55. By I?. Flaxbeard in Dorsey from Wittwe Schweizer 1.50. k. Schrader's Gem. in Ruma 2.50. (S. H19.55.)

Poor students in Springfield: by k. Reinke in Chicago from Mrs. N. N. 2.00. Further from Chicago: by k. Wagner for C. Graupmann from Mrs. Kalbow .50, G. Millies 1.00, A. Wendt .85, N. N. 1.00, Mrs. N. N. 1.00; by k. Bartling for H. Schlobohin from Ludolpb Wöltjen 5VV0, Mr.. Wöltjen 5.00 and by Jungfr.-Verein 5.00. By k. Döderlein in Homewood for Koch 3.67. By k. Schüßler in Joliet for Trappe: Tbeil the New Year's Coll. 6.00 and by H. Rub 3.00. Coll. by k. Heumann's Gem. in Farina for P. Feddersen 8.00. k. Weber's Gem. in Bonfield for Otto Kitzmann 6.60. (p. H48.62.)

Laundromat in Addison: part of New Year's coll. of k. Great Gem. in Harlem 7.86.

Poor students in Addison : By k. Succop in Chicago of N. N., F. Krüger, Mrs. Berenhorst, I. Schramm, F. Wacken- dorf each .50, C. Bussert, I. Behm, N. N., H. Schäfer, H. Lindemann, I. Demicn, W. Derichs, Mrs. Koch, H. Danker, H. Heuer, Mrs. Beß, I. Pommer, b. Thoms, C. Keßler, Th. Czech, Mrs. W. Fischer each 1.00, H. Heddc, W. Thoms each 2.00, A. Schnake 5.00, Mrs. E. Krüger 10.00. By Kassirer Eißfeldt in Milwaukee 27.00. By I>. Schüßler in Joliet from Aug. Müller 5.00. For O. Schneider: by k. Engelbrecht in Chicago from the Women's Association 10.00 and by k. Succop there also from the Women's Association 15.00. By Kassirer Eißfeldt in Milwaukee for H. Backbaus 5.00. By Ottmann in Collinsville from C. Müller for Eigel 1.00. I?. Great Gem. in Addison for A. Noßmann 10.00, for W. Hulke 10.00. Christmas Coll. from k. Ganß' Gem. in York, Nebr. for F. Biedermann 7.00. (p. K127.50.)

Poor college students in Milwaukee: by k. Lochner in Chicago "from Willie Norten's piggy bank" 1.25.

Salary and progymnasium in Milwaukee: by k. Noack's Gem. at Riverdale 10.00. From Chicago: by k. Engelbrecht from Mrs. Helms 1.00, Mrs. Range 5.00; by k. Reinke from Karl Ballcr 1.00; by k. Lochner, Coll. on 1st Weih- nackstag, 22.63; half of a Coll. from k. Bartling's Gem. 15.00; I?. Wunders Gem. 28.60. k. Roeders Gem. in Arlington Heights 28.25. k. Hiebcrs Gem. in Town Rich 7.00. Christmas night coll. of k. Brauer's Gem. in Crete 24.60. k. Mangelsdorf's Gem. in Nenedy 17.00. k. Schrader's church in Ruma 3.00. (p. H163.08.)

Household fund in Milwaukee: By k. Schüßler in Joliet from the Jüngl.- und Jungfr.-Verein 5.00.

Milwaukee debt retirement and building fund: Ans Chicago: by Bartling of Christ. Jacobs 1.00, H. Gebrs I.OV, Jak. Bernhard 1.25, Peter Boyens 1.00, H. Schlote .50, H. Brüdigam 6.00, Karl Wesch 1.00, teacher Kringel 2.00, H. Möller 2.00; k. Uffenbecks Gem. 15.00; by k. Reinke by Gust. Tosch 3.00, F. W. Kopplin 2.00, Aug. Weiß 2.00, Ernst Bubrke 2.00, Ph. Würffel 5.00, W. Meyer 2.00, Aug. Friedrichsdorf 1.00, Joh. Dittmann 2.00; by k. Lochner, thank offering by Mrs. Joh. Narten, 2.00, Mrs. Th. Deikmann 3.00; by I?. Wunder by G. Schwarz 10.00, Sophie Westpbal .25. by k. Röder in Arlington Heights by F. Wilke 1.00, H., D. and M. Blume 2.00, L. and D. Katz 2.00, C. Riggert 1.00, E. and W. Heuer 1.00. By k. Döderlein in Homewood by N. N. .50. Christmas coll. by k. Kühn's Gem. in Dieterich 6.75. By k. Hieber in Town Rich by sr. Filialgem. 4.75. By k. Mayer in Bremen from Frauen-Verein 2.65. By k. Schüßler in Joliet from Frauen-Verein 10.79. By I?. Flachsart in Dorsey 6.20. Coll. by k. Bergens Gem. in Wartburg 5.10. By k. Sckmidt from the Gem. in Crystal Lake 9.00, in Wood- stock 3.60. By k. Brewer in Crete from F. Bernhard .25.

? Wegener's comm. at Altamont 19.00. ? Weber's Gem. at Bonfield 20.00. (p. -160.59?)

Sick pastors and teachers: Through ? Merbitz in Beardstown by Mrs. M. Borchardt, thank offering for happy. Delivery, 2.00. By I?. Mueller in Ehester by Mrs. Dor. Stallmann 2.50.- By ? Wegener in Altamont, Christmas coll. sr. Gem., 6.40, by N. N. .60. Christmas coll. by ? Graf's Gem. in Blue Point 8.25. By I?. Succop in Chicago by F. Dabelstein 5.00. By ? Hieher from sr. Gem. in Town Nich 8.93, sr. Filialgem. 5.98. By I?. Heumann in Farina from Fransen-Verein 8.25. By ? Bartling in Chicago by Karl Bornhöft .25. ? Hartmann's Gem. at Woodworth 15.25. (p. -63.41.)

Widow's Fund: Coll. of ? Bauingarts Gem. in Darmstadt 5.00. Teacher Zeile in Woodworth 4.00. Part of the New Year's Coll. of ? Großes Gem. in Hartem 7.86. I?. "m. A. Weyel at Willow Creek for 1886 2.00. ? Brüggemann there for 1887 2.00. From Chicago: I?. Wagner 5.00, ? Engelbrecht 5.00, ? Wagner's Gem. 35.00; by I?. Succop by H. Danker 1.00, I. Schrainm .50; coll. by 4?. Lochner's Gem. on the 1st Sunday of Advent 11.75 and by teacher Dörfler from the Chicago Teachers' Conference 25.25. I?. Holidays Gem. in Cville 10.50, by F. Eggers 5.00. By I?. Miller in Ehester by Mrs. Car. Güster 5.00, Anna Stallmann 2.00. ? Heinemauns Gem. at Okawville 8.50. G. Kühn in Dieterich 3.25. ? Hieber in Town Rick 3.00. By ? Heumann in Farina by Ch. Höhne 4.00. Lebrer Rittmüller's pupil in Bloomington 4.55. ? Heinemann in Genese" 2.00. Coll. by ? Bergeus Gem. in Wartburg 5.65. ? Kowert in Montrose 1.00. ? Blanken in Buckley 5.00. ? Schmidt in brystal Lake 4.00. I?. ilcbmidt in Freeport 4.00. By ? Kollmorgen at Naskville by Mrs. Wiese 2.00. ? Schrader in Ruma 2.00, whose gem. 2.00. ? Webers Gem. at Bonfield 6.60. I?. Hartuian at Woodworth 5.00, whose gem. 15.00, Fr. Meyr 9.75. (p. -214.16.)

Taubstu in men establishment in Morris: I?. Offenbocks Gem. in Chicago 13.50. By ? Müller in Ehester from Mrs. Dor. Stallmann 2.50. By ? Miracle in Chicago by N. N. 1.00. By I?. Bekrens in Manito, Christmas gift from Mrs. P. B., 2.00. By ? Lochner in Elncago, coll. on 2nd Weibnackts- day, 20.83. ? Schrader's Gem. in Ruma 2.00. By I?. Bartling in Chicago by Karl Bornhöft .25. (p. -42.08.)

Orphanage near St. Louis : By ? Merbitz in Veards- town ges. at children's service on Christmas Eve 12.72. By ? Flaxbeard in Dorsey by Wittwe N. N. 2.00 and Coll. on Christmas Eve 7.00. ? Schrader's Gem. in Ruma 3.00. (S. -24.72.)

Studying Orphans from Addison: By I?. Holiday in Colehour by Louis Scharbach 5.00, by the students of the 2nd clafe 3.75. By ? Schuessler in Joliet by H. F. Piepenbrink 6.00. Coll. by ? Heumann's Gem. in Farina 6.00. (p. -20.75.)

Gem. in Evanston, Ill: By?. miracle in'Chicago by L. Hacker 1.00.

? Hübener's church in Hanover: ? Müllers Gem. in Ehester 10.00. ? Kowert in Montrose 1.00. (S. -11.00.)

Saxon Free Church: By ? Ottmann in Collinsville by C. Müller 2.00.

Gem. in Honey Grove, Tex.: Through ? Miracle in Chicago by H. Döhla .50. By ? Traub in Aurora 7.00. (p. -7.50.)

Luther monument in St. Louis: By ? Mayer in Bremen.25.

Correction:

In my last receipt ("Lutheran" No. 2) under the heading: "Pilgrim Buildings in New Pork" it should read: by Chas. Hänsgen from Mennicke's church in Rock Island -12.00 (not -10.00).

Addison, Ill, Jan. 15, 1887. H. Bartling, Kassirer.

Revenue into the Iowa District's coffers:

Synodal treasury: Reformation festival collections: from ? Strobel's congregation at Denison -3.83, ? Reinhardt's parish at Van Horn 10.00, ? Brusts Gem. in Dubuque 6.00, ? Ph. Dornseif's parish at Alta 8.20, ? Bretscher's Gem. at Hanover Tshp. 7.00, ? Heinke's parcel at Bauer 5.00, ? Meinecke's gem. at State Centre, half of coll., 5.63, whose gem. at State Centre, half of coll., 1.86. From ? A. Lohr at Sherrill and Gem. 9.40. By ? F. von Strohe, Weibnachtsoll. sr. Gem. at Monticello, 16.20. By ? F. S. Bünge at Le Mars by sr. Joh.-Gem. 1.80, Christus-Gem. 3.20. By ? Wiegner from sr. Gem. in St. Ansgar 9.00. By ? Diederich from sr. Gem. at Hampton 4.20. By ? Dörfler from sr. Gem. in Council Bluffs 3.00. By ? Gülker, Coll. sr. Jmm.-Gem., 3.25. (p. -97.57.)

Pilgrim House in New Pork: By ? Studt from sr. Gem. in alfalfa 9.00. By ? Brandt, harvest festival coll. sr. Gem. at Clarinda, 9.23. By ? Deckmann's Trinity comm. at Grau 7.00. By ? Hair of N. N. at Hubbard 1.00, by sr. Gem. in Eldora 3.35. ? Nuoffers Gem. at Magnolia 6.25. ? Gülker's Jmm. comm. 3.50, whose preaching place in Aurelia 7.75. By ? Budach, Harvest Festival coll. sr. Gem. at Luverne, 5.10. ? Wiegner's comm. at St. Ansgar 15.50. ? F. v. Strohe's comm. at Monticello 21.75. By ? M. Herrmann, harvest festival coll. sr. Gem. at Graut Tshp. 7.30. ? Ph. Dornseif's Joh. comm. at Alta 6 p.m. ? Horn's congreg. at Maxfield Tshp. 11.35. By ? Zürrer, harvest festival coll. sr. Gem., 15.00. By ? Riedel of Jod. comm. in Colfax Tshp. 7.30. Durck ? Guenther in Boone by H. Hager 1.00. ? A. Lohr and Gem. 12.00. By ? Strobel, second coll. sr. Gem. in Denison, 4.00. By ? Glass of sr. Gem. at Waverly 16.69. By ? Strobel by Mrs. Bieder at New Chicago, Mont. 1.50. (p. -183.57.)

Inner Mission in Iowa: By ? Reisinger, Refor- mation Festcoll. sr. Congreg. in Wilson 6.80. By ? Zürrer, Reformation Festcoll. sr. Gem., 9.00. By ? F. S. Bünge, Reformation Fest"^. sr. Christus- u. Job.-Gem., 10.00. By ? Günther in Boone by H. Göppinger 5.00. By ? Rei- singer from sr. Gem. in Wilton 7.50. By ? Studt from sr. Gem. in Luzerne 12.00. By ? Horn, Christmas coll. of his congreg. in Maxfield Tshp., 10.10. By W. Blankenbuebler of ! St. Paul's congreg. in Webster City 3.00. By ? Maaß.

from F. Schnuckel 2.50. By ? . Studt by Mrs. Völz for traveling preacher 1.00. By ? . Bretscher by P. Timen .50, H. Meseck .25, N. N. .25, Coll. sr. Gem. in Hanover Tshp. 7.00. Gem. in Sioux City 10.00. By ? . Ph. Dornseif of C. Zwencke 1.00. (p. -85.90.)

Negro Mission: By ? . F. v. Strohe from the bell bag of the Joh.-Gem. 21.00. By ? . Gülker, Coll. sr. Jmm.- Gem., 2.75. By 4?. Baumhöfener of E. Sebürmann from the piggy bank sr. Kinder zur Weihnachtsbescherung für die Negerkinder 2.50. By ? . Studt from Mrs. Völz 1.00. By ? . Strobel from Mrs. 4?. Strobel 2.00. (p. -29.25.)

Jewish Mission: By 4'. Studt by Mrs. Völz 1.00.

Poor Iowa Students: By ? Zürrer, Abend- mahlseoll. sr. Gem., 4.75, 2.15 u. 4.25. By ? . Studt from poor box, 1.20, by Pb. Studt 1.00. ? . Nuoffers Gem. at Magnolia 5.25. By 4?. Wiegner from s. preaching places in and at Garner 7.00. 4?. Lohr and Gem. 10.00. By 4?. Baumhöfener, Christmas coll. sr. Gem. for O. Kitzmann, 20.00. By ? . Gläß from the bell bag sr. Gem. at Waverly 8.00. By 4?. Studt from Mrs. Völz 1.00. By ? . M. Herrmann from Gg. Staudemeier 1.00. (p. -65.60.)

Aged and sick pastors and teachers: By 4?. Ph. Dornseif by mother Hans 1.00, C. Zwencke 1.00, W. Zwencke 2.00. By 4*. Wiegner by sr. Gem. to Rock Creek 2.50. By 4?. Goßweiler, communion coll. sr. Gem. at Dexter, 1.03. By 4?. Grafelmann of N. N. from sr. Gem. at Victor 5.00. By 4?. F. v. Strohe from W. B. Hanken 2.50. By ? . Zürrer from Joh. Wornke 1.00. By ? . Baumhöfener by H. Tietje 1.00. ? . F. S. Büniger 2.00. By ? . P. Meinecke, Weihnachtscoll. sr. Gem. at State Centre 9.75, in State Centre 2.30, by teacher Tboma 1.00, N. N. >95. by ? . I. Horn from alms fund sr. Gem. 5.00. By 4*. Ph. Dornseif from sr. Joh.-Gem. 10.00. By ? Strobel from Mrs. Bieder in New Chicago, Mont. 1.25. (p. -49.28.)

For I*. C. Wünsch : By ? . Ph. Studt from sr. Gemeinde in Luzerne 6.25.

Tau b stu m m e n - Ansta l t: By ? . Wiegner from sr. Gem. at Rock Creek 4.00. By teacher I. W. Hild of s. school children 2.40, Aurora Steinmetz .35. (S. -6.75.)

Orphanage in Addison: By ? . Brammer, Tbeil of the Christmas Coll. sr. Gem. in Lowden, 7.33. Through ? . Th. Händschke from the bell bag sr. Gem. 10.00. By ? . F. Brust from H. Lemke 1.00. By 4?. Studt from Mrs. Völz 1.00. (p. -19.33.)

Orphanage near St. Louis: Through 4?. F. W. Heinke, Danktagscoll. sr. Gem. at Bauer, 5.00. By ? . W. T. Strobel at Denison from s. Sunday school students 4.55, from orphan box 4.71. By ? . Maaß from F. Schnuchel 2.50. (p. -16.76.)

Wash checkout in Springfield: By 4?. F. W. Heinke of the women's club sr. Gem. 5.00.

Orphanage in Wittenberg, Wis: By ? . Baum- böfener from the God box sr. Gem. at Homestead .50. By 4?. Wiegner from s. preaching place in Rudd 2.00. By ? . Brammer, part of Christmas coll. sr. Gem. in Lowden, 6.00. By ? . Diederich vou sr. Gem. at Hampton 2.40. By ? . I. Horn from the alms fund sr. Gem. 4.00. (p. -14.90.)

Gem. in Council Bluffs, Iowa: By Kassirer Spil- man in Baltimore 3.50 and 5.00. By Kassirer Schmalzriedt in Detroit 3.68. By Kassirer Röscher in Fort Wayne 3.60. By Kassirer Menk in St. Paul 2.50. (S. -18.28.)

Congregation in Hubbard, Iowa: By Kassirer Menk in St. Paul 1.00. By ? . Jar from the collection bag of sr. Gem. at Waverly 8.00. (S. -9.00.)

Gem. in Still water, Minn.: By ? . F. v. Strohe, one-third of Reformation Festival coll. sr. Gem., 7.00. By 4?. Aron by sr. Gem. at Atkins 7.88, Mrs. Gertrud Rinderknecht 1.00. By ? . Diederich of sr. Gem. at Hampton 1.00. (p. -16.88.)

Rochester, N. U.: By ? . F. v. Strohe, one-third of Reformation Festival coll. sr. Gem., 7.00. By ? . Ph. Studt by Fr. Völz 1.00. (S. -8.00.)

Gem. in Alexandria, Va: By 4?. F. v. Strohe, one-third of Reformation Festival coll. sr. Gem., 7.00. By ? . I. Aron of sr. Gem. about Atkins 8.47. By ? . Diederich of sr. Gem. at Hampton 100th (p. -16.47.)

G e in. in Hanover, Germany: 4?. A. Lohr 1.00.

Luther monument in St. Louis: By 4?. P. Meinecke by sr. Gem. at State Centre 6.30, at State Centre 2.90. (p. -9.20.)

Monticello, Iowa, Jan. 16, '87. H. Tiarks, Cassirer.

Revenue to the Michigan District's coffers:

Synod treasury: From the congregation in Sebewaing -18.71. congregation in Bay City 22.79. congregation in St. Clair 5.00. congregation in Wyandotte 5.00. congregation in Tawas City 7.03. congregation in Franken- mutb 35.00. Jmm.Comm. in Detroit 26.85. Ge", in Manistee 10.00. Comm. in Saginaw City 17.50. Comm. in Jvnia 5.00. Comm. in Grand Rapids 30.00. Comm. in Cold Mater 1.20. Comm. in Belknap 2.75. Comm. in Richville 7.90. comm. in Fowler 3.87. gen., in Merritt 6.70. comm. in Arcadia 9.10. Zion comm. in Detroit 10.00. comm. in Monitor 7.25. comm. in Monroe 18.16. comm. in Amelitt, 8.00. (Summa -257.81.)

New construction in St. Louis: Gem. in Amelith 40.00 and 6.50. Gem. in Gr. Rapids 1.00. (S. -47.50.)

New construction in Addison: comm. in Amelith 6.50. comm. in Saginaw City 1.50. (S. -8.00.)

Poor students in St. Louis: By k. I. Schmidt by K. D. 10.00.

Poor Students in Springfield: Gem. in Cold Mater 2.00.

Poor students in Addison: By I. Schmidt from K. D. 10.00. Teacher Brown 1.00. (S. -11.00.)

Poor Michigan sophomores: congre. in Sand Brach 5.00. G. M. Beyerlein, Sr. in Frankenmuth 5.00. By k. Torney of Mrs. Luhers 1.00. Women's Club in Montague 6.00. (S. -17.00.)

Inner Mission: Gem. in Amelith 5.50 u. 3.50. Jmm. Gem. in Detroit 14.26. Missionssestcoll. of Gem. in Jackson 43.00. comm. in Reed City 4.00. comm. in St. Clair 4.25. comm. in Manistee 6.25. comm. in Frankentrost 9.25. By ? . Bohn by Mrs. Meyer 1.25. widow Wiedeinann .50. comm. in Montague 4.00. comm. in St. Louis-2.00. comm. in Fowler 2.09. comm. in St. John .32. comm. in Petersburg 6.50. By ? . Muehlhäuser by Mrs. Hofer 1.00. I. M. Forester, Sr. 2.00. Gem. at Sandy Creek 4.00. Gem. at Lansing 5.25. By teacher Harbeck by N. N. 1.00. (p. -119.92.)

Widow's fund: Gem. in Adrian 10.00. By 4?. Fackler by A. Frank 1.00. ? . Hagen 4.00. Common in Big Rapids 4.00. By ? . Madlberg by I. Strikter 2.00. Common in Manistee 18.00. Common in Cold Water 3.00, and 3.00 for Wittwe Zimmer- mann. Community in Belknap 5.25. Community in Frankentrost 14.00. ? . Bernthal 4.00. Community in Frankenmuth 24.30. Community in Montague 7.00. ? . Krüger 2.00. By ? . H. Schmidt of N. N. 1.00. comm. in Monitor 6.00. comm. in Moltke 2.50. Gen., in Rogers City 3.50. Teacher Braun 1.50. (p. -116.05.)

English Mission: Gem. in Amelith 8.17.

Ta u bst u m ine n - A nstalt: Through 4?. Fackler by A. Frank 1.00. Christmas tree coll. of comm. in Bay City 16.67. By ? . I. Schmidt by K. D. 10.00. Gem. in Manistee 10.00. Gem. in Allgansee 4.20. Women's Club in Montague 5.00. Gem. in Noseville 15.26. By ? . Muehlhäuser from Father Hammel 2.00. By ? . Kruger by I. Belaud Sr. 1.00. comm. at Sandy Creek 3.60. comm. at Monitor 9.75. by ? . C. Franke by Mrs. M. Löffler 2.00. (S. -80.48.)

Negro mission: 4?. Hagen 1.00. Jmm. comm. in Detroit 4.27. By ? . Bernthal by Mrs. M. Huber .50. comm. in Frankenmuth 24.34. comm. in Montague 4.00. comm. in Monroe 21.65. comm. in Amelith 4.00. teacher Braun 1.00. by ? . C. Franke by Mrs. Goebel 2.00. (p. -62.76.)

Jewish Mission: By 4'. Schwartz by J. Bechmann 1.00. Gem. in Elay Bank 1.20. (p. -2.20.)

Emigr. mission: comm. in Richville 6.35. Teacher Braun 1.00. (S. -7.35.)

Pilgrim House: By teacher Himmler 2.00. By ? . tribe of W. Pioter 1.75. Gem. at Sebewaing 42.90. Gem. at Lake Ridge 5.01. By ? . H. Schmidt by N. N. 2.00. comm. at Sandy Creek 10.00. comm. at Monitor 9.00. by ? . Muller by A. Lutz 1.00. (p. -73.66.)

Orphanage in Addison: By ? . I. Schmidt from K. D. 10.00. School children in Montague 3.00. Through ? . C. Franke by Geo. Kronbach 3.00. (S. -16.00.)

Orphanage in Wittenberg: By ? . Fackler by A. Frank 1.00. By ? . Miller by M. Buch .50. comm. in Adrian 8.00. middle school class in Adrian 1.60. teacher Den- ninger's pupil 3.75. Gem. in Unionville 3.75. By ? . Mahlberg at Abke's infant baptism ges. .90. Gem. in Big Rapids 4.33. school children in Montague 3.00. , Gem. in St. Louis 3.00. By ? . Heinecke, at Bro. Hammer's wedding s., 3.00. School children in Merritt 2.50. Miss Heid's pupils in Adrian 2.00. (p. -37.08.)

Orphanage near Boston: Gem. in Cold Water 2.00.

Comm. in Lansing: Comm. in Fowler 8.25.

Gem. in Royal Oak: Gem. in Noseville 14.24. Gem. in Clarensviue 5.87. (p. -20.11.)

For Stud. Gengerke in Springfield: Gem. in Al- pena 9.00.
 For 4L. Brunn in Steeden: ?. Fackler 1.00.
 Church building in Hannover: By ?. Fackler from N. N. 2.50. By ?. Schwartz, sent to E. Peter's wedding, 4.00. By ?. Mühlhäuser from Mrs. Hofer 1.00. I. M. Förster sen. 1.00. (p. -8.50.)
 German Free Church: Through ?. Hügli from N. N. 6.00. Through ?. H. Schmidt from N. N. 2.00. (S. -8.00.) Total -933.84.)
 4^8. In my receipt of November 20, 1886, under "Gem. in Council Bluffs," instead of -5.00 read -3.18 from the Gem. in Manistee.
 Detroit, Jan. 20, '87. Chr. Schmalzriedt, Cassirer.

Revenue to the Western District's coffers:

Synodal treasury: From ?. Hahn's congregation in Lincoln -3.45. ?. Rehwaldt's congregation at Clarks Fork 13.25. Praeses Biltz's congregation at Concordia 20.00. By 8. Proft from sr. Gem. at Lobman 5.60, by H. Kuhlmann .50. ?. Meyers Gem. in Cole Camp 3.65. by Mr. Mießler of 8. Stöckhardt Gem. in St. Louis 66.58. by Mr. Umbach of 8. Wangerins Gem. in St. Louis 16.75. by 4'. Nütze! in West Ely 7.70. By Mr. Göbmann of ?. Sicck's congregation in St. Louis 10.40. By 4L. O. Hanser in St. Louis, bequest of the late Friedr. Streutker, 100.00. 8. Schwankovsky's parish in Baden 3.20. 8. Roschke's parish in Freistatt 6.80. ?. Jben's parish in Harvefter 6.00. 8. Germann's parish in Ft. Smith 2.00. By Mr. Schuricht of 8. Hanser's parish in St. Louis 26.00. 8. Falke's parish in Glasgow 2.85. 4?. Albrecht's parish in Perry Co. 5.50. Through Mr. Poggemöller of ?. Meyers Gem. in Neu-Bielefeld 13.45. 8. Griebels Gem. in California 4.90. 8. Bocks Gem. in Corning 1.60. 4?. Rohlfing's Gem. in Carrollton 6.50. By Mr. M. C. Barthel of Jul. Neils in Sank Rapids 2.00, by I. G. Höhne in Metea 1.00. (p. -329.68.)

New construction in Addison: By 8th Griebel by G. Houser 1.00.

Progymnasium in Concordia: 8. Bartels' Gem. in St. Louis 11.00. Praeses Biltz' Gem. in Concordia 4 5.00. By 8. Proft in Lohman from K. Kuhlmann 1.00. By Hrn. Küh- nert from k. Kösterings Gem. in Altenburg 17.60. ?. Obermeyers Gem. in Little Rock 15.00. By Mr. Kröncke, school fees from I. Bauer, 7.50. (p. -67.10.)

Debt repayment: By 4>. Obermeyer, Christmas gift from poor day laborer N. N., .50. 8. Pennekamps <em. in New Wells 35.00. (p. -35.50.)

Inner Mission in the West: Ges. by Mr. Stünkel in 8. Lentzschs Gem. in Craig 6.00, by Unknown 1.00. By Präses Biltz in Concordia by sr. Gem. 10.00, by F. Nabe sen. 2.00, F. Rabe jun. 1.00. By Mr. Kühnert from 4>. Kösterings Gem. in Altenburg 11.80. 8. Grimm's Gem. in Washington 8.60. By Mr. Mießler of Stöckhardt Gem. in St. Louis 81.75. By 8. Obermeyer, Weidnachtsgabe from the day laborer N. N.. .50. By Mr. Umbach from ?. Wangerins Gem. in St. Louis 34.04. By Mr. Göhmann from 8. Siecks

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Gem. in St. Louis 1.50. Through D. O. Hanser in St. Louis, bequest of the late Friedr. Streutker, 100.00. I?. Nojchke's parish in Freistatt 4.00. IL. Jben's parish in Harvester 3.00. I?. Sandvoß' parish in Appleton City 10.00. By Mr. Schuricht from Hanser's parish in St. Louis 49.50. By IL. Fr. Rohl- fing in Alma 10.00. IL. Bartels' parish in St. Louis 7.20. By Mr. Weinhold of k. Zschoche's church in Frohna 14.19. By Mr. E. F. W. Meier from the General Missionary Fund 200.00. (p. K556.08.) dIL. In No. 1 delete "from the church in Scdalia 5.25".

Inner Mission in the Northwest: By Mr. M. C. Barthel of B. Gehring at Silver City, Mont., 2.00, H. Kruse at Middleton 1.00, and L. F. Sackwitz at Manor .75. (S. tz3.75.)

Negermission: Ges. von Hrn. Stünkel in?.. Lentzsch's Gem. in Craig 3.32. By Hrn. Mießler of k. Stöckhardt's parish in St. Louis 10.00. By D. O. Hanser in St. Louis by Fräulein Selma and Helena 1.00 each. Mr. F. W. Schuricht in St. Louis 5.00. I?. Pennekamp's Gem. in New Wells 4.85. D. Falles Gem. in Glasgow 1.00. D. Albrecht's gem. in Perry co. 7.00. I?. Bocks Gem. in Corning 3.75. By Gümmer from Mr. Fr. Mehner 1.00. By Mr. M. C. Barthel from A. Normann in St. Olaf 1.00. (p. ^39.52.)

Jewish Mission: 1L. Mendes Gem. in Uniontown 7.25.

Heathen Mission: U. Matthias' Gem. in block 6.30.

Widow's Fund: D. Lentzsch in Craig 3.00. St. Louis Lekrerconferenz 7.00. By Praeses Biltz in Concordia from sr. Gem. 10.00, by F. Rabe jnn. 1.00. U. I. A. Prost in Lohman 4.00. By U. Nützet in West Cly 9.00. By U. O. Hanser in St. Louis by Wittwe Geisel 1.50. Mr. I. G. Ehrhardt in California 2.00. I?. Roschke in Freistatt 4.00. U. Jben in Harvester 3.00, by sr. Gem. 2.50. By U. Germann in Fort Smith coll. under the Christmas tree 12.35, from Br. M. Wegmann 1.00. U. Mähr in Clisworth 2.25, from sr. Gem. 1.75. by k. Br. Rohlfing in Alma 9.80. U. Pennekamp's Gem. in New Wells 7.15. U. Albrecht's Gem. in Perry Co. 5.05. By D. Alexander in Palmer 4.51. By I?. Brandt in St. Louis by Mr. W. Waltke 10.00. By Mr. M. C. Barthel by I. G. Holme in Mctea 1.00. (p. H102.46.)

Sick pastors and teachers: By President Biltz in Concordia of F. Rabe jun. 1.00. By ? O. Hanser in St. Louis from Wittwe Geisel 1.50. By U. Nerhing in Lincoln from Mr. Job. Menschke 5.00. I?. Mendes Gem. in Uniontown 6.00. By U. Brandt in St. Louis from Mr. W. Waltke 10.00. By Mr. M. C. Barthel from H. Kruse in Middleton .65, by I. G. Holme in Metea 1.00. By k. Achenbach from the A. Claus 2.00, K. Meyer 1.00, G. Goehringer 5.00, from C. Fritz 1.00 and from Mrs. Beckert sen. 5.00. (S. H39.15.)

For the orphans: By U. Proft from I. W. Kirchner 1.90, by Alb. Blockbcrger .50. By ? Lange in Feuersville, squat- time coll. by P. Krämer, 4.50. By ? Hoyer in Spring Valley by Mrs. Wilkening 2.00. I'. Heyne's Gem. in Lake Creek 2.50. By Mr. Kühnert from k. Kösterings Gem. in Altenburg 13.25. By U. Oberneyer, Christmas gift from poor day laborer N. N., .50. Mr. I. G. Ebrhardt in California 1.00. By U. Nething in Lincoln from Mr. Joh. Menschke 5.00. ? Jben's Gem. in Harvester 5.50. By Germann in Ft. Smitb, s. of school children, 13.95. By U. Bartels in St. Louis of Friederike and Lina Mcuscr each .50. By U. Sieck in St. Louis of Mrs. Paschetag 5.00. By Mr. Poggmöller of D. Meyer's Gem. in Neu-Bielefeld 6.31. (p. K62.91.)

Hospital in St. Louis: By U. Bartels in St. Louis by Hcinr. Meuser.50.

Ta u bstu m men-Anstalt: By U. Obermcyer, Christmas gift from poor day oiler N. N., .50. By U. Nething in Lincoln from Mr. Joh. Menschke 5.00. (S. K5.50.)

Poor students in St. Louis: By U. Lentzsch in Craig from unknown 1.00. By U. Obermeyer,, Christmas gift from poor day laborer N. N., 1.00. Through Mr. Goek- mann from U. Sieck's parish in St. Louis 2.15. U. Purzner's parish in Junetion City 6.25. Through U. Nething in Lincoln from Mr. Joh. Meuschke 5.00. Through U. Falke in Glasgow from the Liebeskassc 1.35. (p. P16.75.)

Poor students: By k. O. Hanser in St. Louis by Mr. Chr. Seel 1.50.

Household in St. Louis: By Mr. Mießler of Stöckhardt's Gem. in St. Louis 3.45.

Saxon Free Church: By Mr. Mießler of ? Stöckhardt's congregation in St. Louis 22.44.

U. Hübener's congregation in Hannover: By? Mencke from his congregation in Stover 8.20, from the congregation in Pymont 3.55. Gem. in Stover 8.20, from the Gem. in Pymont 3.55. By Praeses Biltz from several members of his Gem. By Mr. M. C. Barthel of Bro. Werner in Port Oneida 1.00. (p. P29.25.)

Gem. in Sedalia : D. Habns Gem. at Sylvan Grove 2.85. ? Lentzsch's Gem. in Craig 8.51. U. Nehwaldt's Gem. in Clarks Fort 16.25. U. Brandt's Gem. in St. Louis 5.25. By Mr. Schuricht of U. Hanser's Gem. in St. Louis 35.50. k. Ma- tuschka's Gem. in New Melle 11.00. (p. G79.36.)

Gem. in Alexandria: Durchs. Obermeyer, Christmas gift from poor day laborer N. N., 1.50.

Pilgrim House in New York: Pres. Biltz's Gem. in Concordia 22.55. By U. Proft from H. Kuhlmann, A. B. and I. K. each .50. By U. Lange in Feuersville from L. L. Sr. .50.

Hoyer's Gem. in Spring Valley 6.36. By k. Meyer in Cole Camp, coll. at M. Lutzen's wedding, 1.45. ? Heyne's Gem. in Lake Creek 12.50. D. Obermeyer's Gem. in Little Rock 20.00, Christmas gift from poor day laborer N. N. .50. 1'. Bocks Gem. in Corning 3.95. U. Walther's Gem. in Brunswick 7.75. U. Gümmer's Gem. in Longtown 13.00. 4'. Schalters Gem. in Cape Girardeau posttr. 2.00. (p. H92.06.)

dIU. Lately I have received several money letters, after quite a few other Meyer had already had them in their hands. Please always write the address exactly. Otherwise the letter can easily get lost.

St. Louis, Jan. 21, 1887. H. H. Meyer, Cassirer.

Received by Mr. I>. H. W. Leßmann from his community H5.52 for Stud. C. F. W- Günther.

For the college household in Fort Wayne

received since 20 December 1886: From ? C. Zschoches Gemeinde: From L. Schlaudraff 1 sack of wheat, 1 p. of oats, 1 p. of grain.

From ? M. Michaels Gem.: From H. Von der Au 2 p. grain; W. Hollmann 1 p. grain, 1 p. oats; H. Bremer H Bush. Wheat; Chr. Scheip 1 p. grain; Wittwe Rück 1 bush. Wheat; Konrad Körte 1 p. wheat; L. Jürgens 2 p. grain; H. Fark 1 p. grain; Wittwe Bode 1 p. oats; Aug. Bode 1 p. oats; W. Gerke 1 p. wheat, 1 p. grain; W. Auer 2 p. oats; Fr. Bullermann 1 p. wheat; W. Schoppmann sr. 1 p. grain; Joh. Meyer 1 p. grain.

From ? Tr. Thieme's comm. in Columbia City, Jnd: From Ferd. Waihe 1 p. wheat, 1 p. oats, 1 shoulder, 1 side piece; Aug. Fischer 1 p. wheat, 1 p. grain, 1 p. oats, 1 shoulder; Karl Pooock 1 p. wheat, 1 p. oats, 1 side piece; L. Sievers 1 p. wheat, 1 p. oats, 1 gall. Apple butter; W. Lücke 2 p. wheat; W. Schaper sr. 1 p. wheat; Ed. Auer 1 p. wheat, 1 p. oats, 3 gall. Lard; Ernst Brüggemann 1 p. wheat, 3 p. oats; Heinr. Brüggemann 2 p. wheat, 1 p. oats, 1 p. grain, 1 ham; Heinr. Ahnemann 1 p. wheat; Joh. Hollmann 1 p. oats, 1 p. grain; John Trier 1 p. wheat, 2 p. oats, 4 Galt. Apple butter.

From ? H. Siegers St. Jaeobi-Gcm. in Archbold, Fulton Co., Ohio: from Solomon Leiniger 2 Bush. Wheat, 1 side, Chr. Krauß 3 lbs. coffee; P. Leininger 2 bush. Wheat, 1 shoulder, 1 pc. ilpeck; Joh. Hermann j Bush. Wheat, 1 pc. beef; Heinr. Leiniger 4 bush. Oats; Bro. Schulz 1 bush. Wheat, 1 pc. bacon; Jakob Leiniger sr. 1 Bush. Wheat; Geo. Kühl 4 bush. Wheat; Mich. Leiniger 1 bush. Wheat, 2 gall. Apple butter; Jakob Lciniger 1 gall. Apple butter, 1 bush. Grain, 1 pc. i'peck; Joh. U. Funkhäuser 1 bush. Wheat; Bro. Funkhäuser 2 bush. Wheat, 1 gall. Apple butter; James Brodbeck 2 gall. Apple butter; Friedr. Leiniger sr. 2 bush. Wheat, 2 bush. Oats, 2 pc. bacon, 2 gall. Apple butter; W. Leiniger 1 bush. Grain, 1 pc. bacon; G. Leiniger 1 gall. Apple butter, 1 bush. Grain; Geo. Leiniger sr. 2 bush. Wheat, 3 gall. Lard, 1 gall. Apple butter; Daniel Leiniger 2 bush. Wheat, 1 st. lard, 2 gall. Apple butter; Friedr. Lorentz 1 bush. Wheat; Sam. Scheibler 2 bush. Grain, 1 gall. Apple butter, 1 pc. bacon; Joh. Leiniger Jr. 1 bush. Wheat, 5 gall. Apple butter; Joh. Leiniger sr. 3 gall. Apple butter, 1 bush. Grain, 2 bush. Oats, 2 gall. Lard; Friedr. Krauß 1 bush. Wheat, 1 shoulder; Bro. Leiniger 2 bush. Wheat; Jakob Neidhart 2 gall. Lard, 1 st. ^bacon; Fr. Markt 2 gall. Apple butter; Jak. Krauß 1 bush. Wheat, 5 bush. Oats, 1 ham; Gg. Leiniger 2 gall. Lard; Dau. Weber 2 gall. Apple butter; P. Weber 2 gall. Apple butter; P. Weber 2 bush. Oats; Amos Leiniger 1 ham, 1 gall. Apple butter; Joh. Diehlmann 50 bts.; Jak. Nedenbach 25 cts.; Aron Leiniger 50 cts.; P. Grub 25 cts.

From ? I. L. Daibs Gem.: From Karl Ewel 1 sl wheat, 1 p. grain; from the valuable women's association for poor students 4 quilts.

From ? H. G. S a uers Gem. für arme Schüler: Von Wittwe Blecke 3 Paar wollene Strümpfe.

Many thanks to the kind donors!

Jan. 10, 1887.

A. Scoundrel.

For the budget of the Progymnasium in Concordia

the following gifts have been received with heartfelt thanks: From Kammeyer 1 sack of potatoes, 3 p. apples, cabbage, lard, sausages, dried fruit; Wittwe Niermann 2 p. apples, turnips, onions; F. Eklers 1 p. apples and lard; H. Flandermeyer 2 p. Apples, 50 lbs. flour and apple butter; L. Brockmann Molasses and 100 lbs. flour; F. Brockmann 3 p. apples and apple butter; Wittwe Frerking 1 p. apples; H. Holtzen 1 p. apples, 1 p. cart.; F. Rabe 1 p. cart, Lard and onions; H. Lohmann Molasses; H. Schlesselmann 1 p. cart, 1 p. apples; I. Frerking 2 apples, dried apples and apple butter; W. Flandermeyer 1 keg Molasses; F. Neith 2 p. cart; D. Frerking 2 p. apples; H. Bruns Molasses and 2 p. apples; A. Frerking 2 p. apples; F. Schelp p. cart, 1 p. apples. From the Concordia Women's Association 6 gall. Apple butter. G. Kucker 2 p. apples, dry apples and onions; Wittwe Ziegelbein butter and reuben; H. Ehlers butter; F. Liitjen 1 p. cart; H. Kucker meat and sausage; H. Schelp 1 p. flour and apples; Ch. Eckhof 1 p. flour; H. Biermann 1 quart beef; H. Heidoru 1 p. apples, 1 p. cart; A. Tkiemann 50 lbs. flour, meat, sausage; H. Röpc lard and molasses; W. Dierke 1 p. dry apples, 131 lbs. flour; H. Heermann 1 p. apples and meat; H. Hemme 140 lbs. flour; F. Eckhof 6 chickens and meat; H. Frerking 1 p. of flour; I. Päpcr 1 p. of flour; H. Deke 2 p. of apples; A. Brockmann 1 p. of flour; W. Schelp 62 pd. of flour; H. Pinkepank 107pd. of flour; H. Hamm(?). Dedeker(?). By the Collectors of the parish ?. Nvhsings collected in Alma by: H. Nord- sicck 1 p. cart, 2 p. grain; H. Breckhof 1 p. grain, 1 p. apples; H. Dierker 1 p. apples, 1 p. wheat and molasses; H. Tori- nemke 1 p. apples, 2 L>. Cart; D. Nöpe 1 p. wheat, p. grain; H. Greive 2 p. grain; H. Wißler 1 p. cart, 1 p. apples and yellow beets; A. Schwever j p. grain, 1 p. apples; C. Pie- ter 1 p. wheat; H. Kellermann 1 p. wheat; H. Keßler 1 p. grain, 1 p. cart; K. Schmidt 1 p. cart, 1 p. apples; K. Kessing 75 cts; I. Rodekobr 1 p. cart, 1 p. apples and cabbage; H. Kroge 1 p. cart, and meat, 1 p. wheat; W. Keßler 2 p. cart, and molasses; C. Breckhof 1 p. wheat, 2 p. cart; G. Dederding 1 p. wheat; H. Nodekohl 1 p. wheat, 1 p. cart; I. Breckliof cabbage; F. Eversmann 2 p. cart, 1 p. apples; H. Nuge 1 p. cart, and beef; F. Schultz j p. turnips; G. A. Frerking K10.00; E. Johls, P. Oelrich, G. Kurtz, C. Meving 50 bts. each; W. Lohrefner 10 lbs. coffee; F. Borchelt sauerkraut, 1 p. apples; E. H. Kordes molasses, 2 p. apples; H. Sording 2 p. cart; I. K. Herling beans, 1 p. cart; H. L. Schmale 1 p. oats, 1 p. grain, 1 p. cart; H. Limbach 1 p. cart, Molasses, 1 p. apples, bacon; C. Karsten Molasses. Von Tkie- mann collectirt 5 p. wheat, 2 p. grain ; F. Oeting 1 p. apples, 1 ham; G. Wagner apple butter, molasses; G. Schnacken- berg flour; P. Nohrbokm bacon; W. Giejelmann 2 p. apples, 1 p. cart. beets, bacon; C. Schmidt 1 p. apples, 1 p. grain; H. Stegemüller 2 p. potatoes, preserved fruits; H. Miek

1 p. grain; K. Buschmann 1 p. grain; K. Horstmann 2 jugs molasses; H. H. Fricke 1 pot fat; Wittwe Schmidt molasses; Wittwe Niemann, F. Reit, H. Gicselmann, H. Strattmann each 1 p. wheat; H. Büchle preserves.

With sincere thanks Elisabeth Nörper, administrator.

Received with thanks for poor students since 1 September 1886: By Iⁿ. Sieker: for Blumenkranz and Knabenschuh -40.00, for Trappe (from the treasury for orderly charity) 40.00, for Bock (from the same treasury) 20.00, for Knabenschuy and Stubenvoll (from the mission treasury) 40.00. From k. Meyer's congregation in Lincoln, Ill, 19.60 for Asbeck and Strobmer. By Hrn. Präses Biltz of the Women's Association in Concordia 12.00 for Gemmingen. By k. Sappor of sr. Gem. 15.10 and by G. Ebrlich 5.00 for Schlinkmann. By Georg Nützel Jr. in Oshkosh 6.00 for Hagelberg and G. Müller. Bon k. Henkel in Aurora, Ind, 5.00 for Kretzmann 1.00, for Schleicher and 1 Ueberrock.

From the following woblöblichcn women's clubs: Jacksonville, Ill: 4 quilts, 12 pr. socks; Lincoln, Ill: 7 feather pillows, 13 pillowcases, 10 sheets, 1 towel, 6 quilts, 7 pairs of socks; Indianapolis (k. Seuel): 18 shirts, 13 undershirts, 9 undershirt dresses, 22 pillowcases, 6 pr. Socks, 4 quilts (plus 2 pr. socks from Mrs. N. for Schleicher); Indianapolis (Iⁿ. Schmidt): 2 quilts, 12 undershirts, 12 undershirt dresses, 12 sheets, 12 pillowcases, 32 towels, 15 shirts, 5 pr. socks; New Mrk (k. King): 4 pr. "curls. - Bon Mrs. N. in N. (Newljork State): a large package of worn, almost brand new men's dresses and linen. From Mrs. Schumacher in k. Schieferdeckers Gem. 2 Pr. socks for Steinmann.

For the widow of the sel. k. M. Wyneken: From k. Kosche and sr. St. Johannes-Gem. 2.00.

By Kassirer: Frye 25.10; Rösch 295.04; Bartling 5.00; k. Franke 104.00; Schmalzriedt 45.91. (In my last receipt the item was missing: by Kassirer Schmalzriedt 25.55.)

Springfield, Jan. 10, 1887.

H. Wyneken.

For the student treasury since August 1886: From Mr. Ed. v. Ette, Boston, Mass, -2.00. By k. Küchle in Milwaukee from Mr. C. Reineck 1.00. From Iⁿ. Döblcr in Forestville 1.00. By Iⁿ. Küchle from C. Hafemann 1.00, A. Klug 1.00. From my congregation from the treasury for the Kingdom of God 8.91 and Collecte for Herm. Engelbert in St. Louis 17.79. By Kassirer Eißfeldt in Milwaukee 3.00.

Many thanks and God bless!

But at the same time again for our poor students. The above did not cover the need for a long time and now there are again two urgent petitions. Who wants to have mercy on these poor people?

Racine, Wis. 13 Jan. 1887.

C. F. Keller.

For poor students received with heartfelt thanks from Mr. H. G. Buss in Winfield, Kans. 1.00. By Mr. Iⁿ. H. Sieck in St. Louis from W. C. S. 5.00, and from Mr. Brockmann 5.00. From Mr. I. F. Rank in Chicago 5.00.

C. F. W. Walther.

For poor students with heartfelt thanks erkalten: By Mr. k. W. Hagen, Ludington, Mich. from whose congregation -4.00; by Mr. W. Ncitzel, Watertown, Wis., 1.50; by Mr. Jacob Beerweiler, Lock Haven, Pa., .55; by Mr. M. C. Barthel 10.00. F. Beeper.

New printed matter.

Fourth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio, and other States. 1886.

This synodal report contains an important paper for our tempting times on the sixth petition: "Lead us not into temptation. The theses on which it is based are: "1. God tempts no one to evil, but to good. 2 The devil, however, together with the world and our own flesh, never tempts the Christian to good, but always to sin, either through lust or through fear. (3) To stand in such temptation is not up to us, but is God's work of grace; yet we are to fight faithfully in the armor of God unto the death."

The 48-page report will be sent by the Concordia publishing house on receipt of 10 cts.

The receipts of Prof. H. Dümmling, P. Fr. Sievers, Th. Menk, I. C. Bahls and H. H. Schröter will follow in the next issue.

N he changed addresses:

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**The Schmalkalden Convent and the
Schmalkaldic Articles.**

1537.

In February, 350 years ago, an important convention was held in Schmalkalden, and the glorious confession of our church, the Schmalkaldic Articles, mentioned in the title, was adopted and signed. It is right and proper that we recall those days.

At the Diet of Augsburg, the Lutherans offered to discuss their doctrine, which was founded in God's Word, at a concilium (church meeting). But they demanded that the council be a general, free and Christian one.

The council should be a general one, i.e. all German states should be represented in it, even those countries which have no connection with the pope.

It was to be a free council, that is, none of the participants was to be sworn to the pope, but all were to be free and unbound in casting their votes.

It was to be a Christian council, that is, all questions were to be decided according to the word of Christ, the only Lord and Head of the Church, and not by the pope (who was himself a party and could not be a judge) and not according to the papal statutes.

Emperor Charles V, who was very much interested in reunification, had also promised to work for the establishment of a general council. But such a council, as the Lutherans desired, was not in the sense of the popes. It would have been the end of the arrogated power and tyranny of the pope, if the council, as a free and Christian one, had also taken the pope into interrogation, had considered the errors and abuses that had occurred and had decided all questions according to God's word.

The popes therefore tried to prevent such a council from taking place. Admittedly

Hadrian VI and his successor Clement VII did not lack for vague promises, but they did not seriously think of fulfilling them. At last Pope Paul III declared himself ready to bring about a council, being convinced in advance that the Protestants themselves would most vigorously oppose a council for which the proposal came from Rome and at which the pope reserved the right to preside. So he acted as if he was really serious about the council. He sent his ambassador, the skilful Peter Paulus Vergerius (who later left the papacy and accepted the Lutheran doctrine) to Germany to negotiate with the Lutheran and papist princes about the council. The pope did not take into account the wishes of the Germans that the council be held in an ork in Germany. On June 2, 1536, he summoned the Conciliar to Mantua, an Italian city, for May 23 of the following year. As purpose he designated the peace of the church by eradication of all heresy. As a heresy to be eradicated, he referred to the "pestilential Lutheran" in a bull issued in September.

The Lutherans were now confronted with the question of how they should relate to such a council and whether they should attend it.

In order to discuss this question, the heads of the Schmalkaldic League, Elector John Frederick of Saxony and Landgrave Philip of Hesse, called a convention of all Protestant estates (princes and cities) for February 7 in Schmalkalden, to which the estates were also to bring their most distinguished theologians. Luther was commissioned by the Elector to draw up the points of doctrine on which one must firmly insist. Luther undertook this work, and the articles he drew up are precisely our Schmalkaldic Articles, "articles of Christian doctrine which should have been submitted to the Concilium at Mantua, or wherever else it might have been, on account of our part, and what we might or might not accept or concede.

(To be continued.)

(Submitted.)

Our Emigrant Mission and the "Lutheran Pilgrim House" in 1886.

Since its existence, our Emigrant Mission has not come to the fore within or outside our circles as it has in the past year. When it was started 18 years ago by the members of the New Porter Pastoral Conference, it was like a weak seedling whose prosperity was doubted by many. Since then, it has suffered many storms, but they have not harmed it under God's control. On the contrary, over the years it has only taken deeper root in the hearts of those who have heard the words of Deut. 10:17-20: "The LORD your God loves the stranger, that he should give them food and raiment. Therefore you also should love the strangers, for you also were strangers. And so this little plant, watered by the love of many Christians, has gradually become a tree under God's blessing, whose fruit and shade have been enjoyed with praise and thanksgiving by far more than a hundred thousand wanderers. However, just as a good tree cannot flourish properly if it is moved from place to place and does not have a suitable enclosure, our work among the foreigners would also have eked out only a miserable existence in the long run if the most faithful friend of the foreigners had not provided us with a permanent place, a house, a hut, in which and through which all the needs of our immigrants and emigrants could henceforth be met as far as possible. I mean the Lutheran Pilgrim House No. 8 State Str. near Castle Garden. Our emigrant mission has been so closely connected with this house for the past year that I can now report on it only within its framework, as it were. What is the situation in the Pilgrims' House? What has it accomplished? What are its needs? In any case, I am expected to tell you about that first.

After the purchase had been concluded on December 8, 1885, I moved the following day with

my assistants into the same. A ceremonial inauguration of the house could not take place for various reasons. With the silent sigh: O Lord, help! O Lord, let it be well! I crossed the threshold of the house. And when we sat down at the table for the first time after several hours of work, I prayed: "Come, Lord Jesus, be our guest and bless what you have given us. That was the whole ceremony. And is it not true, dear reader, that if this short prayer has been acceptable and heard by God - and there is no doubt about it - then the pilgrim's house has been obtained in a manner pleasing to God and has been properly consecrated? For if the Lord Jesus is and remains the constant guest of the pilgrims' house, he will bless the house with all who work in it and go in and out of it, bodily and spiritually.

I confess: as much as I had been happy about the acquisition of the Pilgrims' House for the service of our emigrant mission, my heart was heavy when I was given the keys to the stately building with its 27 rooms, because in addition to my already difficult work, I was to take on new responsible duties, which I did not feel up to. The old saying: "All beginnings are difficult" soon proved to be true in this work. However, I will now remain silent about the worries, troubles and adversities I experienced, but rather praise God's gracious assistance and help. Yes, the faithful God has helped through pleading and understanding. When my esteemed committee decided on the house canon, it was not yet known whether our congregations would agree and whether we could count on their strong support. But lo and behold! To our delight, almost everyone approved of our step, which was daring in some respects. Yes, one district synod after the other dealt with the discussion of this matter and passed approving and encouraging resolutions.

While the news of the acquisition and opening of the Pilgrims' Home caused approval and joy within our church, people outside of it were angry about it and gave vent to their anger by malicious attacks on the young institution. This includes a series of articles in some New Yorker newspapers in which the venom of shameful slander is spewed against all church activity among the immigrants, and also against ours and our Pilgrim House. We have responded to these attacks with silence. But also "Lutheran" church papers have ruthlessly dragged our pilgrimage house and its founders through the mud. That is regrettable! Rarely has a charitable institution been established so quickly and under such great difficulties as the Pilgrims' House. The founders of the Pilgrims' House were, however, conscious before God that they only wanted to promote God's honor and the welfare of the foreigners entrusted to them. They did not embark on this difficult work out of spite or oppositional desires or other dishonest motives.

Tourism in the Pilgrims' House was unexpectedly numerous for the first year. In fact, no less than 5029 guests stayed there. Some of them desired and received a meal or a night's lodging for 25 cents, while others stayed there for weeks and months and even then were reluctant to leave the home they had become fond of. And yet we had an income of K5141.91 for room and board from all of them. It was a colorful mixture of all kinds of people, these 5029 guests: preachers, teachers, professors, educated and uneducated, Christians, Jews, unbelievers, Catholics, enthusiasts; but most of them belonged to our Lutheran church, at least by origin. Many interesting details from the intercourse with these thousands of guests could be communicated, if space permitted. Wherever the opportunity arose, I punished unbelief, enthusiasm and ungodliness with God's Word and testified to the truth. Among the guests were also a not insignificant number of single women and girls who were looking for a place here and were happy to have found a safe home in the pilgrims' house. Once, two Catholic clergymen with three candidates stayed with us. They were so pleased with the hospitality they enjoyed that when they left, they freely left a special letter of thanks and appreciation to our mother, who does everything she can to make every guest's stay at Pilgrims' House as pleasant as possible. In short, God has blessed us so abundantly with guests that we thank Him from the bottom of our hearts. This circumstance proves at the same time that the Pilgrim House was not superfluous and unnecessary.

It is a rule of our house that we pray before and after the table. This has come as a surprise to many. Our German people have sunk so low spiritually that only a few among them still think of table prayer and praying at all. Indeed, most of them no longer wish each other a "blessed meal," but only send the meaningless word "meal" to their table companions. If appearances are not deceiving, many a guest at Pilgrim House has learned to pray again; for I have noticed with those who stayed with us for a longer time that when they came to the table after saying grace, they did not eat until they had said a silent prayer. Unfortunately, regular morning and evening services have not yet been established because of difficulties that have not yet been resolved. As soon as this is possible - and it shall be made possible with God's help - the house can become a place of spiritual blessing for many. On Sundays, guests who wish to hear God's word are taken to the public service of one of our neighboring churches.

How are the finances of the Pilgrims' House? On the whole they are, but they could be better. From the report of our treasurer, Mr. W. C. Farr, which the reader will find in another part of this paper, it is evident that up to December 31, 1886, collections of tz9,955.50 were received and the total debt (K45,000) was thus paid off to the amount of K7,000. Our debt therefore still amounts to H38,000. If we had suspected that at the end of the year and at the beginning of the new year several thousand dollars would still be

received, we would have paid off \$25,000, instead of \$2,000, of the \$10,000 mortgage on December 8. We cannot now pay off any of the debt before June 8. Since the \$130,000 mortgage is due to expire at the end of July, I would like to make an urgent request on behalf of my committee to all of you.

We would like to ask our dear congregations, who have done little or nothing for the Pilgrims' House, to make every effort in the meantime to bring the debt burden down to at least -20,000 by then. Perhaps God will also awaken some hearts that want to help the good cause by a smaller or larger non-interest bearing loan on 30 days notice. In this way, it would be easy to gradually pay off the remaining debts through interests saved in this way. We have already received such loans without being asked and they have been accepted with thanks. Whoever follows these examples not only invests his money securely and gets it back at a certain time, but thereby performs a most grateful service for the Emigrant Mission. Who can, who wants to help here?

A not insignificant income from rent will be lost this year, because we have bought out the landlord, who had a saloon on the second floor of the house, and now want to use the premises ourselves for our own purposes. Also, for the time being, nothing of the money received from the guests for room and board can be used to pay off the debts, because the entire sum will probably be needed to run the household, to pay the wages and to purchase household items. We are still very much in need of bedsteads, bedding/blankets, mattresses and the like. This would be a good opportunity for women's and virgins' associations to help the pilgrims' house.

Anyone who thinks that only people with money come to the Pilgrims' House is mistaken. No, we have also had many poor people as boarders and have fed and housed over 600 of them free of charge. The very first guest, whose name is at the top of our guest book, was a poor man whom we dragged around for four weeks until he found a place to stay. This reminded us right at the beginning of the words of Scripture: "You always have the poor with you."

I will briefly summarize in figures what else happened in and through our emigrant mission. My cash turnover was -66,346.15. 2,506.6t advances were made to the impecunious, and -130.77 cash was distributed to the poor. 3015 letters and postcards were received and 2660 were mailed. Furthermore, the distribution of 2500 Lutheran calendars of our Synod, as well as a number of calendars of the Wisconsin Synod sent to me from unknown sources, likewise of more than 5000 "Lutheran Children's Sheets", 4000 "Tracts" and many numbers of the "Lutherisches Volksblatt", the "Lutherischer Anzeiger" and the "Pittsburger Waisenfreund" took place. I would like to thank you for all your contributions of this kind, with the assurance that they will always be welcome in the future. Due to the fact that my relationship with Castle Garden, which had been disturbed for years through no fault of my own, has been settled again, I am in a position not only to personally receive the immigrants referred to me or to the Pilgrims' House, but also to spread the imperishable seed among the immigrants by distributing writings. For this, thanks are due to Mr. C. Hauselt, who, as president of the local German Society and member of the immigration authorities, took a great deal of trouble until my full rights in Castle Garden were restored to me without attachments that burdened my conscience.

were. It is generally gratifying that in Mr. C. Häufelt we have a zealous representative of the interests of our German immigrants and what is connected with them, a Lutheran to boot (he is a member of Pastor Sieker's congregation) in the Immigration Office. Justly, even the German Emperor recently honored and decorated him for his faithful services in this regard by awarding him a medal.

Our relationship with the Hamburg Emigrant Mission was, as always, the most friendly. Mr. Pastor P. Müller, the local emigrant preacher, who made a trip to New Dort last summer in order to get as true a picture as possible of the governmental and ecclesiastical activities in the field of immigration in this cosmopolitan city, has also paid repeated visits to our pilgrimage house and will have gained the conviction, on the one hand, that it can be recommended to emigrants with a clear conscience because of its location, size, facilities and management, and also that we do not work against the "German Emigrants' House", but only claim our modest share of assigned guests. "Arbitrary, peaceful" is our slogan towards the Emigrants' House.

In Bremen, Mr. Vopel has presided over his difficult post with his well-known activity and conscientiousness, and he has rendered efficient service to our mission and the Pilgrims' House in particular. May he not lose heart, but continue to work hard, trusting in God's help and blessing!

Finally, I would like to thank my esteemed committee for their faithful assistance and support through advice and deeds, which they have so generously bestowed upon me. It was also a difficult year for the brothers. The pilgrimage house affairs have caused them much loss of time and many a heavy worry; for one meeting often pressed upon another, in which important questions had to be discussed and often momentous arrangements had to be made. Nor can I fail to thank Brothers W. Dick and W. C. Farr for helping to make possible the purchase of the Pilgrims' House in the hour of need by means of a large interest-free loan. Also Mr. Advocate I. Prodsky also deserves the gratitude of my Committee and of our entire Synod for the great services he rendered to the Pilgrims' House, for which he charged almost nothing.

Thus, the pilgrimage house with its employees and guests is commanded to the faithful God for the future. May He grant that it be and remain a monument of the love of Lutheran earth pilgrims for immigrants and emigrants and that what old B. Schmolk sings be true of it:

We will build our own altar, Which shall be called Eben-Ezer; On it shall be seen the words: God guides his children well.
This is how this slogan takes place: Blessed is he who has God as his guide.

S. Keyl, No. 8 8tut6 8tr., Nsrv DorL.

"If someone makes a mistake and sins, he should not add to his sin by despairing. (Luther, IX, 933.)

What does God's Word teach about the rights of church members before the secular authorities?

It is not uncommon for people of one and the same church, members of one and the same congregation, to conduct lawsuits before the secular authorities, and not only that, but there is also no lack of "ignorant", unintelligent Christians who consider this to be completely in order and think they are doing a salutary work when they advise disputing members of the congregation, especially when it is a matter of money and property, not to trouble the pastor and the congregation with their case, but to bring it before the authorities immediately. A Christian, however, must not act according to the judgment of his reason, which is blind in spiritual matters, and according to the desires of his evil heart, but must do according to the pleasure of his God. Therefore, it can certainly only be useful if the "Lutheran" also shows what God's word teaches about this matter. We find this teaching of the divine word in 1 Cor. 6, 1-8, where it says:

"How can anyone among you, if he has a bargain with another, quarrel before the unrighteous and not before the saints? Do you not know that the saints will judge the wages? If then the world is to be judged by you, are you not good enough to judge lesser things? Do you not know that we will judge the angels? How much more about temporal goods? But ye, when ye have matters concerning temporal goods, take them that are despised of the church, and set them for judges. To your shame I must say this. Is there no wise man among you, or is there not one who can judge between brother and brother? But one brother contends with another, and before the unbelievers. It is already a fault among you that you argue with one another. Why do you not much rather let yourselves be wronged? why do you not much rather let yourselves be wronged? But ye do wrong, and reproach, and that to the brethren."

If we want to understand this scripture correctly, we must quickly review the previous chapter. In the previous chapter, the apostle St. Paul punishes the great laxity of the Christians at Corinth in the handling of church discipline, that they had even let a bloodsucker go unpunished. He demands that they sweep out the leaven and have nothing to do with the ungodly. He then explains that he wants to limit what has been said to the sinners within the congregation; there is a great difference between the bet and the church, between those who are outside and those who are inside. The latter are none of our business in regard to church discipline- God will judge them; the latter alone are commanded to our discipline and are subject to our judgment from and according to God's Word.

After the apostle has seriously punished this terrible indifference of the Corinthian church, he continues in his pastoral work and attacks in the following chapter another trouble that was found in the church, namely the sin that some church members brought their disputes before the pagan authorities and had them negotiated and decided there.

The apostle has in mind here especially the disputes over money and goods, as he again

In the 1st verse, he calls what is available for evaluation "a trade" (i.e., legal trade) "with another," in the 2nd verse "lesser things," in the 3rd expressly "temporal goods," and in the 4th "things (i.e., litigation matters) about temporal goods. Also from the twice repeated expression "vervortheilen" in the 7th and 8th verse we see what kind of thing the apostle has in mind at first.

What does the apostle say about this trial of the Corinthians? He forbids them to bring their disputes before the pagan authorities, to have them judged and decided there, and demands that this should be done before the brethren. That the apostle really judges in this way will become clear to us if we look closely at his words. In verse 1 he says: "How can anyone among you, if he has a bargain with another, quarrel before the unrighteous, and not before the saints?" He wants to say: "You have heard how the children of the world and the children of God are so completely separated that the former are outside and the latter are inside. How then may any of you dare to bring such disgrace upon the church, and to bring disputes which he has with a brother before the court of those unrighteous, and to pass by the saints, the brethren, whose business it is to judge when one brother wrongs another? You testify by such action that you consider the brothers incapable of judging your cause. But this is wrong; for, "Know ye not that the saints shall judge the world? If then the world is to be judged by you, are you not good enough to judge lesser things? Judging the world, i.e. confirming Christ's judgment, is something great, compared to which your disputes about money and goods are very small matters. Yes, even more: "Do you not know that we will judge the angels? How much more about temporal goods?" So about the beings of another race, about the fallen angels, we will judge, will declare Christ's judgment just; how much more is it fitting for us to arbitrate such small matters through Christians? "But ye, if ye have matters concerning temporal goods, take them which are despised among the church, and set them for judges." You take away from the brethren, who are ordained by God to be judges of the better and angels, the judgment that Jesus Himself gave them (Matt. 18), and give it to the Gentiles, who are despised among you because of their unbelief and vices and are not allowed to enjoy any of the church honors. To these people you also give a terrible annoyance with your unchristian quarrels, and you let them mock and ridicule you because of your sins, which you reveal

before them. "To your shame I must say this. Is there no wise man among you, or no one to judge between brother and brother? But one brother contends with another, and before the unbelievers." You cannot possibly be so poor in spiritual gifts. There are indeed many gifts among you, men of great wisdom and knowledge, who can discern between spirits (1 Corinthians 1:2).

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12.), who are certainly able to recognize who is right or wrong in a dispute about earthly goods, and who can give you good advice. In verse 7, the apostle says that there should be no quarrels about earthly goods among Christians, they should rather be wronged than quarrel and fight about it, as Christ also said Matth.

5:39-42: "But I say unto you, resist not evil: but if any man smite thee on thy right cheek, turn to him the other also. And if any man will righteously take thy skirt, let him have thy coat also. If anyone asks you for a mile, give him two. Give to him who asks you, and do not turn away from him who wants to borrow from you. It is already wrong if a Christian never wants to bear a loss, if he insists on his right in every case, even if he sees that his brother cannot see that he is overruling him; how much more is it wrong (B. 4.) if he overrules his brother and tries to carry it out with the help of the secular authorities!

From this statement of the holy apostle it is clear that Christians are forbidden to bring their ordinary disputes about money and property before the court, e.g. if one has overcharged the other in trade, or if he does not pay a debt in due time. The same applies to all other disputes between Christians. Because it is a disgrace to Christians, they should not sue each other before the authorities. It is certainly clear to all of us that under certain circumstances we may call upon the help of the authorities against the wrongdoers who are "outside". We see this both from the scriptural passages that deal with the office of the authorities and from the example of St. Paul himself, who appealed to the authorities for protection and invoked the emperor. Apost. 2.4. ff; 2.", 11.

But there are also cases in which it is not against brotherly love, not against Christian respectability, and therefore not against this judgment of the apostle, if Christians, after mutual agreement, which is in accordance with love, since no one wants to do injustice to the other, have certain matters judged and decided by the secular authorities. It is certainly possible for Christians to become one in true love and to submit their matters, in which they disagree, to the authorities for evaluation and decision. They can also present their reasons for and against at the court hearing without "quarreling", so that they do not cause trouble to anyone.

H. Schlesselmann.

(Submitted.)

† . Hermann Wunderlich, †

Weiland I'. H. Wunderlich was born on III January 14.M at Waldsachsen in Saxony. His parents traveled with your sel. I'. C. F. Grüber to America, and so our W., I I months old, came to Perry County, Mo. In the community of Paitzdorf he passed his youth. Since he was a quiet and industrious boy, his grandfather, the same Rector Gönner, took him, ü years old, to live with him in Altenburg.

There he attended the parochial school. When our Concordia College was moved from Altenburg to St. Louis, he also moved to St. Louis with Rector G.. Here he entered the Gymnasium and later the theoretical seminary. In 1860 he took a job as adjunct of fel. 1'. W. Stubnatzy at Coopers Grove, Ill. Here the Lord immediately introduced him to his right work, namely missionary work. He did this diligently until the end, sacrificing his health. After he had founded a new congregation in the area of Bremen, Ill, it appointed him as its own pastor. He then married Miss Katharina Rühl at St. Louis, Mo. on September 29, 1862. God blessed this marriage with eight minor ones, three of whom have already passed away blessed. In 147 k he accepted the call of the congregation at Tolleston, Ind. Here he worked faithfully in the vineyard of the Lord for 15 years with preaching, teaching and missionary work. Every Sunday he preached twice. He went to his three branches mostly on foot on the ice road embankment. A snowstorm in November 144." could not keep him from going a few miles by "*hand car*" and then on foot to Hammond to preach his farewell sermon there, since that branch had grown so much in the last few years that it had berusen its own pastor. But this was to be his last missionary walk. Bon da all he began to ail. He had contracted a severe cold and soon became fo weak that he could only administer his ministry in Tolleston with great effort. In the summer he seemed to recover; he still attended the synod and the conferences. But when the autumn came, he again suffered. Coughing and swelling of the tongue made it very difficult for him to speak. On 21. Sunday after Trinity he held his last sermon. Although the doctors gave him hope of recovery, he felt his end was near and confidently surrendered to God's providence. "As the Lord wills," was his word of comfort. He exhorted his own to remain faithful in the faith of Jesus Christ. In faith in his Savior, as we can certainly hope, he fell asleep at 7 o'clock in the morning of December 2,4 of last year. Friday, the .""k. December, his body was buried in the ground with great congregation. I'. G. Heintz spoke in the house of mourning, undersigned read out the particulars in the church and U. Feiertag preached on Mal. 2, «! The I'U. A. Reinke, H. Succop and C. Noack acted as bearers with the Borstehers. Uilfer deceased W. had brought fine pilgrimage to 48 years, 11 months and 9 days. He leaves behind an aged mother, a grieving widow with 5 children and a 41-year-old mother-in-law.

(Instead, the Lord of all comfort, comfort also the sorrowful bereaved with His rich consolation!

B. L.

(Submitted.)

To necessary warning.

Barely three years have passed when the majority of Immanuel's congregation at Rockford, Ill, deposed their lawful, faithful, and conscientious preacher and pastor, because he failed to serve two masters: it with God and

God's Word, but also with the world and its journeymen.

While only a small number stood faithfully by God's Word and their pastor, the great majority of the congregation elected a "free-minded" preacher; drafted a "free-minded" church order; introduced "free-minded" books. Free, free were both, preacher and congregation! Free from God, free from God's word, free from all true Christianity.

How much the preacher in particular was infected by the "free-mindedness", he proved by the fact that he soon went over to the Presbyterians, but nevertheless continued to preach in the congregation that wanted to be Lutheran.

In June '86 this "free" preacher left. In order to be able to appoint and pay another preacher, this congregation wanted to strengthen itself through the small group which the undersigned now serves, and asked for unification. Instead of following the advice to come to us and accept our church order, they again elected a pastor (in the person of a certain Keiper). Now this was an able man who had learned something capable not only at German universities but also in German taverns. Yes, his ability was so great that he publicly declared in the „*Rockford Register*“ of December 22, '86, that he could "drink all the saloonkeepers of his community under the table." This now aroused the jealousy of these good people, who are also officials of that congregation, that the following day (Dec. 23, '86) they made a counter-declaration and the pastor was declared deposed. The preacher did not do them the dishonor of continuing to officiate with them for another quarter of a year, as the "liberal" church order allowed him to do (for the contract was: dismissal on three months' notice), but left immediately and left Rockford.

It is terrible when one hears about such conditions in a church (?), and it pains every sincere Christian to have to report such events. But as a warning to all who take God's word lightly, it had to be said. They did not want to bear the shame of Christ, now they have to bear mockery and scorn as a just punishment of the world. Theo. Kohn.

Cf. "Lutheran," Vol. 40, p. 134.

To the ecclesiastical chronicle. I. America.

Lutheran parochial schools. In our congregations in Chicago there are 29 parochial schools with 71 teachers (not counting female teachers), who teach more than 7300 children the pure doctrine of our church. Of the parochial schools in Milwaukee, Wis. the "Synodal Messenger" says: "In this city are 17 Lutheran congregations belonging to the Synodal Conference. Each of these congregations has a parochial school. These schools are attended by 4335 students, who are taught by 48 male and 6 female teachers. Truly, a charming example for all Lutheran congregations. Would that all members of the congregation would recognize the blessing of a congregational school. The school is the planting place of the church."

Life Insurance. A Mr. C. E. Harroun makes some remarks in an English newspaper about

Life insurance, which we reproduce here in excerpt. In evaluating life insurance, a man's care for his family must not interfere with the business of life insurance, since this business is only a means by which that care is used. Bad means do not become good because a man uses them to support his own. In the business of life insurance, human life is speculated with. Only the death of a human being can give the "insured" his share of the profit in this speculation. This speculation is in the best case nothing but a hazard game, in which a human life, which one has estimated according to the "present value" of its probable duration, is offered and accepted at the gambling house as a stake. The faster the staked life perishes, the sooner the one for whom it is staked takes his profit. It is a desecration of human life to degrade it to an object of the haggling and to offer it for sale. The *Insurance Commissioner* of Massachusetts says: "There is no business of any kind known among men in which there are so many pitfalls for honest ignorance, or so many hiding-places for deceitful fraud, as in that of life insurance." Of 200 life insurance companies in this country, 120 have gone bankrupt, 100 have been dissolved since 1862. In New York State in 1879 there were thirty-one life insurance companies; the amount insured by them was K1,439,661,265, the income I76,174,954, the surplus over expenses K9,996,387. In Massachusetts there were thirty companies in 1879, the surplus over expenses in that year was K9,775,396. These figures show to what nobility, to what magnanimity the "insured" are entrusted in this business. It is believed that the number of "insured" lives in our country is not less than 1,100,000, while the "insured" sum is entirely \$2,705,000,000, a sum which amounts to one twelfth of the total capital assets of the Union. Relatively few people, then, who have organized themselves into insurance companies, draw taxes from their customers out of one-twelfth of the entire capital assets of the United States, while their customers constitute only the fiftieth part of the population of the country. These taxes accumulate to an immense sum, which, invested at ordinary rates of interest, yields to the companies or their managers an excessive income, for which, on the whole, they give no just return. What is the motive for paying taxes in this way? The possibility of obtaining a sum of money for something that has less value than a *benefit*! It is a pure gamble. The welfare of the people demands that they not be lured into the nets of this speculation, with T od as a quid pro quo for filthy lucre. How can a Christian speculate in a business that is based solely on the judgment of God's right to punish?

R. L.

Grand Army of the Republic (G. A. R.). A correspondent of the "Christlicher Botschafter" writes:

"We recently read in the 'Christi. We recently read in the "Christ's Ambassador" that the *G. A. R.* **has** only a secret motto, but otherwise does not have the character of a secret society. Now, however, I am assured by members of the 4th R. that this society is a real secret society, a lodge for veterans, with an oath to a secret constitution, with secret negotiations and association purposes, and secret punishments for traitors: all characteristic features of a secret society. The same can be said of the *K. of L. (Knights of Labor)*."

Corpse Burning. Efforts have also been made in Milwaukee to establish a mortuary burning society,

but without success. The "Gemeindeblatt" writes: In these days we are pleased to read in local newspapers that there is little enthusiasm for this piece of paganism and that nothing seems to come of the matter. In other cities of the Union, too, the burning of corpses is said to meet with little approval, and the mortuaries, which seemed to have a prospect of significant customers, such as the one in Washington, Pa., are said to be empty most of the time, although here, unlike in Germany, the government has not interfered here and there. However, we do not dare to decide whether the American's rejection of the so-called cremation is based on the Christian sense or on the practical understanding.

II. foreign countries.

The Evangelical Lutheran Free Church of Saxony and other St., which stands on the same ground of faith with us, has 11 pastors. The president of the synod is Mr. 1'. O. H. Th. Willkomm.

The **Livonian pastor Brandt, who was** expelled to Smolensk by the Russian government a few months ago, has been pardoned, i.e. he has received permission to leave Smolensk, but may no longer officiate as a pastor in the Baltic provinces. He will go to the colonies in the south of the empire.

Americanization in Italian church circles. In the Italian Protestant congregations, too, there seems to be an Americanization. The "Revista Eristiana" has on the back of its cover an announcement that the Evangelical Reformed Church at Triest has a vacancy for a preacher, that it has so much income that the preacher must be able to preach in German, Italian and, if necessary, also in French, and concludes with the sentence that is found especially often in marriage announcements: "Reflectors are kindly requested to enclose their photograph. (Lodzer Kbl.)

The Jesuit Order is now 350 years old. Up to now, 13 popes, 60 cardinals, 4000 archbishops have emerged from it. At present the order counts 2500 missionaries in active service.

The Government of Peru has declared null and void the Act of December 16, 1884, which gives the Jesuits public property for use in schools, and refuses to recognize them as a religious order.

The Methodist preacher Crisp in Hotham near Melbourne recently gave a "funny lecture on love and marriage" in the church (!). It says: "For two hours the speaker captivated his audience with sparkling wit and jest, and gave the best advice to newlyweds." (Freik.)

God reigns.

Therefore let us learn this rule and order, which God is wont to keep in the government of his saints. For I have also often taken upon myself to prescribe to our Lord God certain ways in which he should conduct himself in the government of either his church or other things. Oh, Lord, I said, I would like this to be done according to the order and that it would gain such an outcome. But God did that which was contrary to what I had asked. Then I thought the same time: "Now my counsel is not against God's honor, but will be very useful, so that the name of God will be sanctified, his kingdom will be gathered and increased, and the knowledge of his word will be further spread; in short, it is a very beautiful counsel and very well thought out.

I have never had the use of Peter or Doctor Martinus, or whoever it may be, to teach, instruct, govern and guide me. - I am not such a God that I should teach or be ruled, but he who is wont to lead, rule and teach others. (Luther on Gen. 39, 21. f.)

Inaugurations.

By order of the venerable. Mr. Sievers, on the 3rd Sunday after Epiphany, Candidate H. Naumann was ordained and inducted by the undersigned in his congregation in Sully County, Dak. O. Clöter, jr.

Address: Rev. .1. p. Aunmunn,

Harrold, ünZLes 6c>., vaL.

On Sunday Septuagesimä Mr. ? H. Junget was inaugurated by the undersigned on behalf of the Honorable President of the Middle District in the Lutheran Zion Parish at Fort Wayne with the assistance of Rector Schick.

H. G. Sauer.

By order of the reverend Presidium Middle District on Sunday Septuagesimä Mr. k.. A. Werfelmann introduced in his congregation at Brazil, Jnd.

H. Katt.

Address: Rvv. /X. VVerkermann,

Box 310, Lrarll, Oo., Inü.

Announcement.

Notice is hereby given that Rev. C. Metz er, Herndon, Kans. has been dismissed from the missionary service for given gross offense.

Concordia, Mon., Feb. 10, 1887.

F. I. Bil tz.

Entered the Coffee of Illinois - District:

Synodal treasury: From ? Schröder's congregation in South Litchfield, Abendm.-Collecte on Reformation Day \$5.50, on Christmas Day 12.40. Of the

congregations of such ?.: Burfeind at Richton 9.50, Leeb at Chicago 10.35, Mezger at Okawville 6.65, P. Luecke at Town Jefferson 4.00, Meyer at Hoffmann 4.00, Gose at Grant Park 4.75 and 8.00. By k. Kohn from Joh.-Gem. at Pecatonica 3.61. Evensong coll. from k. Schurichts Gem. in St. Paul 7.75. (S. §76.51.)

New construction in Addison: By Schieferdecker von sr. Gem. in Neu-Gehlenbeck 14.25. By Kassirer Tiarks in Monticello 10.00. By teacher Albers in Eagle Lake from Nuoffer 3.00. (S. §27.25.)

Inner Mission: Coll. by k. Eirich's Gem. in New Minden 9.50. By k. Bartling in Chicago from Ad. Sieckmann 1.00. Further from Chicago: by k. Succop from N. N. 5.00, W. Streger 3.00; by U. Brauns 2.50; by 1?. Engelbrecht from Mrs. Köritz 5.00; ?. Leeb's Gem. 10.50; k. Hölter's Gem. 10.00. x. Kühn in Belleville 5.00, Epiphania's-Coll. sr. Gem. 26.55 and by Frl. S. Suhlender 2.00. Coll. by k. Fredericks Gem. at Dwight 8.00. Coll. of k. Schurichts Gem. at St. Paul 7.00. (p. §95.05.)

Mission to the Jews: Through k. Miracles in Chicago from the missionary box of the women in sr. Gem. 4.40.

Heathen mission: By t'. Norden bei Hinckley, ges. in der Familie am Epiphania'sfeste, 1.21.

Negro Mission: Estels Christus-Gem. in Fountain Bluff 2.00. Through k. Bartling in Chicago by Ad. Sieckmann 1.00. ?. Hölter's Gem. das. 6.61, Wittwe Wichmann 1.00. ?. Kühn in Belleville .50. N. N. in Nokomis 5.00. From Staunton: by k. Göhringer from H. Bekemeier 2.00 and by pupils of teacher Trettin .40. l>. Loßner's Gem. in Lake Zurich 14.00. teacher Albers' pupils in Eagle Lake 1.20. For the new station in New Orleans: F. L. Krage in Addison 1.00, I. H. B. there 1.00. By k. Miracles in Chicago by N. N. 1.00. ?p. §36.71.)

Pilgerhaus in New York: Coll. of l?. v. Schenck's Gem. in Algonquin 10.00. By Reinke in Chicago by F. Beckmann 1.00. (S. §11.00.)

Poor students in St. Louis: k. Great Gem. in Addison for W. Baths 3.20.

Wash kasse in Springfield: By k. Frederking, Coll. of Gem. in Dwight, 2.75.

Poor students in Springfield: By ?. Müller in Lake View by N. N. .50. By k. Schröder for F. Westphal by sr. Gem. in South Litchfield 6.40, Filial-Gem. in Litchfield 6.95. By Göhringer in Staunton, ges. at Chr. Käsemann's wedding, for Küstemann 4.16. By k. Müller in Lake View for C. F. G. Koch of the Jügl.-Verein 5.00. k. Wangerin's Gem. at Sollitt for I. Molthan 8.65, for E. Starck 8.65. (S. §40.31.)

College Haushalt in Fort Wayne: Coll. of?. Schröder's Gem. in South Litchfield 6.50.

Poor college students in Fort Wayne: Through?. miracles in Chicago by the women in sr. Gem. for A. Leutheuser 5.00. Through Schuricht in St. Paul from the Women's Association for K. Albrecht 5.25. (p. §10.25.)

Poor students in Addison: By ?. Succop in Chicago by Ad. Schmidt 1.00, Mrs. Felske .25, Father Bresemann .25. by Kassirer Meyer in St. Louis 5.00. l". Large

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Gem. in Addison for A. Rossmann 3.20, for W. Hulke 3.20. (S. H12.90.)

Laundromat in Addison: H. Matthews in Addison 5.00.

Seminar household in Addison: by Ch. Küken in Dundee, ges. at F. Sternberg's wedding, 5.00. Coll. by I'. Schröder's gem. in South Litchfield 6.15. (p. K11.15.)

College household in Milwaukee: Coll. of? Schröder's Gem. in South Litchfield 5.60.

Debt retirement and college construction in Milwaukee: From Chicago: N. N. in ? Wunders Gem. 10.00; by ? Bartling by Ad. Sieckmann 3.00; ? Snccop's Gem. 4th fl., 38.25; 1st. Leeb's Gem. 5.80. ? Schieferdecker in New Gehlen bckk 2.00, whose Gem. 11.00. By k. Kohn of Joh. Gem. in Pecatonica 7.30. (S. K77.35.)

Salary in Milwaukee: By ? Bartling in Chicago from N. N. 1.00. By I'. Engelbrocht there from Mrs. Körtz 5.00. ? Lückes Gem. in Town Jefferson 5.00. (S. tzll.00.)

Poor college students in Milwaukee: By? Mueller in Lake View for A. Zitzmann of the Young Fr. Association 5.00, Young Fr. Association 3.00. (S. K8.00.)

Sick pastors and teachers: k. Lenk in Millstadt 2.00. By ? Goehringer in Staunton by H. Bekemeier 2.00. (S. K4.00.)

Widow's fund: ? Burfeinds Gem. in Nieces 6.60. By ? Succop in Chicago by W. Streger 2.00. By ? Muller in Lake View by Karl Muller 1.00. k. Kühn in Belleville 4.00. ? Lenk in Millstadt 4.00. teacher Fathauer in Eagle Lake 4.00. By ? Goehringer in Staunton from teacher Trettin 5.00, from his wife, thank offering for happy delivery, 5.00. Delivery, 5.00. Teacher Dorn in Beecher 2.00. 1'. Sieving's parish in York Centre 9.14. (p. K42.74.)

Deaf and dumb: part of the surplus of the Christbaum Coll. from teacher Teich's pupils in Carlinville 2.25. From Chicago: by ? Succop by W. Streger 3.00; by ? Reinke from Heinr. Johansen 1.00; by ? LLunder from the boy F. Wolfs 1.00. (p. H7.25.)

Hospital in St. Louis: By? Kühn in Belleville from Mrs. Kath. Siegle.50.

Orphanage near St. Louis: By ? Schröder in South Litchfield by Johanna and Martin Heien 1.00, Meta, Anna and Eduard Dieckmann 1.00, Sophie, Hermann and Otto Schröder 1.00. By ? Goehringer in Staunton, ges. on E. Weiss's wedding, 9.16, from the orphan box of teacher Trettin's pupils 2.60. sS. tz14.76.)

Studierende Waisen aus Addison: Durch ? Succop in Chicago by W. Streger 2.00.

? Hübener's Gem. in Hannover: Through ? Reinke in Chicago by F. Beckmann 1.00. By teacher Fathauer in Eagle Lake, ges. on D. Meyer's baptism of children, 4.25. F. Gehrke in Addison 5.00. (p. K10.25.)

Luther monument in St. Louis: By ? Bold in Belleville by F. Teufel .10, W. Rubel .10. (S. K .20.)

Correction:

In my last receipt (Luth. No. 3), under the heading "Poor students in Springfield," it should not read: by? Wagner for C. Graupmann, but: C. Graupner, and by ? Bartling for H. Schlobohm "vom Jungfr.-Verein", but: vom Jüngl.-Verein; under the heading "Gem. in Honey Grove, Tex." not: "durch ? G. Traub in Aurora", but: by ? G. Traub in Peoria.

Addison, Ill, Jan. 31, 1887. H. Bartling, Kassirer.

Entered the Minnesota and Dakota District caste:

Synodal funds: From 1? Schulz's congregation in Faribault G6.42. ? Wichmann's congregation in Green Meadow 2.33, in Fisher 3.85. ? Fackler's gem. in Maple Grove 8.00. 1'. Friedrich's Gem. at Waconia 12.15. ? I. I. Bernthal's Gem. at Lewis-ton 11.50. (p. H44.25.)

Progymnasium in Milwaukee: ? Schulz's Gem. in Faribault 6.00. ? Hertwig's Gem. at Leaf Valley 6.00, at Effington 5.50. k. G. A. Bernthal's Gem. at Cologne 37.25. I'. Brandt's Jmm. comm. at Albany 3.00. ? Fackler's branch at Elk River 5.88. k. Landeck's community near Hamburg 17.00. I'. Horst's parish at Courtland 20.00. ? Vetter's Gemein Fairfield 11.00. ? H. Kretzschmar's parish at Perham 8.00. (Sunima K119.63.)

Teacher salaries in Milwaukee: ? E. L. Kretzschmars Gem. at Gaylord 3.37. ? Nickels Gem. at Rochester 10.00. ? Schulz's congregation at Morristown 3.50. ? Horst's parish at Courtland 15.00. ? I. I. Bernthal's parish at Lewiston 15.50. By Praeses Sievers of A. Scherrer at Minneapolis 1.50. ? Krumsiegs Gem. at Josco 10.25. (S. H59.12.)

Negro mission: ? Frick's Gem. at Arlington 5.32. 1'. Rolf's comm. at St. Paul 9.00. ? Rumsch's gem. at Claremont 5.20. ? Clöters Gem. at Valley Creek 4.00. Wittwe Brand-horst at St. Paul 1.00. By ? F. Pfotenhauer, thank offering by Mrs. Aug. Mueller at Odessa 1.00. (S. H25.52.)

Orphanage near Wittenberg, Wis: By teacher W. Gierke at Lewiston from s. school children 5.00. 4>. Clöters Gem. at Town Woodbury 3.44. By teachers Fischer and Pipkom at St. Paul from their pupils 3.90. From piggy bank of etl. children 1.25. k. Wichmann 2.00. ? Hertwig 5.00. ? Nickels Sewing Club in Rochester 5.00. 1'. E. L. Kretzschmar's church at Gaylord 5.73. ? Fackler's Gem. at Maple Grove 5.80. ? Kolbe's Gem. at Albion 3.00. ? Börneke 1.00. By the same of Fritz Wellintz in Mazeppa 1.00. ? Dubberstein's congregation in Wykoff 2.50. C. S. in St. Paul 1.50. Through k. Vetter, children's service coll. on Christmas Eve 6.00. Pres. Sievers' congregation in Minneapolis 11.55. Through the same of children there 1.30, Arndt 1.00, Handtke .50. Through ? Vomhof from sr. Gnaden-Gem. 2.77, s. Confirmanden 1.75, D. W. Vomhof .25. ? Clöter's comm. at Valley Creek 2.00. ? Bösches Gem. in Town Stanford 2.50. Alwina Müller in Alma City 1.26. (S. K77.00.)

Widows and orphans: ? Wichmann in Ada, Minn, 3.00. Pres. Sievers'Gem. in Minneapolis 9.00. ? Rumsch's Gem. in Claremont 6.35. 4>. Heyer 1.00, whose parish at

Minnesota Lake 4.22. ? Schaaf's Gem. in Potsdam 8.50. ? Horst in Courtlanv 2.50, whose Gem. 7.00. (p. K41.57.)

Poor sick pastors and teachers: From Mr. F. L. Dumont in Huron, Dak., 1.00. ? Horst 2.50. ? Vomhofs Joh.-Gem. 7.75. (p. K11.25.)

Pilgrim House in New Uork: By A. Hertwig, ges. on Mr. Alb. Tröning's wedding in Leaf Valley, 5.10. ? Friedrich's Gem. in Waconia 15.00. ? Heyer's Gem. at Minnesota Lake 4.28. By ? Which of Jakob Welz at Freemann, Dak. 2.00, Ph. Hertz das. 1.00. (p. P27.38.)

Taub st u m'm en - Anstalt: ? H. I. Müller's parlor in Town Bergen 7.04. 4*. Horst's Gem. at Courtland 8.00. 4*. Clöters Gem. at Valley Creek 5.79. 4'. Frick's Gem. at Arlington 5.40. (p. H26.23.)

Jewish Mission: 4'. Friedrich's Gem. in Waconia 5.00.

Heathen Mission: By Pres. Sievers from Mr. Quiel in Minneapolis 1.00.

Poor students: By ? Rumsch, s. at a wedding in sr. Gem. 6.75. 4'. Nickels Gem. in High Forest for A. Bätz in Springfield 6.14. ? Rumsch's gem. in Claremont 5.00. By ? Rolf of etl. women and communion coll. for Emil Eberhardt in Milwaukee 16.37. (p. K34.26.)

Luther Memorial in St. Louis: By? Vomhof of Cath. Reese and children .50.

? Frey's Gem. in Stillwater, Minn.: By Kassirer Spilman in Baltimore 12.34.

Inner mission in Minnesota and Dakota: ? Vomhof 1.99, whose Joh.-Gem. 8.13, Jmm.-Gem., 5.88. By Mr. F. L. Dumont in Huron, Dak., 1.00. ? Wichmann's Gem. at Green Meadow 2.82, at Fisher 3.00. By Cassirer E. F. W. Meier at St. Louis 1.75. ? Kolbe's compound in Howard Lake 7.00. ? Dubberstein's compound at Wykoff 4.60. ? Heyer's compound at Minnesota Lake 5.50. ? Ross's Gem. at Willow Creek 7.50. ? Zahn's St. Peter's comm. at Elysian 4.00. ? I. I. Bernthal's comm. at Lewiston 7.50. By Pres. Sievers von Aschenbeck at Minneapolis 1.00, Horst Korta's that. 1.00. ? H. I. Müller's Gem. in Town Bergen 3.00. I'. Clöters Gem. in Town Woodbury 5.07. By ? F. Pfotenhauer by Herm. Hauer at Odessa 1.00, by Franz Bentler 1.00. ? Clöter's Gem. on Valley Creek, three collects, 11.60. ? A. Müller's Gem. in Alma City 5.38. (p. K89.72.)

St. Paul, Minn, Jan. 20, '87, T. H. Menk, Cassirer.

Incorporated into the Middle District caste:

Debt Redemption Fund: of 4'. Bachmann's congregation in Evansville K5.00.

General synodal building fund: ? Dröges Gem. near Frvburgh 9.90.

New construction in St. Louis: I'. Great' Gem. in Fort Wayne 41.00. By ? Kretzmann by A. Z. from the Gem. in Farmers Rctrcat 5.00. (S. K46.00.)

New construction in Addison: 4'. Gross'Gem. at Fort Wayne 29.00. Synod treasury: ? Frankes Gem. near Fort Wayne 10.52. ? Thieme's St. Peter's

comm. at Columbia City 4.30. Zion's comm. at Columbia City 3.41. ?. Bad's comm. at Otis 12.24. ?. Koch's comm. at Huff 5.50. ?. Walker's congregation at Cleveland 17.47. ?. Zollmann's congregation at Bear Creek 14.89. ?. Eirich's congregation at Jonesville 4.84. ?. Kaiser's compound in Ju- lietta 9.25. ?. Diemer's compound in Peru 5.00. ?. Evil's gem. at South Ridge 11.75. 4'. Zorn's gem. at Cleveland 78.81. ?. Horst's parish in and near Florida 5.00. From ?. Sieving's Gem. at Fairfield Centre 8.25. 1*. Ernst's Gem. at Euclid 7.65. ?. Preuß' Gem. at Avilla 2.56. ?. Schutz's parcel in Vallonia 1.60. ?. Schlesselmann's compound in Bremen 12.00. ?. Dank worth's compound at Orrville 3.62. ?. Stocks Gem. at Fort Wayne 8.25. 4*. Bethke's Gem. at Reynolds 8.10, at Goodland 2.50. ?. Schmidt's Gem. at Indianapolis 4.08. ?. Bachmann's Gem. at Evansville 15.00. ?. Seemeyer's gem. at Schumm 19.00. ?. Kaiser's compound in Liverpool 5.50. ?. Zschoche's church in Marion Township 11 a.m. ?. Goesswein's congregation at Vincennes 13.75. ?. Berg's congregation in Adams Co. 7.00. ?. Evers' Gem. at Convoy 19.06. Mrs. Marg. Badschuck in Navarre 1.00. ?. Kolbe's congreg. in Jndependence 12.00. ?. Kunsckicks Gem. in Leslie 4.25. 4*. Querl's parish in Toledo 7.02. ?. Siegers in Arcbbold Joh. comm. 4.07. Jacobi comm. 4.09. (p. G364.33.)

Fellow believers in Germany: ?. Daib and Gem. in Friedheim 11.50.

?. Hübeners Gem. in Hannover, Germany: W. Muchow from 4*. Walkers Gem. in Cleveland 1.00. ?. Scheips in Hobart 1.00. N. N. that. .50. ?. Schäfers Gem. in Way- mansville 5.00. ?. Daib and parishioners in Friedheim 11.00. From several parishioners to the I?.. Bethke's church in Reynolds 1.50. ?. Scuel in Indianapolis 1.00. By ?. Kretzmann of the congregation at Farmers Retreat 5.00. (S. H26.00.)

Unification Mission in New York: ?. Schmidt's Gem. in Indianapolis 7.40.

Inner Mission: W. Schaper in Columbia City 1.00, Elise Schaper .50. out?. Koch's Gem. in Huff. 50. ?. Walker's Gem. in Cleveland 8.57. From the mission rifle in ?. Zorn's parish in Cleveland 1.58. ?. Schlesselmann's Gem. at Woodland 4.30. 4'. Stocks Gem. at Fort Wayne 6.00. Unnamed by ?. Zorn's at Cleveland 5.00. 4*. Weseloh's Gem. that. 14.55. ?. Bachmann's Gem. at Evansville 5.00. ?. Seuels Gem. in Indianapolis (in the West) 32.72. Chr. Meierding from ?. Sauer's Gem. in Fort Wayne .25, Elis. Meierding .50. out of mission rifle in 4'. Kolbe's Gem. in Jndependence 5.30. ?. Niemann's congreg. in Cleveland 17.50. ?. Michael's parish in Goeglein 9.50. By ?. Kretzmann's Gem. in Farmers Retreat 8.25, Wittwe B. das. 1.00. A. Weber in Vincennes 2.00. (S. KI Feb. 24.)

Negro mission: school children in ?. Franks Gem. at Fort Wayne 4.48. From the piggy bank of Martha, Karl and Adele Zollmann at Bear Creek 1.21. From the Negro mission fund at ?. Zorn's parish in Cleveland 7.05. ?. Michaels Gem. in Goeglein 8.84. From the piggy bank of Jakob, Louis and Mariecben Goos in Cincinnati 3.00. 4*. Daib and parish in Friedheim 12.00. ?. Hassold's land comm. at Huntington 2.25. Unnamed by ?. Zorn in Cleveland 5.00. From the Wednesday evening cvllecte in ?. Weseloh's comm. in Cleveland 14.75. ?. Seemeyer's Gem. in Schumm 15.00. Mrs. Dolch in Liverpool .50.

From some of Hesse's students in Cleveland 2.25. N. N. in Huntington for a new mission station in New Orleans 1.00. Mrs. Weber in Hilliard 1.00. From the mission box in ?. Kolkes Gem. in Independence 5.30. ?. Schupmann's Gem. in Tracy 2.86. N. N. from ?. Daibs Gem. in Friedheim .50. ?. Stegers in Archbld Jacobi comm. 1.40. Joh. comm. 2.80. By ?. Bishops from K. G. Lei Bingen 5.00. By ?. Kretzmann of W. K. from Farmers Retreat 1.00. (p. 497.19.)

Jewish mission: ?. Daib and Gem. in Friedheim 5.00. Unnamed by ?. Kleist in New Haven 20.00. (p. 425.00.)

English mission: ?. Thieme's St. Peter's comm. at Columbia City 4.91.

For traveling preachers: W. Muchow from ?. Walkers Gem. in Cleveland 2.00.

For Heathen Mission: Unnamed by k. Kleist in New Haven 30.00.

Poor students in Milwaukee: Mrs. M. Badschuck in Navarre for O. Horn 1.00. For H. Sieving: by ?. Sieving, Fairfield Centre, by N. N. 2.50. Ges. at engagement party of H. Bechts and F. Englers 5.50. (P. 49.00.)

Poor students in St. Louis: By ?. Horst in Hilliard by Mrs. Weber 1.00, wedding coll. at M. Fladt 5.35. Women's club in ?. Seuels Gem. in Indianapolis for Brink 5.00. Wedding coll. at M. Fuchshuber's in ?. Zschoche's congregation in Marion Township for Glaser 7.00. From widows B. and W. of ?. Sauer's parish in Fort Wayne for block 20.00. (p. 438.85.)

Poor students in Springfield: ?. Schäfers Gem. in Waymansville 5.00. I*. Schlesselmanns in Bremen south branch 3.14. ?. Mohr's Gem. in Jnglefield 5.30. By ?. Kolbe, ges. at Toensing-Walker's wedding in Jndependence for Sallmann 6.00. By I'. Walker in Cleveland for C. Giese 14.00. Mrs. Chr. Schneider in Liverpool for R. Gaiser .50. By ?. Henkel in Aurora for Schleicher 1.00. (P. 34.94.)

Poor students in Fort Wayne: ?. Eirichs Gem. in Jonesville for Pardieck 4.09. k. Scheips' Gem. in Hobart 9.10. By ?. Preuß in Avilla for Val. Kern 2.05. Women's club in ?. Stock's congreg. at Fort Wayne for Stock 24.50, for H. Müller 24.50. Dessen's congreg. for H. Müller 8.30. Virgins' Association in ?. Gross' Gem. at Fort Wayne for Fleckenstem 15.00. Chr. Krvmer from ?. Sauers Gem. in Fort Wayne 5.00. Women's club in k. Seuels Gem. in Indianapolis for Rupprecht 10.00. Ges. by ?. Evers at O. Storm's wedding at Convo for Evers 3.85. ?. Hunziker's St. John's parish in Edgerton 2.00. women's club in ?. Niemann's congregation in Cleveland for Brueggemann 10.00. Young Men's Association of the same congregation for Dunkel 10.00, for Drewes 10.00. From the widows B. and W. of ?. Sauer's congregation in Fort Wayne for Schäfer 30.00, for Buszin 10.00. (p. K178.39.)

Poor students in Addison: C. Frosch from ?. Frankes Gem. at Fort Wayne for L. Plothe 2.00. For Th. Weselvh: H. Lindhorst from ?. Weseloh's Gem. at Cleveland 10.00, N. N. das. 2.00. By teacher Lutz from the Cleveland Teachers' Conference for Alb. Krohn 5.25. For Ch. Eckhardt: I?. Zschoche in Marion Township 5.00, C. Ferber das. 5.00. Paul Bippus in Evansville 1.00. Mrs. M. Badschuck in Navarre for A. Horn 1.00. (P. 431.25.)

Household in Springfield: By ?. Kretzmann from the Gem. in Farmers Netreat 5.00.

Waschkassein Springfield: F. Köppke from k. Schmidts Gem. in Indianapolis 1.00. Frauenverein in ?. Seuels Gem. that. 6.00. By ?. Zollmann, thank offering from Mrs. Potter- baum in Bear Creek, 2.00. By ?. Kretzmann by the Gem. in Farmers Netreat 5.00. (p. 414.00.)

Household at Ft. Wayne: ?. Rupprecht's comm. in North Dover 10.50. ?. Seemeyer's comm. in Schumm 16.00. (p. 426.50.)

Household in Addison: ?. Kretzmann's Gem. in Farmexs Retreat 5.00.

Laundromat in Addison: ?. Kretzmann's Gem. at Farmers Retreat 5.00, L. Y. das. 1.00. (S. 46.00.)

Orphanage in Addison: Grimm sr. in Bremen through k. Schlesselmann 1.00. Wittwe G. Böhne from ?. Mohr's Gem. in Jnglefield 10.00. teacher Grimm's school children in Fort Wayne 2.00. (p. 413.00.)

Orphanage near Pittsburgh: By k. Henkel in Aurora 5.75.

Orphanage near St. Louis: ?. Bachmann's parish in Evansville 3.25. ?. Goesswein's parish at Vincennes 7.00. (p. 410.25.)

Orphanage in Wittenberg, Wis.: By?. Bad in Otis from a friend of the orphans 2.50. Mrs. Dagger in Liverpool.50. (p. 43.00.)

Hospital in St. Louis: Wittwe G. Böhne from?. Mohrs Gem. in Jnglefield 10.00.

Deaf and Dumb Institution: ?. Bad' Gem. at South Ridge 11.84. Nachtr. from ?. Gross' Gem. at Fort Wanne 1.00. By ?. Zschoche in Marion Township, ges. at Röge's wedding, 6.00. (S. 418.34.)

Pilgrim House at New Uork: k. Maisch's Gem. at Gar Creek 5.00. k. Michael's Gem. at Goeglein, 2nd pl., 22.25. ?. Bachmann's comm. at Evansville 13.50. ?. Zschoch's congreg. in Marion Township, 2nd c., 15.00, ?. Kunschik's comm. in Leslie 7.00. V. Hermann's in New Haven 2.00. ?. Gross' Gem. in Frst Wayne, 2nd plat., 51.00. k. Bischoff's Gem. at Bingen, 2nd Zhlg-, 85.25. by ?. Diemer in Peru by: W. Homburg 1.00, Fr. Homburg, Chr. Ganske, Mrs. Koll, K. Oppenländer each .50, Th. Barth .25, Mrs. G. Conradt .75, Miss L. Stein .25, Nachtr. from?. Zorn's Gem. in Cleveland 1.00. By ?. Kretzmann: Gem. in Farmers Retreat 5.00, Mrs. W. das. .35, H. L. .30. (S. 4211.90.)

Districts support fund: ?. Michael in Goeglein 5.00. ?. Thieme's Zion's comm. in Columbia City 4.18. W. Muchow from k. Walker's congreg. in Cleveland 2.00. ?. Heids congreg. in Mishawaka 3.63. ?. Zollmann's gem. in Bear Creek 4.00. ?. 12.40. ?. Eirich's compound in Jonesville 5.33. ?. Diemer's gem. in Peru 7.75. k. Böse 2.00, whose gem. at South Ridge 13.91. Same (for Stubnatzy) 1.00. ?. Schulze's Gem. in Vallonia 4.66. ?. Schlesselmann's Gem. at Bremen 14.46. k. Mohr's comm. at Jnglefield 8.70. ?. Stocks Gem. at Fort Wayne 16.55. ?. Bethke's Gem. at Reynolds 4.00,

whose Gem. das. 5.16. Teacher G. Schumacher in Vincennes 5.0V. ? Schmidt's Gem. in Indianapolis 35.95. F. Köppke's. 1.00. ? Preuß's gem. in Auburn 3.00. H. from ? Zorn's gem. in Cleveland .50. ? Weseloh's congreg. in Cleveland 2.00. Chr. Krömer's from ? Sauer's congregation in Fort Wayne 5.00. ? Bachmann's congregation at Evansville 10.00. L. Bay from 1°. Kaiser's compound in Liverpool 1.00. ? Zschoche in Marion Township 5.00, whose comm. that. 10.00. ? Horst at Hilliard 4.00, whose comm. there 7.28, at Dublin 3.21. ? Stock's comm. at Fort Wayne 14.82. By ? Sapper in Bloomington 3.00. Teacher Fedder in Valparaiso 2.00. By dens, s. at A. Winneguth's birthday party 1.55, at Claus Specht's silver wedding 3.65, ? Schup- mann's Gem. in Tracy 1.00. ? Hunzikers at Edgerton Zions Gem. 2.85, Joh. Gem. 3.90. ? Niemann's at Cleveland 5.00. ? Lothmanns Gem. at Akrvn 5.65. Paul Bippus at Evansville 1.00. By ? Biscbvff near Bingen by L. Könemann .50, Conr. Bultemeyer 1.00. I'. Kretzmann's Gem. in Cleveland 15.55. By dens. from the Gem. in Farmers Retreat 10.00, From God's Box das. 1.10, W. K. das. 2.00. (Summa -282.24.) Total: -1685.16.
Fort Wayne, Jan. 31, '87, D. W. Roescher, Cassirer.

Entered the Nebraska District Caste:

Inner Mission: Through ? C. H. Becker in Falls City from his St. Paul's parish -6.34. By ? I. Burmeister in Sterling, Collecte at H. Dietrich's home dedication, 4.0V. By ? H. Frincke in Lincoln, communion coll. sr. Gem., 4.30. By ? E. Holm in Scotia by sr. Comm. 2.50. By ? G. Weiler in Marysville from N. N. 2.00. By ? F. Düver in Kenesaw, Weibnachtscoll. sr. Gern., 3.00. By ? C. Huber in Crete, Christmas coll. sr. St. Pauls-Gem., 6.75. By ? E. Flach in Minden from sr. Gem. 5.00. By ? I. G. Lang in Arbor- ville from sr. Community 4.80. By ? A. D. Bergt jun. in Hvoper from sr. Joh.-Gem. 14.05. By ? C. H. Becker in Falls City, communion coll. of sr. St. Paul's comm. 7.82. By Mr. P. Vogler of the comm. is Louisville 3.90. By ? I. Hilgen- dorf at Arlington by sr. Gem. 15.54. By the general treasurer E. F. W. Meier from the general caste 300.00. (Summa -380.00.)

Negro Mission: Through ? Joh. Meyer in Kiowa from sr. Bethlebems-Gem. 3.40. Through ? C. H. Becker in Falls City from the missionary box of sr. L>t. Pauls-Gem. 5.79. By ? W. Gans in York from W. Heiden 1.00. (p. -10.19.)

Synodal treasury: By ? H. Frincke in Lincoln, bell-bag coll. sr. Gem., 4.00. By ? S. Meeske in Tobias, coll. sr. Gem., 5.85. By ? F. Düver in Kenesaw, Weih- nachts-Coll. sr. Gem., 4.00. By Mr. And. Schultz of the Gem. at Middle Creek 8.75. By ? M. Adam at West Point, Christmas coll. sr. (Mm. comm. 5.00, Zion comm. 2.25. By ? S. Meeske in Tobias, bell-ringing coll. sr. Gem., 5.00. By ? Aug. Ude in Alexandria by sr. Gem. 2.50. By ? A. Hofius in Fontanelle from sr. Comm. 20.00. By ? G. Bürger in Hampton from sr. Zions-Gem. 9.20. (p. -66.55.)

Widows and orphans: By ? H. Biedermann von sr. Gem. in Friedensau 8.33. By ? I. Hilgendorf of sr. Gem^A in Arlington 13.20, by Willie and Jda Grotelenschen 1.60. By Mr. P. Vogler, thank offering by Mrs. A. Kraft, 3.00. By ? I. P. Kühnert at West Point 1.70, from sr. Gem. 3.30. ? G. Bürger in Hampton 3.00. (p. -34.13.)

Pilgrim House in New Port: By ? Joh. Burmeister in Sterling, Coll. at H. Dietrich's dedication of house, 1.00. By ? W. C. H. Oetting in Oakland by W. H. G. and F. R. each 2.00, W. B., W. A. G. and I. M. each 1.00, F. R. and L. R. each .50. By ? S. Meeske in Tobias, bell-bag coll. sr. Gem., 5.00. By Mr. P. Vogler in Louisville of Chr. Kupke 1.00. (S. -15.00.)

Orphanage in Addison: By ? Joh. Burmeister in Sterling, coll. at H. Dietrich's house dedication, 4.00. By ? I. Mener in Kiowa, coll. at Frz. Brewer and L. Wagner's wedding, 9.50. By ? Joh. Burmeister in Sterling, New Year's coll. sr. Gem., 5.31. By ? G. Weller in Marysville, bell-bag coll. sr. Zion's congreg., 10.00. (p. -28.81.)

Orphanage near St. Louis: By ? S. Meeske in Tobias, bell bag cvll. sr. Gem., 5.00. By ? L. Huber in Crete, harvest festivalcvll. sr. Joh.-Gem., 5.65. By ? I. G. Lang in Arborville from Mrs. Meerkatz 2.00, Joh. Meier .25. by ? G. Weller in Marysville, bell bagcvll. sr. Zions- Gem., 10.00. (p. -22.90.)

Orphanage in Wittenberg: By ? H. Wehking in Wayne by sr. Jmm.-Gem. 2.00. By ? M. Adam in West Point, Coll. at the Kinderg vttesdienft on Christmas Eve, 6.35. By ? F. King in Seward by sr. Gem. 11.55. By ? Th. Möllering from sr. Gem. in Bazile Mills 4.75. By ? A. Hofius in Fontanelle from s. school children 4.00. (p. -28.65.)

Poor students in Springfield: by ? H. Wehking in Wayne by sr. Jmm. comm. 2.34. By ? I. A. Mayer in Norfolk by sr. Comm. 5.25. By ? L. Huber in Crete, New Year's coll. sr. Gem., 9.25. (p. -16.84.)

Ta ubstu m in en ansta l t: By ? G. Weller in Marysville, Weibachtscoll. sr. Zion's congreg. 15.66. By ? S. Meeske in Tobias, bell-ringing coll. sr. Gem., 2.45. By ? L. Huber in Crete, harvest festival coll. sr. Joh.-Gem., 5.65. (p.-23.76.)

Sick pastors and teachers: by ? G. Weller in Marysville, bell coll. sr. Zion's congregation, 10.00. By ? Meyer in Kiowa from Father Friday 1.00. (S. -11.00.)

Luther Monument in St. Louis: By ? Th. Möl- lering by sr. Gem. in Bazile Mills 2.00.

? Hübener's Gem. in Hannover, Germany: By ? I. Burmeister in Sterling, Coll. at H. Dietrich's house dedication, 1.00.

Hospital in St. Louis: By ? G. Weller at Marysville, bell-bag coll. sr. Zions Comm., 10.00. Total -650.83.

Lincoln, Jan. 20, 1887. I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodal treasury: From the congregation ? Grams-8.13. Gem. ? Walz' in Sharpsburg 12.56. K. K. in Baltimore 5.00. Gem. in Port Richmond 33.67. St. Pauls-Gem. in Bayonne City 43.54. Gem. ? Weinbacks 10.42. comm. ? Lauterbacks in Johnsburnh 1.10. Gem. ? Kraffts 13.00. comm. ? Dorns

11.61. Gem. k. Hochstetters 6.00. Gem. 4>. Sennes 18.00. (Summa 8163.03.)
 Seminar building in Addison: Gem. in Port Richmond 5.50.
 Mission in New York City: Gem. ?. Körners 6.42.
 Pilgrim House : From the charity fund of St. Matth. parish in Allegheny 2.50. Gem. ?.. Weinbach's 25.00. Community 4'. Lauterbachs in Johnsburch 2.00. Nachtr. of the Gem. in Bergholz 3.00. Kaff. Schmalzriedt in Michigan-Distr. 73.66. St. Pauls- Gem. in County Line, N. I., 1.25. By ?. Senne of Father Lußki.25. (S. K107.66.)
 Emigr. Mission: congreg. in Port Richmond 10.00. Cass. Schmalzriedt in Michigan Distr. 7.35. (p. 817.35.)
 Emigr. mission in New sHork: I?. Rademacher 1.00. Cass. Röscher in the Middle Distr. 3.82. (p. 84.82.)
 Jewish Mission: Gem. in Port Richmond 12.08. D. Rademacher 1.00. Kass. Röscher in the Middle Distr. 10.50. From Baltimore: W. Schaumlöffel 2.00, A. I. 1.00. Kass. Schmalzriedt in Michigan Distr. 2.20. Kass. Meyer in the Westl. Distr. 12.25. By D. Senne from Mother Heinemann 1.00. (S. 842.03.)
 Negro Mission: Emannel con. in Boston 5.25. con. in Port Richmond 10.00. St. Paul's con. in Bayonne City 18.10. I'. Rademacher 1.00. A. I. in Baltimore 1.00. By ?. Walker by Mrs. C. S. 2.00, Bro. C. .50. By I?. Senne by Mother Heinemann 1.00. (S. 838.85.)
 Health insurance: Gem. 4>. Pecbtolds 6.06. Gem. D. Stöck- hvlz' 8.59. Gem. in Allen Centre 5.50, N. N. 1.00. (S. 821.15.)
 Lutheran Free Church in Germany: Kassirer Röscher in the Middle Distr. 17.00. N. I. in Baltimore 1.00. Gem. in Washington 14.00. Gem. B. Körners 5.00. (S. 837.00.)
 Gem. in Röche ster: Kass. Röscher in MittlerenDistr. 7.75. Kass. Tiarks in Jowa-Distr. 1.00. (p. 88.75.)
 Gem. in Utica: Kass. Meyer in the Western Distr. 2.00.
 Gem. in Alexandria: Kass. Tiarks in Jowa-Distr. 9.47.
 Gem. in Columbus: Gem. D. Kings 10.00.
 G e m. in Hannover, Germany: Weihnachtscoll. der Gem. k. Großbergers 8.20. By D. Ahner by I. R. Vos- kamp 5.00. Kass. Röscher in the Middle Distr. 16.75. By I?. Buch by H. Gans 5.00. B. Walker 2.00. Gem. 4>. Körners 10.00. (p. 846.95.)
 Heathen Mission: Gem. 1'. Stutz' 16.35.
 Inner Mission: Through ?. Biewend by E. v. Ette 1.00. By r. Ahner by Wittwe B. Rabold 5.00. (p. 86.00.)
 Inner Mission in the East: From Baltimore: teacher Krieger 1.00, Mrs. Treide 10.00, St. Pauls congreg. 41.40. congreg. in Port Richmond 10.00. St. Pauls congreg. in Bayonne City 10.00.
 Rademacher 2.00. By D. F. King of N. N. 5.00. For the New England States: Gem. ?. Körners 10.00. West L. New Nork: Gem. 4'. Buchs in Wellsville 2.00. By B. Senne by Mother Heinemann 1.00, Father Lußki .25. (P. 892.65.)
 Ta u bstu m m en -A n stalt: Durch I'. Gram by Joh. Millt- ner's twins 1.00. By ?. Stürken by s. Frauenverein 5.00, N. N. 2.00. By k. Ahner by F. C. K. Beermann 5.00. W. Schaumlöffel in Baltimore 3.00. By Gem. ?. F. Koenigs 17.25. By 1'. Weinbach by K. K. 2.00. By ?. Senne by Mother Heinemann 1.00. (p. 836.25.)
 Pastors of old age : By B. Ebendick, Verm äch t- niß von Jacob Hebel, 25.00.
 Laundromat in Springfield: By I?. Biewend by E. v. Ette 1.00. A. I. in Baltimore 1.00.
 Poor students in St. Louis: From the welfare fund of St. Matth. parish in Allegheny .50. By ?. Sieck of C. Licbtenberger 5.00 for K. Vvldt. (S. 86.50.)
 Poor students in Springfield: Gem. ?. Dahlkes for H. Dahlke 10.00.
 Poor students in Fort Wanne: By 4H Senne of etl. members sr. Gem. 30.00 for G. Matthaideß. Gem. ?. Walkers 15.00 for John Henry. (S. 845.00.)
 Poor students in Addison: teacher Krieger I.OO.
 Wartburg Heimath in East New Kork: For the Hospital: Gem. in Port Richmond 8.51. Through B. Ebendick, bequest of Jacob Hebel, 25.00. By F. König von Hof sen. 2.00, Mrs. I. Nockfeller 2.00. For Home for the Aged: By Ebendick, bequest of Jacob Hebel, 25.00. (p. 862.51.)
 Orphanage at West Roxbury: Gem. 4'. Pechtolds 6.06. Gem. at Port Richmond 6.00. By the school children of the Gem. I?. Stürkens 12.66. Sunday School of the Gem. at Egg Harbor Citv 1.10. W. Schaumlöffel at Baltimore 2.00. Stif- tungsfeisteollecte des Jüngl.- und Jungfr.-Vcreins der Gem. 4'. Schutz 6.80, by dens. of O. Nitzschmann 1.00. Gem. 4'. Heblers 8.00, Sunday school 7.20. Gem. k. Buchs in Wellsville 5.00. By IL. Tilly, thank offering by Fr. A. Titln, 1.00, ges. at wedding of G. Stein and R. Müller 1.50. By ?. Weinbach by K. K. 2.00, I. W. 2.00. Kass. Schmalzriedt at Michigan-Distr. 2.00. 4'. Walker 3.00. By ?. W. A. Frey by W. Glaser 5.00. Gem. Zinmermanns 5.00. (S. 877.32.)
 Orphanage at Union Hill: Gem. at Port Richmond 4.41. By U. Ebendick, bequest of Jacob Hebel, 25.00. Gem. U. Heblers 5.80, by dens. of G. Stegemann 5.00. By U. F. König von Hof sen. 3.00. Mrs. I. Rockfeller 2.00. (S. 845.21.)
 Orphanage near St. Louis: W. Foam Spoon in Baltimore 2.00.
 Orphan house in Addison : W. Skimmer in Baltimore 2.00.
 Orphanage near Pittsburg: Gem. U. Buchs in Wellsville 5.00.
 Widows' Fund: By U. Biewend from W. K. 2.00, H. K. 2.00, N. N. 2.00, from himself 2.00. By U. Stürken from s. Frauenverein 10.00, N. N. 5.00. Congregation in Port Richmond 4.15. Congregation U. Sanders in Otto 6.13, in Little Valley 4.28. St. Pauls-Gem. in Bayonne City 6.20. By U. Ebendick, bequest of Jacob Hebel, 25.00. U. Rademacher 5.00. teacher I. L. List 3.00. A. I. in Baltimore 1.00. By I?. Johannes, ges. on H. D. Dreyer's blech. Wedding, 6.00. By F. King byN. N. 5.00. By Senne from Mrs. G. W. F. 1.00, Mother Heinemann 1.00. (S. 890.76.) Total 81045.53.
 1887. c. Spilman, Cassirer. 619 Baltimore 8tr.

Entered the caste of the Western District:

Synodal funds: From ?. v. Niebelschütz' congregation in Rush Co. 81.87. Through Mr. Hörmann from ?. Janzow's congregation in St. Louis 13.75.
 4>. Günther's congregation in Mora 4.00. (Summa 819.62.)
 Progymnasium inConcordia(debt repayment): By Mr. Kuntz of the Brownsville comm. 7.55.
 Inner Mission in the West: By H. Sieck in St. Louis by Mrs. König 1.00. By ?. Rauh in Denver by Mrs. H. H. Sampson 5.00. (p. 86.00.)
 Negro Mission: By Holls in Osage Bluffs by Wittwe B. 1.00.
 Jewish Mission: By 4?. Holls in Osage Bluffs by Wittwe B. 1.00.
 Heathen Mission: By 4?. Holls in Osage Bluffs by Wittwe B. 5.00.
 Widow's Fund: ?. Rohlfings Gem. in Alma 5.00. St. Louis Teachers' Conference 4.25. (p. 89.25.)
 Sick pastors and teachers: Hinrich G.Buß in Win- field 1.00.
 Orphanage near St. Louis: 4*. Schricfer's parish in Lockwood 2.50. By ?. Nohlfing in Alma by Mrs. E. Kellermann 2.00. By ?. H. Sieck in St. Louis by Mrs. N. N. 3.00. By 4>. Holls in Osage Bluffs by Wittwe B. 1.00, Jak. Beck 2.00, Chr. Angerer 1.00, Gg. Angerer 1.50, Johann Sommercr 1.00. (P. 814.00.)
 Hospital in St. Louis: By ?. H. Sieck in St. Louis from Mrs. Wischmeyer .50. By 4>. Holls in Osage Bluffs by Wittwe B. 1.00. (p. 81.50.)
 Deaf and Dumb Institution: D. Holl's Gem. in Osage Bluffs 2.50.
 Poor students in St. Louis: Hinrich G. Buess in Winfield 1.00.
 ?. HübenersGem. inHanover: 4*. Lübkemanns Gem. in Templin 4.00.
 Gem. in Sedalia: ?. Holls Gem. in Osage Bluffs 5.00.
 Pilgrim House in New Uork: ?. Keller's Gem. at Palmer 6.25. 4>. Fischer's Gem. at Drake and Red Oak 6.00. I'. Holl's Gem. at Osage Bluffs 5.00. I'. Rauh at Denver 5.00. (p. 822.25.)
 St. Louis, Feb. 6, 1887. H. H. Meyer, Cassirer.

Entered the caste of Wi-rons-DistritS:

Poor students in Fort Wayne: From 4'. A. Rohrlack's parish in Reedsburg 88.00. From the Women's Association of St. Stephen's Parish in Milwaukee 15.00. From the Maidens' Association of St. Stephen's Parish that. 5.00. From H. Meier Jr. 2.00. (p. 830.00.)

Poor students in Addison: 4>. A. Rohrlack's comm. in Reedsburg 5.00.

Poor Wisconsin students: F. Köhn Jr. in She-bongan 1.00.

Poor students in Springfield: k. I. Schlerfs Gem. in Janesville 11.63.

Ta ubstu m men-Anstalt in Norris: F. Köhn jr. in Sheboygan 2.00. ?. Georgiis Gem. in Cedarburg 6.15, I. Groth Sr. that. .25. by I?. I. Schlerf from God's Box 3.18. (p. 841.58.)

Poor sick pastors and teachers: From Mr. Wachendorf 1.00. W. I. Friedrich 2.00. I. G. Nützel's parish in Oshkosh 3.93 and 73.75 for I. D. F. Meier. (S. 880.68.)

Lutheran Free Church in Saxony : F. Köhn Jr. in Sheboygan 2.00.

Synodal treasury: ?. G. Rosenwinkel's parish 3.75. 4>. A. Rohrlack's parish in Reedsburg 11.00. ?. C. F. Eberts Gem. 5.00. From the Gemm. of ?. W. Friedrich 13.30. ?. H. Reichmann's parish 3.61. F. Köhn jr. 5.00. ?. G. A. Fenstcl's property 5.00. 1>. F. Kellers Gem. 4.26. I'. I. Schlerfs Gem. 6.25. (p. 857.17.)

Negro Mission: F. Köhn jr. in Sheboygan 2.00. 4*. Georgiis (Rem. in Cedarburg 3.55. Out of the Box for Heathen Mission in Kirchhain 7.34. ?. Wesemann's Gem. in Grafton 8.07. Paulina Eskau .50. 1>. G. Barth 1.00. Dir. Ch. H. Löber 1.00. (P. 023.46.)

Jewish mission: D. Münckow 2.50. F. Köhn jr. 2.00. Pauline Eskau .50. Wittwe Meibohm 1.00. (S. 86.00.)

Interior Mission of the Wisconsin District: ?. A. Nobrlack's Gem. in Reedsburg 7.20. ?. W. Friedrichs Gemm. 30.00. D. Münchow 2.50. Mrs. Bahn in Sheboygan 2.00. Pauline Eskau .50. ?. G. Barths Gem. 5.50. 4'. H. F. Pröhl's St. Petri-Gem. 2.22, Joh.-Gem. 3.00. 4>. I. T. L. Bittner's Gem. 5.75. (p. 858.67.)

Pillerhaus and Emigr. Mission in New Avrck: Frl. Meta Engelhardt .50. Fr. W. nachträglich .25. F. Köhn jr. in Sheboygan 2.00. (p. 82.75.)

Poor Students in Milwaukee: 4'. Georgiis Gem. 5.80. Mrs. Emma Lüdtkke 16.00. (p. 821.80.)

Professors' salaries in Milwaukee: C. Schubert in Milwaukee 1.00, E. Wilde 1.00. Of the communes of kl?: W. Rehwinkel 6.75, F. Lrhumann 6.00, Ledebur, Dreieinigk.- Gem. 3.93 and 4.20, Joh.-Gem. 2.41 and 5.07, L. G. Dorpat at Butternut 2.26, E. Aulich 4.00, A. Rohrlack 12.00, C. Eißfeldt at South Chicago 16.25, Bro. Schneider at Wayside 9.00, C. F. Ebert at Hartland 5.56, I. F. Albrecht 13.75, W. I. Friedrich 30.00, C. Seuel in Portage 14.60, in Lewiston 1.80, Leyhe 6.00, G. A. Feustel 11.50, Ph. Wambsganß in Adelt 20.07, in Batavia 4.35, F. Keller in Racine 4.27, I. G. Nützel 18.64, I. C. Heyner in Cantvn 11.15, in Albany 10.50, in Eau Galla 4.10, Wesemann in Grafton 10.97, G. Barth, Filial 2.75, H. F. Pröhl in Augliista 7.88, C. M. Otto, Jmm.-Gem. 4.00, W. C. Schilling in Stevens Point 2.91. By N. N. in Reedsburg 5.25. 4>. A. G. Döhler 2.00. F. Köhn Jr. 2.00. Fr. Brandt 4.00. (p. 8271.92.)

Milwaukee construction and debt retirement fund: ?. A. Rohrlack's comm. 22.00. IL. W. I. Friedrich's comm. 12.50. I'. F. Wolbrecht's Gem. in Sheboygan 42.13. From Cedarburg: of G. Diener 1.00, W. Frödrich .50, I. Brun 5.00, B. Grothe 1.00. 4>. F. L. Karth's Gem. 14.00. (p. 898.13.)

Orphanage in Wittenberg: N. N. in Milwaukee 1.75.

3K

k. L. G. Dorpats Gem. in Butternut 3.45, in Glidden 2.20. N. N. .SO. Geo. Wehe.25. F. Böder 1.00. N. N. in Reedsburg 5.00. Emma Luders 1.00. I?. I. F. Albrecht's Gem. 10.00. k. Baumann's Gem. 8.23. Jüngl.-Verein der Dreieinigk.Milwaukee 10.00. Teacher G. Steuber's pupils 2.75. U. A. G. Döbler 3.00. Women's Association in Sheboygan 10.00. Mrs. Kehl .35. Wittwe Freund 1.00. Mrs. A. Zimmermann 1.00. U. G. A. Feustel's congregation 8.50. Of the teachers' pupils: A. Wilde 1.85, G. Hilger 1.50, P. Rüge 1.00. Several members of Zion's Gem- 18.35. Coll. in Christian teachings in the ZivnsGem. 14.35. U. I. Schlerf's Gem. 14.46, its confirmands .44. teacher Zink's pupils 1.00. Mrs. D. Schorf 1.00. Ges. of Fr. Knisch at the Schilling-Löffler wedding 1.25. By teacher Schaup of the lower Jinm.- Gem.Gem. 8.50, Fellock's children .75. by U. Grüber from Mich. Ley 1.00, A. Scheuher .25. foundation feast of the Jüngl.-Verein der Zions-Gem. 11.60. U. L. G. Dorpat's congregation in Vienna 2.51, in Black Creek Falls 1.54. Math. Widcnhöfer in Hancock 5.00. U. I. G. Nützel's congregation 15.00. Teacher L. Paul's pupils 8.00. Karl and Helene Löber 1.00. (p. \$180.33.)

Church building in Hannover: U. A. Rohrlack 5.00. D. Münchow 5.00. n. A. G. Döhler 1.00. F. Köhn jr. 2.00. Pauline Eskau .50. Wittwe Meibohm 1.00. (S. \$14.50.)

Preachers' and teachers' widows' fund: Mrs. Wachendorf 1.00. U. E. Aulich 4.00. D. A. Rohrlack 4.00, whose Gem. in Reedsburg 12.00. Ü. F. H. Reichmann's Gem. 3.75. k. I. G. Nützel's parish 3.94. I?. I. C. Hcyner's Gem. in Modena 6.50, in Weston 2.70. Dir. Ch. H. Löber 4.00. Of the D?: Fr. Schneider 5.00, C. M. :Otto 4.00, I. F. Albrecht 5.00, Baumann 5.00, C. Strafen 4.00, W. I. Friedrich 4.00, D. Kolbe 4.00. (S. \$72.89.)

Budget of Concordia Collge in Milwaukee: N. N. in Reedsburg 1.00. N. N. from U. Winters Gem. 1.00. Fr. Gepner 1.70. Heinr. Holz 1.50. (L. \$5.20.)

Correction:

In my receipt of December 31, 1886, under the heading "For poor students in Milwaukee" it should read: Von.Friedrich Kulisch \$2.00 instead of "von 1'. I. Schlerf".

Milwaukee, Jan. 31, 1887. c. Eißfeldt, Kassirer.

Received for poor students: By Mr. U. I. E. A. Müller from the Frauenverein sr. Gemeinde \$16.00 for Koch III; by Mr. I>. Schütte of the Zions-Gem. in Milwaukee 13.00 for O- Hintz; by Mr. U. Nauß, Abendmahlscol. sr. Gem., 4.50 for Maaß; by Mr. U. Ponitz of sr. Gem. 2.39, by A. Dorow 1.00, by F. Kummerow .50, by W. Riemholz .25, by sr. Filiale 1.60; by Mr. H. Schröder, ges. on s. Sohnes Hochzeit, 5.00 for Schicht; on W. Kraft's Hochzeit ges. 5.40 for Feddersen; by Mr. A. Göbringer from Accident from himself, from A. Göbringer and from Mrs. Anna Müller each 1.00 for Ambacker; by Mr. k. W. Harms 5.75 for Dommer; by Mr. U. Mattbias, Coll. sr. Gem., 5.00; by Mr. U. Schwarz, ges. at the wedding of A. Schröder in Minden, Mich., 5.75 for Seltz; by Mr. I. Weber by himself 5.00, by his son 5.00, N. Weber 15.00 and K. A. "schweerst 10.00 for Schoof; by Mr. U. C. F. W. Brandt by sr. Gem. in Page Centre 4.03; by Mr. ?. Leßmann ges. on Heinr. Rausch's wedding, 6.10 for H. Westphal; by Mr. U. Bangerter of H. Revers 2.00 for Bauer; by Mr. U. Jox of sr. Gem. in Delphi

11.00, from that at Hadley 4.25 and from that at Royal Centre 3.00 for Sell; by Stud. R. Amstein of the comm. at Tbe Grove, Texas, 8.25; by Mr. U. W. Zschoebe, hochzeitseoll. of Mr. F. Hellwege, II.00 for M. Müller; by Mr. U. Huschen, ges. on Mr. Schak's wedding, 7.40 for Herboth and Franke; by Mr. Lebrer Hafner 8.17 for Her; by Mr. U. Löschen 5.00 for Sckedler; by Mr. U. Knief from sr. former Gem. 23.55 for E. L>tevans, desgl. 1.50 for Hallerberg; by Mr. ?. Janzvw 9.00 for Franke; by Mr. U. Bernreutber, sent on Mr. K. Scheiterle's wedding, 10.00 for Dablke; by Mr. C. Lorenz from Lincoln 20.00 for Weihnachtsgeschenk; by Mr. U. Wischmener from sr. Gem. 20.00 for Werner and Mariens, and for the latter another 2.00 from sr. Mother; by Mr. F. Döring Sr. of Strasbourg, III, 1.00; by Mr. U. Jox of sr. Gem. 17.50 for Sell; by Mr. ?. Hild, Coll. on the 2nd day of Christmas, 13.50, sent at the wedding of H. Hubrich 4.90, at that of Br. Wolf 7.50 and at that of W. Märten 6.70 for Mundt and Obermove; by the Women's Association of the Gem. of Mr. k. Smukal 10.00 for C. F. G. Koch; by Mr. U. L. Ernst of sr. Gem. 8.25 for R. Amstein; by Mr. I'. C. Schröder from sr. Gem. 6.39 for Daberkow; by Hrn. H. Dierking from Secor 5.00 for Dommer; by Hrn. k. Niethammer from the children of Mr. Kellermann 1.75 for Polster; by Mr. U. Brömr from some members of sr. Gem. 12.00 for.Kretzmann; by Mr. k. Michael of the women's association sr. Gem. 15.00 for Her.

For the household: by F. Döring of Strasbourg, III, 2.00; by Mr. A. Gerner of Dounelson, III, 1.00.

A. Crämer.

With heartfelt thanks, the undersigned received for A. Neuendorf through U. I. F. Niethammer from sr. Gemeinde \$30.00; for T. Zoch by U. G. Buchsbacher from sr. Gem. in Warda, Tex., 25.00, by G. B. 5.00; for Mertz by U. E. A. Sieving, ges. on the wedding März-Kundert II.00; for V. Kern by the same, Collecte of the congregation on thanksgiving day, 10.00; for Graupner by D. W. G. Polack by sr. Gem. 19.00; for Kretzschmar by Prof. E. Hamann of the Women's Association of the Collinsville, III. congregation, 10.00; for Hudtloff by U. I. H. Fuhrmann and some members of the congregation, 6.00; for M. Mertz by U. W. G. Polack of sr. Gem. 22.61; for Chr. Drewcs by U. C. C. Schmidt in Indianapolis 25.00; for the same by U. Chr. Hochstetter from some women of the congregation at Wollcottsville, N. U., 4.00; for the same by the same from the congregation at Woleottsville, N. P., 8.00.

Fort Wayne, Jan. 25, 1887.

H. Dümiling.

For poor students received with heartfelt thanks through ?. Achenbach a bequest from Mr. Hülskötter in Venedy, III, \$25.00; through U. H. Sieck in St. Louis, Mo., from W. C. S. 5.00 and from Bro. Brockmann 5.00; durck ?. Pflanz in Gordon ville, Mo., 7.00. C. F. W. Walther.

Annual report for mission and pilgrimage house treasury. 1886.

Mission Account.

Deticit on I January 1886\$675	.61	
Expenditure	1500.00	
		\$2175.61
Revenue		1605.61
Deficit on I January 1887	\$ 570.00	

Pilgrchraus account from Dec. 8, 1885 to Dcc. 31, '86.

Imitate.

Balance carried forward from Commission Conto\$ 1549.88

Balance on I January '86\$1260 .19

Balance on I Jan. '86 165.96	1094.23
Commission	3033.59
Rent	2074.50
Collections from municipalities	9955.50
Board and lodging	5141.91
Generalcs/Geschäft	39778.37
Advance	3718.17
	\$66346.15

Issues from December 8, 1885 to December 31, 1886: Allgemeines Gesckäft\$36176 .64

Wages	2098.76
Borrowed capital	4200.00

Housekeeping	3668.40
Interest	2300.00
Taxes	1091.61
Support to poor	130.77
Repairs	1089.01
Fire insurance	124.27
Inventory	1392.03
Advance	2506.68
Deposit at the house	7000.00

\$61778.17 Balance

4567.98

. \$66346.15

Balance on 1 January 1887 \$4567.98

New Port, February 4, 1887. W. C. Farr, Cassirer.

No. 8 8tnv 8to.

For our progymnasium

received: Through Mrs. B. Kühle from Heinrich and Wilhelm Güß- feld 1 colored bust shirt, 1 pair of underpants, 1 undershirt. From St. John's parish of B. W. I. Friedrich at Fall Creek, Wis. from: A. Zimmermann 85 lbs. flour, 1 sack potatoes; A. Zempel 1 p. flour, 1 p. cart; A. Rectz 1 p. cart; I. Kleist 1 p. ditto; G. Stubbe 1 p. flour, 1 p. cart; M. Zimmermann 85 lbs. flour; M. Kühn 1 p. Flour, 1 s. cart; R. Welke 1 p. cart; Tb. Welke 1 p. do.; G. Kluck 50 pd. flour; F. Märten 1 p. flour, 1 p. cart., 1 p. beets; M. Märten 1 p. cart., 1 p. beets; F. Knuth 1 l. Kart, 1 S. beets; S. Welke 1 S. flour, 1 S. cart; A. Kaatz 1 S. flour, 1 S. cart; A. Brummund 1 S. flour, 1 S. cart; C. Brömel 1 p. cart.; Ludw. Grolln 1 p. flour; F. Würq 1 p. cart.; L. Ouandt 1 t. do.; I. Börnke 100 lbs. flour; G. Rau 1 p. flour; G. Stetter 40 lbs. flour, 1 p. cart.; C. Bartz 1 p. cart.; I. Buch Holz 1 p. do.; M. Wettel j p. flour; L. Bartz 1 p. cart.; L. Bahr 1 p. flour, 1 p. cart.; D. Haß 1 p. cart; I. Konitzke 1 p. cart, 1 p. beets, 1 p. cabbage; A. Klüchmann 1 p. cart; M. Klingbeils 1 p. cart; A. Matwick 1 p. cart; M. Finner 1 p. do.; F. Matllwieg 1 p. cart; A. Haß 1 as. Kart., 1 p. beets; F. Gepner 50 p. flour, 1 p. cart; F. Geske 1 p. flour, 2 p. cart; I. Schmidt 2 p. cart; W. Müller 2 t. do.; A. Block ä p. flour, 1 p. cart; I. Knutb 1 p. cart; F. Haß 50 p. flour; W. Welke 50 p. flour; H. Hehl 2 p. cart, 1 'L. Turnips; A. Zempel and F. Geske did Führen in the whole for 44 S. Kart, 16 L. Flour. From B. C. Ltrasen's parish at Watertown, Wis. for 13 p. flour, 1 box meat.

To all God's dear givers rich lay.'

Milwaukee, Jan. 15, 1887.

H. H. Sckröter.

For poor students from Minnesota

I received from Sept. 1 to Dec. 31, 1886: -117.69, namely, from Kassirer Menk 38.85; Kirchweihcolleete in Hollywood 18.05; Cvnferenz-boll. in Carver 14.00; from Gemeinde in Faribault 8.86; Conferenz-boll. in Wukoff 8.50; Gem. in Brandenburg, Dak., 7.12; from Steinwchr and Hohcnstern's Hvckzeit 5.10; Theil of B. Wickmann's Hockzcits-Coll. 5.00; Gcm. in Belfort, Tak., 4.78; Gem. in Dundas 2.43; I. Blum in Freeman, Dak., 2.00; B. Hertwig 1.00; W. Dünow in Fergus Falls 1.00; N. N. there 1.00.

Last year, 16 poor students were helped from our student fund. They now find the treasury empty; however, from here they can certainly continue to look confidently into the hands of their previous loving benefactors. Of such benefactors, too, it is said: "The Lord guides the heart of all; He takes note of all their works. (Psalm 33:15) Fr. Sievers.

Received for the mission in Newton, Kansas: From B. N. Kaiser -10.00; from B. Chr. Purzner 10.00; from the congregation in Newton 22.50.-All who still intend to do something for the debt repayment of the mission property in Newton, want to send it from now on to the District Treasurer. The missionary in Newton will receive, as far as it is necessary, from the treasury for inner mission. Therefore, whoever wants to do something for this, does not need to specify it.

Spring Valley, Feb. 3, 1887.

I. H. F. Hoyc r.

Received for the English-Lutheran mission in the West: Through Treasurer H. H. Mevcr from Mr. B. C. L. Janzoiv -6.00, surplus from sold sermons, -2.10.

>Lt. Louis, Jan. 31, 1887. C. F. Lange, Cassirer.

For the local seminar library

received with sincere thanks from Mr. I. Naumann, bookseller in Dresden:

1. public opinion and pastor St. A fragment. Dresden-Leipzig 1840.

2. 86ilue886ldurAlu8, 0. Hivolo^lu Onlvinsturum oder Lehr, Glaub und Bekenntniß der Sacramentirer. Frankfurt a. M. 1596. M. Günther.

New Drurksachen

Sixth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio and other States. 1886. St. Louis, Mo. Concordia- Verlag.

The subject of the doctrinal discussions in this report is church discipline. It is shown how necessary it is and how it should be practiced properly and for what purpose. Certainly an important subject especially for young congregations, among whom there are still some who have wrong ideas about church discipline, but also for older congregations, so that their zeal in practicing church discipline does not grow cold. The report contains 71 pages and costs 15 Cts.

Twenty-seventh Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio and other States. 1886. St. Louis, Mo. Lutheran Concordia Publishers. **Second edition.**

Our readers will certainly be pleased to hear that the not small edition of this synodal report is already out of print and that a new one had to be produced because of many orders. A wide distribution of it in the congregations can only be a great blessing. Oh, how good it is in the homes of our congregations when the lesson given in this report from God's Word is well learned, when the children not only love their parents as God's representatives, but also honor them and are subject to them in all things, submit to their discipline and, when founding their own family, obtain their parents' consent to the choice of a spouse; if the wife is subject to her husband, as her lord and head, and if the household servants honor their masters and mistresses as their superiors according to God's order and faithfully carry out their orders!

The report will be sent postage paid by Concordia Publishing House on receipt of 15 Cts.

Verhandlungen der 10. Jahresversammlung der Synode der ev.-luth. Freikirche in Sachsen u. a. St. 1886. Zwickau i. S. Printed by I. Herrmann. In commission with Heim. I. Naumann in Dresden.

In this synodal report of our brethren in Germany there is a splendid paper "on the principles of Lutheran interpretation of the Scriptures as against the errors and wrong schools of thought prevailing in this field in our day. It is not only clearly shown what the principles of Lutheran interpretation of Scripture are, but also that they are the only true and correct ones." The subject is an exceedingly important one, not only for pastors, but also for all Christians, since every Christian should search the Scriptures, test the spirits according to the Scriptures, and be ready for the responsibility of everyone who demands the reason for the hope that is in us. "Only by such correct interpretation of the holy Scriptures, as practiced according to Lutheran principles, is the standing of the holy Scriptures as the sole source and norm! of our faith preserved, the glory of God in His Word truly maintained and promoted, and finally our faith and blessedness firmly and securely founded in God's Word unshaken in the truth." (Thesis 12.)

May the report find many readers.

The same can be obtained from the Concordia publishing house, which is opposed to its early dispatch.

Euphonia. Collection of selected ecclesiastical chants etc. Volumes 8, 9, 10 by W. Nölsch.

This is the continuation of the edition of ecclesiastical hymns arranged by Messrs. Nölsch and Miller, which will henceforth appear under the above title. These three booklets contain:

No. 8. u. "Ich, der Herr, ich bin dein Heiland", after Naumann edited by Nölsch; suitable for Confirmation, b. "Der Herr ist Gott und keiner mehr", after Andrö by Nölsch; a hymn.

No. 9 "Preis und Ehre ihm", after Spöhr arranged by Nölsch; a hymn of praise for Easter.

No. 10. "Ich harrete des Herrn", duet with choir after Mendelssohn by Nölsch. 6. "Du weinst ob Jerusalem" before Nölsch. --Bass solo with choir, appropriate for Day of Atonement.

It is a rare pleasure to display such things, wks. These. It is true that they are somewhat more difficult than pieces of the usual kind, but that should only encourage every ambitious choir to try their hand at substantial music; for "easy and shallow rarely find far from each other" and once the strength is tried, it gives courage for greater achievement.

The price is as before: 15 cents single, with the dozen 25 A discount. The first 7 numbers of the "Euphonia" are the choral songs already shown. Just order the desired numbers from III. Älller, 133t IV. 616 81r., b'kil" ckelppli", Vu. H.

Changed addresses:

liev. D. Llaek, Orattou, bAllmore Oo., bstzbr.

Rev. H. Rand, 912 916 .^ve. ^Ve8t, Denver, Oolo.

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The Schmalkalden Convention and the Schmalkaldic Articles.

1537.

-- (Continued.)

Luther divided his writing into three parts. In the first part, he very briefly lists the "high articles of divine majesty," namely the doctrine of the Holy Trinity and of the person of the incarnate Son of God, noting that these articles are "in no dispute nor controversy.

In the second part, it deals with the "articles concerning the ministry and work of Jesus Christ or our salvation". Here, especially in the first article, the main doctrine of our Christian faith, the doctrine of the justification of a poor sinner by grace alone through faith, is announced. "From this article," it says there, "nothing can give way or yield, let heaven and earth fall, or what will not remain And on this article stands all that we teach and live against the pope, the devil and the world. Therefore we must be quite sure of it and not doubt, otherwise all is lost and the pope and the devil and everything against us retain the victory."

The 2nd, 3rd, and 4th articles deal with papal abominations that fight against the main article. There, in the 2nd article, "the mass in the papacy" is first mentioned as "the greatest and most horrible abomination", "as it strives straightforwardly and violently against this main article, and yet has been the highest and most beautiful above and before all other papal idolatries", - an abomination that the papacy will never let fall, because "they feel it well, where the mass falls, so lies the papacy". And we cannot accept this abomination of the Mass and depart from the main article. "Thus," it says here, "we are and remain eternally divorced and opposed to one another." This "dragon's tail," as Luther calls the Mass, has moreover "begotten many an abomination of vermin and vermin of many an idolatry." He counts among them purgatory, the deception with apparitions of spirits,

the pilgrimages, the brotherhoods, the veneration of relics, the trade in indulgences. The "invocation of the saints" is also "contrary to the first main article and eradicates the knowledge of Christ.

The 3rd article calls for the monasteries and convents to be transformed into educational institutions and describes the whole papist monastic system as "also contrary to the first main article of the redemption of Jesus Christ.

The 4th article deals with the papacy. First, it is shown that the authority of the pope is an arrogated one, "that the pope is not *jure divino* (according to divine right) or from God's word the head of all Christendom (for this belongs to one alone, who is called Jesus Christ), but only bishop or pastor of the churches at Rome and of those who have willingly or through human nature (that is, worldly authority) come to him, not to be under him as a lord, but next to him as brothers and fellow Christians. Then it is shown that the pope is the great and actual Antichrist, of whom the apostle Paul prophesies in 2 Thess. 2. "For there are all his bulls and books in which he roars like a lion, that no Christian can be saved unless he is obedient to him and subject to him in all things, what he wills, what he says, what he does. All of which is no different than the following: "Even if you believe in Christ and have everything in him that is necessary for salvation, it is still nothing and everything in vain if you do not consider me your God and are subject and obedient to me. This piece shows tremendously that he is **the true end-Christ or counter-Christ**, who has set himself above and against Christ and exalted himself, because he does not want to let the Christians be blessed without his authority, which is nothing, not ordered or commanded by God. This actually means to **set himself above God and against God**, as St. Paul says, 2 Thess. 2, 4."

Of these four articles of the second part, Luther then says at the end: "By these four articles they will have enough to condemn in the Concilio; for they have not the slightest member of the

Articles one can leave us nor want. . . . Therefore we must not kiss his feet or say, You are my merciful Lord, but as the angel said to the devil in Zechariah, God punish you, Satan.

In the third part, where he sets forth the further doctrines, he starts (Art. 1) from sin and shows that original sin, the fruits of which are all evil works, is "such a deeply evil corruption of nature that it does not know reason, but must be believed from the revelation of Scripture. After speaking (Art. 2) of the law and its office, he deals (Art. 3) with repentance and shows which is the right repentance and how the repentance of the papists is a false one. At the end of this article, Luther condemns the error "that those who once received the Spirit or forgiveness of sins or became believers, if they subsequently sinned, they nevertheless remained in the faith and were not harmed by such sin. He then speaks of the means of grace: the Gospel (Art. 4), Baptism (Art. 5) and the Sacrament of the Altar (Art. 6). In this article, first the biblical doctrine is confessed against the Reformed heresy, and then the two papist heresies of one figure and of transubstantiation (that bread and wine are changed into Christ's body and blood) are rejected. Then he deals with the keys (art. 7) and confession (art. 8). This is followed by an important section in which Luther proves "that God does not give His Spirit or grace to anyone without or with the preceding outward word", "that God does not want to deal with us humans except through His outward word and sacrament". This is followed by the articles on excommunication (art. 9), on ordination and vocation, on the right of the Church to call and ordain ministers (art. 10), on priestly marriage (art. 11). In the article on the Church (Art. 12), Luther rejects the Pope's cry that he and his creatures are the Church, and says that "a child of seven years old" mist "what the Church is, namely the holy faithful and the little sheep who hear their shepherd's voice. The conclusion

articles are: How to become righteous before God and of good works (Art. 13), of monastic vows (Art. 14) and of human statutes (Art. 15). "These are the articles," says Luther, "on which I must and will stand until my death, whether God wills it, and I know neither to change nor to yield in them; but if anyone wants to yield anything, let him do so on his conscience."

(To be continued.)
(Submitted.)

How Father Jessing pulls the wool over people's eyes.

The Pabst Church has always been good at one trick: throwing sand in the eyes of its faithful. It practiced this trick three hundred years ago, and anyone who has read Luther's writings against the papists will agree with me. Just don't tell people what Luther and the Lutheran church teach; but everything that nonsensical enthusiasts and rationalists teach, that is bravely foisted on Luther! What nonsensical sects taught, Luther had to eat out. Everything that this or that person, who no longer wanted to kiss the pope's big toe, taught and said, Luther was then held responsible for. Behold, behold, it was then said, how godless Luther's heresy is!

This is exactly how the papal newspaper writers of our day do it, and Father Jessing, the editor of the "Ohio Orphan Friend," is not below. In an editorial in his paper of January 19, 1887, on "The Importance of Faith in the Deity of Christ," the Father does this feat. He cites two (?) enemies of the doctrine of the deity of Christ. And who are the two (?) enemies? The rationalists and the so-called Protestants. With preference he cites the Cincinnati rationalist newspaper, the "Evangelisch-Protestantischer Hausfreund," presents the shameful doctrine of these false Protestants as the doctrine also of the true Protestants, and then cries out, "Look, look, what unbelieving people the Protestants, the sectarians are!" That the "Hausfreund" and the nationalists are one thing, he conceals. That we Lutherans have as little common cause with the "Hausfreund" as with the Pope of Rome, the "pious" gentleman conceals; for if he were to reveal this, he would fall out of his role.

The fact that he makes no distinction between the "rationalists" and the "Hausfreund" is probably also due to the fact that it is incumbent on deep-rooted students nowadays. The "good, pious" Jessing ponders, as can be seen from the same number of his paper (page 5), whether his blessed mother knows what a wonderful work he has done. It says thus: "If only she could see now what her only son still living on earth is accomplishing! And every time, when in the course of the years an innocent (?) orphan boy died to whom we had devoted all our love, the thought always came to us that nill the soul of this boy was in heaven, and that there our good mother could learn from him what works in the service of God her son was doing." But this does not excuse Mr. Jessing.

In the mentioned article now the feat occurs. Father Jessing writes: "Then some of our readers will ask in amazement how it can be possible that people with the Bible in their hands and referring to the Bible come to the conclusion that Christ is not God, but only a man. "Those sectarian preachers who do not want to know anything about the divinity of Christ do not take the treatment of the Bible very seriously.

Doesn't that mean throwing sand in people's eyes? Bible - and take it with the Bible exactly! The Bible is probably also for the Father, like the Jesuit Bellarmine and other great, respected Catholic writers, "the heretic book; because all heresies have arisen from the Bible". Surely Father also believes: "The Bible is a dead letter, a waxy nose, which can be made wide, long, an eagle's nose, or something else; clever people can do what they want with it"? This is how blasphemous Roman writers speak. Pabst, Pabst, Pabst! Concil, Concil, Concil!" cries the Roman Church. And now all of a sudden Father Jessing is playing the Bible lover? Doesn't that mean throwing sand in people's eyes? Truly, yes!

What Luther once sang, we must still sing today:

Oh God, to whom shall we complain, How pitiful it is to say, That for a long time and many a year great multitudes from all lands and nations have been deceived, Whom one may not well hew a number, Deceived by this pope and antichrist, And with great cunning turned to us all pious pretense.

(Walch, Vol. XIX, 784.)

The Roman Father calls the teachings of the rationalists "disgusting fruits, begotten of Protestantism", although he knows quite well that between Luther's teachings and the teachings of the rationalists (also of the writer of the "Hausfreund") there is a difference as between day and night.

I can answer this no better than by telling Mr. Jessing and all Catholics whose eyes are not yet blinded by the sand that has been scattered, what Luther once said to King Henry VIII of England in a letter. Luther writes: "However, God grant that, as He has begun, Your Royal Majesty may grow and increase, that she may be obedient and inclined to the Gospel with a full spirit, and not let her ears be filled, nor her heart be taken in by the lost and poisoned mouths of the beautiful and sweet-talking hypocrites, who can do nothing but proclaim Luther a heretic. M. should rather think of it this way: What evil can Luther teach, since he does not teach anything else, except that we must be saved through faith in Jesus Christ, the Son of God, who suffered, died and rose again for us, as the holy Gospels and the apostles' writings clearly testify? For this is the main point and the foundation of my doctrine, on which I

will later build, and teach about the love of neighbor, obedience to worldly authority, and crucifixion of the sinful body, as our Christian doctrine also holds. Now, what is wrong or evil in these main points of doctrine?

Wait and hear, and only then judge. Why am I neither questioned nor condemned? (Walch XIX, 470.) This is the doctrine of true Protestants; but the people must not know this.

Finally, Father also wants to throw sand in the eyes of the Protestants. He writes: "The Catholic Church has no more urgent heartfelt wish than that all our separated brethren, who are in the night and darkness of the numerous Protestant sects ... that they all return to the only true Catholic Church."

Well: "In the night and darkness" we Lutherans do not sit, praise and thanks be to God forever! Our eyes are still open, and we do not want to have our eyes filled with sand by Father Jessing. Father and other newspaper writers want to heed the following words of Luther as the confession of the Evangelical Lutheran Church: "But I ask for God's sake once again, if it is possible for you, then do not swear to Luther, it is truly not Luther whom you are chasing: you should and must and will let Luther's teachings stand and remain, if you were ten worlds apart. My body is soon worn out, but my teaching will wear you out and devour you. The enthusiasts think that if they had Luther down, they would lead on the clouds. The papists, however, think, and I almost believe it too: if Luther were not there, the fervent ones would soon become thin and crawl to the hole; they are truly standing on weak legs, as much as I have still read their writings. That I have not revoked my doctrine, nor do I want to, as my enemies carry me out and around, but that the longer the firmer and stronger I become (with God's grace) in my doctrine, because both, papists and enthusiasts, write the longer the more lame, lazy, looseotes to protect their error." (Walch XIX, 520.) "Here I stand, here I defy, here I proudly say: God's word is above all things to me, divine majesty stands with me; therefore I do not give a hair's breadth, if a thousand Augustinus, a thousand Heinzen (King Henry VIII of England) churches were against me, and am sure that the right church holds with me to God's word, and lets Heinzen church hang on 'men's words'." (Walch XIX, 336.)

Finally, I would like to tell Father a beautiful story. "A bishop of Augsburg found the New Testament in a tavern behind the table. When he opened it, he heard the words of St. Paul, Rom. 3:28: So then we hold that a man may be justified without the work of the law, through faith alone, and by turning back the words: Just as through one man's sin condemnation came upon all men, so also through one man's righteousness justification of life came upon all men? Rom. 5,18. Then he has had enough and says: 'Behold, hast thou also become Lutheran?' "

God's word and Luther's teaching Vergehet nun und nimmermehr.

Aug. Schuessler.

St. Bernard says that a slanderer has the devil on his tongue, and the one who listens to him has him in his ear. (Luther.)

(Submitted.)

Again, a word about our mission in Kansas City, Mo.

The last time the "Lutheran" said something about the mission here, we appeared in it as beggars. Today we want to report to our dear readers with praise and thanksgiving to God what fruit our begging has borne and how we are doing now.

As we know, a few years ago we asked: "Dear brothers, help us to get our own parish school!" and this request to our brothers in faith has not been a wrong one. For this we give our heartfelt thanks and God bless us! The first plan to buy a new piece of land and to build a school on it could not be carried out, because the congregation was too weak and the support from outside stopped too quickly. Nevertheless, by God's grace and the gifts of love of our brethren, we were able to build a school. When it turned out that we would not be able to buy a lot and build a school on it, we added on to the back of our church and thus saved the price of a plot of land. With the money received and the money raised in our midst, the church property was then paid for and the new building was carried out. Unfortunately, the latter could not be paid in full. In the spring of '86, the congregation appointed a seminarian from Addison to teach, and he took up his duties in our midst in September of last year and has been a blessing ever since. He opened the school with 23 pupils, and today it already numbers 48.

Soon after the completion of the school building, the congregation organized itself with 13 members and last fall it joined the Western District Synod. So we are no longer just a mission congregation, but also a synod congregation. We rejoice in this and thank God. - The number of members has not grown as much as we would have liked, but several new members have joined and our number is now 22. This small group now has to do even more than it is able to do, so we still have to rely partly on the dear synod. The school is already self-supporting, but since H215 is still owed from the construction of the school, several repairs are necessary, and the congregation still owes H775 for shares, it can hardly contribute half of the pastor's salary. Here, too, it is not the great and rich who crowd around the "delicious pearl" and would be willing to sell everything just to obtain it. We therefore not only have cause to boast and give thanks, but also to fight, both of which we will gladly do, and therefore, as difficult as it may be for us, we will begin to pay off our debts, namely to redeem one tenth of our outstanding shares. Therefore, if the dear brethren in faith read in another place that the congregation in Kansas City is issuing an invitation to send in the shares, they will recognize from this that the congregation is serious about helping to maintain the work that has been started in their part as well, and they will also assume from this that the gifts that were sent here two years ago have achieved their purpose and will undoubtedly, by God's grace, one day bring rich interest on the great day of retribution. E. Jehn.

Our Mission in Montana.

It is already known to the readers of this newspaper that through the ministry of our synod missionary work has also been started in the distant territory of Montana. But some further news about the beginning and progress of the work of our God in this region will certainly be welcome and serve to make us more and more aware of the great need for diligent missionary work, and to encourage all of our hearts to praise God for the help we have received so far, as well as to continue to participate in the blessed work of the mission through intercession and the offering of gifts of love.

It was in 1883 when our emigrant missionary, Mr. Keyl in New York, found among the many people with whom he comes into contact a German Lutheran who, after surviving the sea voyage, wanted to travel almost as far by land, namely to Montana. From there, this man wrote again to his "dear friend Keyl" a letter, which Mr.

Keyl to the mission committee of our district. In this letter, the writer first expressed the thanks of a girl whom our faithful emigrant missionary had also helped to travel on to Montana. Then, however, he complained bitterly about the great spiritual need there, that, for example, in the region of Helena, Mont, which had been settled for twenty years, a missionary had been sent by the Romans in the very first year, and that the Methodists and other churches had soon followed; but that no Lutheran church and no Lutheran preacher could be found far and wide; and yet there were many Lutherans there; but most of them, if they still went to a church at all, had gone over to other churches, because they did not have their own; those, however, who wanted to remain faithful to the Lutheran church, had to make do with their sermon books, could not go to Holy Communion, had in part a number of adolescents, but unbaptized children, and so on. etc.

The reader would certainly not have expected us to disregard such a letter. We had to admit to ourselves that even though we had enough missionary work in Minnesota and Dakota, we could not close our hearts to the needs of our fellow believers in Montana, and that we were the next ones to try to remedy these needs. We therefore asked the then traveling preacher of Perham, Minn., Father Gläß, to make a missionary trip to Montana. After he had received several addresses of Lutherans in Montana, had also written to them, and had also received a special letter from near Helena, he started his journey on March 17, 1884 (as far as we know, the first missionary journey of a Lutheran preacher to Montana), from which journey he returned home about three weeks later, accompanied by God's protection and blessing. During this missionary journey, his activities were still limited to Helena and the surrounding area. In the court house of Helena

he had preached about the crucified Christ in front of 50-60 quite attentive listeners. Although the rich and noble mostly did not want to know anything about our traveling preacher, there were still some among the poor and lowly who revealed a heartfelt desire for the word of divine preaching. Most of them had moved directly from Hesse to Helena, and some of them had not heard a Lutheran sermon for 18 years; and there was very little to be felt of true Christian, let alone Lutheran, knowledge. Nevertheless, they wanted to have a pastor "with body and soul", and some of them complained very much that although they had already approached a Lutheran pastor several times, they had been told that there were no candidates left. In short, the verdict of our traveling preacher at that time was: "What a fruitful field, if God would soon send the right man! If anywhere, a preacher is needed in Helena. No German pastor of any denomination is here. He who comes first will claim the field."

Not so favorable was the success of his second missionary journey to Montana in June 1884. He had started his journey under great physical indisposition and had arrived very miserable and worn out in Helena. Nevertheless, he visited the individuals personally and invited them to the Sunday afternoon service, which was to take place in a public hall. Suddenly, however, it was explained to him on Saturday evening that the hall would be open to him and his friends only on Sunday evening. Now it was necessary to hurry around the whole city once again and to inform those invited of the time change. This was also done by Father Gläß. But the evening service was still poorly attended. There were only 4 men and 12 women. And when 2 children were baptized after the sermon, our traveling preacher also learned why so few of the many invited had come. There was a dancing party that evening. After the traveling preacher had stayed in various towns of Montana and Dakota on his way home, but had been rejected quite coldly and proudly almost everywhere, he arrived back at his congregation, mentally disheartened and physically broken down. As can easily be imagined, he had become acquainted with the terrible hostility of the so-called educated class against the gospel, but also with the exceedingly great ignorance and indifference of the vast majority of the others, even more so during this second visit than during the first. However, he expressed the hope that from the number of the latter, which was still growing also through immigration from Germany, a Lutheran congregation could be gathered in the course of the years with God's help. - Herewith the services of Father Gläß as a traveling preacher had come to an end, because he could no longer bear the physical exertions

involved and therefore followed a call to a more crowded field of work.

But what should our mission committee do now? Should we regret that twice one of our traveling preachers had been torn away from his usual sphere of activity and had undertaken such long, extremely costly journeys? We had to say to ourselves: No, we shall never regret it!

Or were those 4 men and 12 women who heard the word of God on that Sunday evening, together with the two children brought to holy baptism, not worthy of having a preacher sent to them, who also left a seed of heavenly truth in many a home? But that people who had lived for so many years without the Word of God preferred dancing to preaching (after their curiosity had been satisfied by the first visit of the traveling preacher) - was that to be wondered at? How sometimes similar things happen in other places! So our decision was clear: we must not immediately give up the work we had started in Montana, but with God's help we would confidently continue it. We could not abandon the dear people who had originally called us and those who had gathered with them around the traveling preacher. And with regard to the others, who had still presented themselves as strangers and ungrateful, we did not want to look discouraged and hopeless forever. In addition, a point of contact was found in Bozeman, Montana, in the person of a Lutheran woman married there from St. Paul, and an urgent request for spiritual care also came to us from Miles City, Montana. So we now addressed another traveling preacher, Mr. U. Fr. Pfothner, with the request that he undertake the third missionary journey to Montana. After he had declared his willingness to do so, the readers of the "Lutheraner" were asked in November 1884 to send in addresses of possible relatives or acquaintances of the Lutheran faith in Montana. A letter arrived from Butte City, Montana, from a dear family who had once belonged to the congregation of the now deceased Mr. Fick. The letter concluded "with heartfelt greetings and the request that the good Lord will lead you to us soon and safely". Who could have said now: 'No, no more traveling preacher shall be sent to Montana?'

Before Easter 1885 it had not been possible to start the journey. Now, however, Mr. Pfothner set out, certainly accompanied by the intercessions of many Lutheran readers who had been informed of his plans in the "Lutheraner" of April 15. Let us now talk about his journey and the success of it. He says in his report:

"I must confess with praise and glory that God's rich blessings have accompanied me, and the journey has not been in vain at all. Even if I have often been like Ezra and Nehemiah in my wanderings from house to house, when they called upon the Jewish people to return to Jerusalem - the Jews had forgotten Jerusalem and had become fond of the customs of Babylon -, yes, even if I have sometimes been brusquely rejected, I have nevertheless read great joy on many faces at my words: 'I am a Lutheran preacher,' etc., and have found willing acceptance. I was allowed to preach the Word of God to about 330 souls in the wild rocky mountains. I preached with comfort about the one thing that is needed and to my listeners, who were people of all kinds. Rich and poor, believers and unbelievers, also Jews, showed the one who, when the

If an enemy sues for their life, they can be set free and delivered from such distress. And even if the seed of many has fallen among thorns, we are certain from the holy scriptures that God's word will not return empty. And for how many souls the hour of worship has become an hour of eternal value, in which they were allowed to recover and find the one who loved them even unto death, that will one day be revealed. Through the bath of holy baptism I have placed 15 children in the arms of the Lord Jesus; and 8 souls hungering and thirsting for righteousness I have administered the Holy Communion. In addition, I have distributed about 80 tracts, and they will certainly be exhortations. Although I had to listen to many horrible speeches, I also heard many a beautiful confession, which gave me evidence that a dear child of God was speaking to me. For example, in Helena, in a small blockhouse, I found a dear Hanna who longed to be dissolved. She said to me: 'Pastor, many a soul has already languished here. Why didn't your synod send a preacher long ago?' On Saturday evening, by the light of the candles, I gave her Holy Communion. As I left the hut, she handed me a packet with the words: I have given this to the Lord; you must now take it with you for the inner mission. When I got to my room and opened the package, I found 20 dollars inside.

(To be continued.)
(Submitted.)

Report of the Emigrant Mission of Baltimore, Md. for the year 1886.

The work among the immigrants and emigrants in Baltimore has, through God's help, also had its blessed progress in the past year. Thanks be to God for this! In the year 1886, 23,491 persons arrived on 43 steamships. Among these were 712 who had been in our country before. Immigration via Baltimore has increased significantly in the past year. The cause of this increase in the number of people landing in the port is probably to be found in the excellent facilities provided for emigrants, and also in the fact that transportation via Baltimore is cheaper than, for example, via New York. From no port in our country is the onward transportation of immigrants as convenient as from Baltimore. A spacious new waiting room will soon be ready for the immigrants, into which they can enter directly from the ship.

In the past year, 830 persons were received and transported by me. P6325.32 in cash was deposited with me and everything was paid out, except for a sum that I still have in my hands for the transportation of 17 persons. I made money advances in the amount of H633.64, of which only a small sum is still outstanding. However, there is still a nice sum left over from earlier years.

Letters and postcards were sent with various orders, such as

I distributed only K12.65 among poor immigrants, as a gift from the missionary fund. I was able to get by with this small sum for this purpose because I still have the confidence of the executive authority appointed by the national government for this port. This authority has to take care of the immigrants and to collect the bounty for them. I am now authorized by this authority to house and feed needy immigrants from the collected bounty. If there are sick people among the immigrants, I send them, if necessary, to the hospital ambulance. Last year I accommodated 25 children and 52 adults there. They were all fed free of charge; even the mothers of sick children had free lodging while they were with them in the hospital. In the hospital, I visit the sick and comfort them to the best of my ability. If they need a pastor, I see to it that one of our pastors takes care of them. Our pastors have access to the hospital at all hours. Also, under certain circumstances, the sick are treated and provided with medicine in your emigrant house at No. 8 Towson Street. This inn is under the management of Mr. S. Köther, who, together with his fine, brave wife, takes care of the immigrants to the best of his ability. Both are anxious to maintain strict order and good breeding among their hostellers. In the last year, I have housed and fed 1142 people in this emigrant house, some of them for weeks, until they either received the money to continue their journey or found employment here in the city and the surrounding area. For the accommodation of these people, the executive authority of our government paid through me tz2862.65.

The sick and needy, whom I could serve in this way, are precisely those who are most in need of assistance in a foreign country. The dear reader will certainly agree with me when I say that the main thing in our emigrant mission is to begin with the arrivals with external assistance and works of mercy. Only when the table has been laid for them can Ulan really make its way to the heart. Well, God alone knows how many of our compatriots were shown the right way to our parishes at our local pilgrimage station, where they were provided with God's pure Word and unadulterated sacraments.

It is certainly not too much to ask that all brothers who have our emigrant mission at heart - and this should be the case with every brother of our synodal association - support it, if only by directing those of their members who have acquaintances or relatives coming from Germany, or those who travel to Germany via Baltimore, to the agent employed by the synod. This is because the money earned from his commissions goes into the synod's emigrant coffers. There is no question that the members of the Synod could support the emigrant mission a great deal if they placed the procurement of ship tickets and railroad tickets for immigrants landing here in the hands of **their** agent. If this were done to the extent desired, the procured ship's tickets would be

and railroad tickets may be a larger number than they really are. Unfortunately, some of our dear synod members look at the emigrant mission with completely different eyes than they should. I still meet enough people here who were sent free tickets by our synod members, but paid for them elsewhere. I also receive letters that simply say: "Dear Mr. S., a family N. N. is arriving then and there. Please assist them and send me a telegraphic dispatch informing me of their departure from Baltimore. Everything has been cleared with a local agent." - As gladly as I am to undertake this work, I would appreciate it if I could also pay the commissions for their ship tickets and railroad tickets into our emigrant fund.

Finally, I would like to thank those pastors and teachers of our synod who have supported our emigrant mission here so far, especially through orders for ship tickets and railroad tickets. I hope with all patrons of our local missionary work that it will continue and commend it to the protecting hand of our God and Savior. May He preserve and promote it for the glory of His name and for the salvation of the foreigners. May he do so for the sake of Christ. Auras.

Baltimore, January 1887.

W. Sallmann, 1515 UliUI 8IN/M.

All the sheets of our Synodal Conference find requested to copy the foregoing. - —

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Our Commission must join our agent in thanking God for all that He has done for immigrants in this outcast year. Certainly, we also joyfully pay tribute to Mr. Sallmann for his zeal and devotion to duty; we also rejoice with him over the many letters of thanks received by him from those whom he was able to serve. However, one must also be able to observe the activities of our employees on the spot here in Baltimore, if one wants to get the right idea of how foreigners are helped in this way. We want to entrust the important work of our mission here to the faithful God and ask Him to raise up warm friends and eager patrons for it. G. Iohannes, Secretary.

To the ecclesiastical chronicle.

I. America.

Missouri Synod Statistical. The "Statistical Yearbook" of our Synod for the year 1886 has just been published. The "Yearbook" is a pamphlet of 80 large actav pages and after a list of the officers of the General Synod and the District Synods brings the annual reports of the District Presides on ordinations, inductions, visitations 2c. Then follow the parochial reports of all parishes of the 11 district synods with information on the number of parishioners (souls, communicating members, voting members), schools, teachers and schoolchildren, as well as baptized, confirmed, communicated, cohabiting couples and buried. This is followed by statistical information about missions (inner and negro missions), church uni-

The book contains information about the pastors' consecrations, teaching institutions, private charitable institutions, the funds acknowledged in the "Lutheraner", the Concordia publishing house, and the journals. The conclusion of the whole is a necrology, which does not only refer to the pastors who died in 1886, but goes back to the year 1841. We share here only some summary data from the large amount of material. Pastors: 927, congregations: 1346, to which must be added 550 preaching places; communicating members 248,000, voting members 64,706. If one compares these figures with those of 1885, the result for the year 1886 is an increase of 46 pastors, approximately 18,000 communicating members and 3800 voting members. The number of schools in the synod is 1010, of teachers 609, of school children 68,546; compared with 1885, an increase of 73 schools, 14 teachers, and slightly over 4000 school children. If the number of schools is compared with the number of teachers, it becomes clear that about 400 pastors still hold school. The total amount of money receipted in the "Lutheran" in 1886 is \$104,718.11. Of this, \$26,308 has been given for missions; \$22,715 for the support of pupils, seminarians, students, etc.; \$14,791 for the synodal treasury. The total amount in 1885 was larger, namely \$112,285.39. The lower amount for 1886 can be explained by the fact that in this year the contributions for the "building treasury" have become considerably smaller. While in that year the building fund had a revenue of K21,669, \$34,137 went into the same fund in 1885. - Here are a few more figures from the yearbook. The number of communicating members is 245,000, the number of communicants 446,157. There is a reminder in the numbers. According to the above figures, each communicant member would have gone to Holy Communion on average 2 times a year. We know well that the average calculation is somewhat deceptive here. We have 550 so-called preaching places, where in most cases no regular celebration of Holy Communion can take place. But there is a serious warning in these numbers, and we want to take one from them. We conclude with the word of the yearbook: "And the Lord our God be kind unto us, and promote the work of our hands among us; yea, the work of our hands may he promote," Ps. 90:17. F. P. [Pieper]

A number of German Roman priests gathered in Chicago on February 16 and founded the "American-German Priests Association." The purpose of the association is to make preparations for the annual General Assembly of the German Catholics of the United States, and to promote and carry out the decisions made at the annual General Assembly, that is, in other words, to hold sway. The Priests' Association shall, as one speaker said, "form, as it were, the foundation of that general assembly." Two general assemblies of the Priests' Association are to be held annually.

The old Pennsylvania Synod has always had only 14 parochial schools, while in 1879 it had 15, and in 1885 as many as 17. The number of teachers and pupils, however, has increased somewhat; but otherwise there is decrease instead of increase. The number of "Lutheran" Sunday schools is 196, and it is strange and sad that in its report it reports 234 "community" Sunday schools. (Schulbl.)

In the **Pennsylvania Synod**, which likes to call itself the Mother Synod, a significant number of pastors belong to secret societies. Very sad!

A Roman priest is said to have preached recently that the third part of all students in the Catholic convents are sons and daughters of Protestant parents. This is probably an exaggeration, but it is true that there are more such foolish Protestant parents. The Roman Church is not lacking in enticing blandishments in this direction. It is, by the way, a widespread delusion that the instruction in these cloisters is so excellent; usually it is much poorer and more superficial than in the Protestant schools. (Apol.)

II. foreign countries.

What are you reading? Under this heading there is an article in the "Ev.-luth. Kirchenblatt" of Lodz in Poland, in which the reading of Luther's writings is urgently recommended. Among other things it says: "Do you know Luther's works? These wonderful writings of the Reformer of the Church, of which the pious Elector John Frederick said: 'His writings are heartfelt, go through marrow and bone and have rich spirit in them! Of the unfortunately widespread unfamiliarity with Luther's writings, Georg Hamann writes: 'What a shame for our time that the spirit of this man lies so under the ashes! What a power of eloquence, what a spirit of interpretation, what a prophet! How good the old wine will taste to them! Ach yes, that this old, noble, delicious wine would be known and used more again! The Luther festival has been celebrated with great pomp, but Luther's writings still remain unnoticed. Do not say: They are too expensive! There are cheap collections. Luther's Volksbibliothek now costs only 1 Mark 25 Pfg. for a double volume in a good binding. And of the new St. Louis edition of all of Luther's writings, the volume does not yet cost an average of 15 marks, which is really a ridiculous price considering the excellent layout and the rich content, for which the work can only be delivered because the Missouri Synod, which is responsible for this edition, has renounced all profit out of love for the German people, to whom it would so gladly bring Luther's teachings closer again. And if a householder were to purchase only one, e.g. the recently published 10th volume, which contains Luther's catechetical writings and is therefore especially suitable for reading by everyone, he would have a treasure in his house, and an antidote to much of the poison that the newspapers bring into the house.'"

The last sheet of the thousandth edition of the Bible was recently printed at the **Eanstein'sche Bibelanstalt** in Halle. The first edition of Eanstein's Bible was completed in 1712.

The Methodists, i.e., the American Methodist Episcopalians, now have 10,833 members in Germany and Switzerland, plus 2,675 probationers and 83 preachers. The Evangelical Fellowship has 5,100 members with 40 preachers in its Germany Conference and 3,906 in Switzerland.

A new cemetery is built in **Paris, which is** to accommodate 150,000 dead. "For the first time, instead of the usual ecclesiastical buildings, such as chapels and the like, only a reception hall is to be built, and all religious insignia, such as the cross, spiritual slogans, etc., are to be avoided on this reception building. In its layout, the cemetery should be arranged as a park, in which the monuments and gravestones are covered by plant decorations, so that no one is frightened and bothered by the unpleasant thought of death. But let us pray: Lord, teach us to remember that we must die, that we may be wise and saved."

Africa. The European Christians are destroying the natives in Africa by means of brandy, and they are now partly taking harsh measures against its introduction into their country. Thus, deeply embarrassing for the Christians, the Emir of Nupe (of Niger) in West Africa writes to the black bishop Crowther: "The matter about which I would like to talk to you verbally, I write. It is not a long matter.

It is only because of Barasa (brandy). Barasa has ruined our country. It has spoiled our people completely. It has made our people all crazy. I have now given a law that no man shall buy or sell barasa. If anyone is found selling barasa, his house shall be destroyed. Anyone found drunk shall be put to death. For the sake of God and the Prophet, you, Crowther, must help us in this matter. In you we trust. You must not let our country be ruined by Barasa. May God bless you and your work! This is the word from the mouth of Mdiki, the Emir of Nupe." When a Bassuto chief died as a result of drinking brandy, the chief Letsee, at the urgent request of the missionaries, addressed a serious admonition to the people. A brother of the late King Moschesch, Paulus Mompeli by name, went around as an apostle of moderation, preaching everywhere against brandy, which had the success that chiefs and people were seized by the movement and the former completely, the latter for the most part completely renounced brandy. Strict laws and measures against importation were enacted; the distilled spirits taverns disappeared. (Br. Kbl.)

A Papal Ambassador in Wittenberg.

In the previous issue it was reported that Pope Paul III sent an ambassador, Vergerius, to Germany to negotiate with the princes about a council to be held. On his journey through Germany, the ambassador also came to Wittenberg and invited Luther and Bugenhagen to breakfast the day after his arrival. From a Wittenberg report we learn the following: On the Sunday after All Saints' Day, when the papal embassy arrived in Wittenberg the evening before with 21 horses and a donkey, and was received honestly by the bailiff and led into the castle to the inn, Dr. Martin Luther was summoned to meet him. Immediately on Sunday morning, Dr. Luther sent for a balbier to balance and decorate him. When the balbier arrived, he said, "Doctor, how is it that you want to be balbed so early?" Then Dr. Luther answered: "I am to come to the holy father's, the pope's, message, so I must let myself be adorned that I seem young, then the legate will think: Oh the devil, is Luther still so young and has done so much harm, what will he still do?" And when Master Heinrich had baled him, he put on his best clothes and hung his golden jewel on his neck; then the balmer said, "Doctor, that will make you angry." Luther says, "That is why I do it. They have annoyed us more than enough; one must act and deal with the snakes and foxes in this way." Then the Balbier answered, "Well, Doctor, then go in God's peace, and the Lord be with you, that you may convert them." Dr. Luther said, "I will not do that; but that may well happen, that I will read them a good chapter and let them go." And when Luther had spoken these things, he got into the chariot and drove to the legate in the castle; and when he sat in the chariot, he laughed and said, "Behold, the German pope and Cardinal Pomeranus are driving; these are God's witnesses and work." So he drove into the castle and let it be known that he was there, and from that moment he was admitted and received, and he received them again, but not with such glorious titles as papal legates were received before. - After they had spoken about the council to be held, the legate said: "The pope would not refuse to come here to you in Wittenberg. Said Luther: "Well, then, let him come here, we would like to see him." Then said the legate: "How will you see him, with an army of war or without an army?" Luther says: "As you like it, we want to wait for both". Then the legate asks him, "Do you also ordain priests?" Luther replies, "Of course we do, for the pope does not want to ordain or ordain us. And behold, there sits a bishop whom we have ordained," and pointed to Dr. Pomeranum (Bugenhagen). This and much more they talked with each other, which has not all been made known. But in sum: Dr. Martin Luther told him everything that was in his heart and that the need required, without all shyness, fearlessly, with great seriousness.

Stephan Schulz and the Jewish tutor.

Stephan Schulz, who in the last century traveled widely in the service of the mission to the Jews, was once surrounded in the courtyard of the Jewish synagogue in Hanover by more than 20 Jewish boys, who all asked him whether he believed with certainty that the Messiah had come. He answered "Yes", and told the story of the Messiah according to the Old and New Testament, as far as they could grasp it. Then a Bocher or tutor came, pushed him to the chest and wanted to drive the children away from him, but they stayed. He said to Schulz: "You cursed heretic! What are you doing with my children? You are seducing my children. You are talking about the "Thole" (the hanged man, as the Jews mockingly call the Lord Jesus Christ). Schulz now called out to him: "Everything hangs on the hanged man and you must also hang on him, if not, then you will go to ruin. He: "What? I hang on the Thole?" With this he stroked his throat with his hand, indicating that he would rather cut off his throat than believe in the crucified one. At this he stamped his feet. Schulz now shouted, "And you must hang on the thole, if not, you will be trampled underfoot; these children shall be witnesses." With that, the two left each other.

Six years later, when Schulz was in Visbeck, a proselyte dressed like a candidate, with a rapier at his side, came to him and asked if he still knew him. "No," was the reply. He: "Weren't you in Hanover six years ago?" Schulz: "Yes." He: "Didn't you meet a Bocher there, while you were in the synagogue, who said he would rather have his neck cut off than become a Christian?" Schulz: "Now I know who you are; you see that you had to hang on to the Thole after all." He: "Yes, that is precisely the reason why I come to you; at that time you left such a thorn in my conscience that two years later I had to go to a pastor who taught me and then baptized me. Now I am staying in Göttingen as a student.

Invocation of the Saints.

A Roman priest once told a peasant who had been awakened by the Gospel that he should not set aside the veneration and invocation of the saints. Behold, said the priest, when you have business with the magistrate, you first make his wife, his clerk, or his servant your friend; so it is with God. Then the farmer said, "When I am well acquainted with the magistrate, I do not first go to his wife, his clerk or his servant. So it is also with God; because I am good fun with God's son, I do not go long to the saints, but immediately to himself.

The presbyter Pamphilus of Caesarea and his slave.

The presbyter Pamphilus at Caesarea in Palestine sought with particular diligence to reproduce and distribute copies of the Bible. He gave away many Bibles when he found that people were eager to read them. When the Diocletian persecution broke out in Palestine, he and many other Christians were brought before the governor Urbanus. He took great pains to persuade him to accept paganism, but when he saw that all his promises were in vain, he had him tortured in many ways and finally thrown into prison. Soon after, Urbanus fell out of favor with the emperor and was beheaded by his order. The new governor, however, was as great an enemy of Christianity as his predecessor. Under him, Pamphilus died a martyr's death. He was beheaded on February 16, 309. When his slave Porphyrius, an eighteen-year-old youth whom he had raised with the love of a father and whose heart glowed with love for Christ, heard the death sentence pronounced on his beloved master, he asked for permission to show him his last love, namely to bury his body after the sentence had been carried out. This request alone aroused the governor's anger. And since he now steadfastly confessed that he was a Christian and refused to sacrifice, he was cruelly tortured and finally, already completely mangled, led to the funeral pyre. He endured everything steadfastly, after he had called upon Jesus, the Son of God, for help when the fire touched him. He died with his Lord on the same day.

Euphemia.

The martyr Euphemia was a pious virgin who lived in the city of Chalcedon at the beginning of the 4th century. The love of God was poured into her heart, and to become more and more complete in this love was the only goal of her longing. Towards the end of the great persecution of Christians under the emperor Diocletian, she too was arrested, put on trial and, by order of the city prefect Priscus, tortured with raw cruelty. One henchman forcibly bent her head backwards and another smashed her teeth, so that her face, her hair and her clothes were completely covered by the blood flowing from her mouth. After she had endured various other barbaric maltreatments with steadfast patience, she was returned to the dungeon. In faithful prayer she found joy in God, so that she confidently faced new tortures. She was finally sentenced to death by fire, and ascended the pyre with a courage and calmness that testified more vividly and powerfully than all words that the fire of Christ's love in her heart was powerful enough to endure with joy the momentary, earthly fiery heat for his sake.

Where there is no Bible in the house,
There it looks so desolate and sad,
There the evil enemy likes to enter,
There the good Lord may not be.

Therefore, child of man, O child of man, lest the evil one gain room,
Spend your bare thaler and buy a Bible book in the house.
Read with prayer and close it only with the lid of the coffin.
Of the reading and the life run beginning and stop with it.

Sad end of a person who let a wizard help him.

A soldier was seriously wounded in one leg during the war. All the arts of the doctors did not help, because the wound began to fester, rotten flesh set in, and the man suffered excruciating pain. The priest, who visited him often, brought him the power of the Word of God, and the sick man comforted himself with it and was strengthened in prayer. But when the priest was away, the pain often became so great that the poor man wished for his early end, and yet he would so gladly have lived longer, for he was young. One day a friend visited him and advised him to send for a certain man who had already cured many people, and all without drugs. When the priest came later, the soldier told him openly what he had been advised. But with eager and serious words his pastor confronted him: "It is magic. Do you, my son, want to be healed by the devil and then suffer eternal torment in hell? It is now God's will that you suffer a little while; endure, and you will attain eternal comfort and peace. This penetrated the soldier's heart and he promised the confessor that he would not let that man come. But after some time he thought about how he could get well now, and even if it happened by magic, he would then ask God for forgiveness; God is merciful. Then, however, he became restless again, he was very afraid: if perhaps he would be damned afterwards! Finally, as his pain reached an unbearable level, he decided to use this sinister means. The sorcerer came, did his thing and after two days the foot was healed. The soldier now thought of begging God for his mercy. But he could not pray anymore. His priest came. Surprised, he stopped in the doorway when he saw the man approaching him in good health. "For God's sake, you didn't let him 'use' you, did you?" "Father, it has happened, unfortunately! But you were right, now I am lost." Then he sank down on a chair and wept bitterly, crying, "O would I had my bad leg again! O God, O God! I would rather suffer another year of pain than be lost forever. I have given the devil power over me. I poor man!" When the priest saw his misery, he tried to raise him up. But the man cried out in a continuous voice: "If I had my bad leg again. Now I have gained health, but lost my Savior." Seeing that nothing could be done now, the priest left and promised to come back tomorrow. The next day he found the man in bed again. The doctors stood around and shook their heads. They could not find any illness in him, and yet they saw that he was suffering severely. After the removal of the doctors, the sick man grasped the priest's hand: "It is like murder in my bones, pray!" The priest prayed. In the middle of it the soldier cries sobbing: "Stop it, it doesn't help anything. God has rejected me." After three days he was dead and his face had such a terrible expression with his eyes bulging out that everyone was horrified by it.

(H. u. Z.)

Holy Baptism

is appointed by Christ to put his righteousness on you, so that his holiness may be yours and his innocence yours as well. For we are all poor sinners, but in baptism and afterwards throughout life (if one converts to Christ) he comforts us and says: "Give me your sin and I will give you my righteousness and holiness. (Luther, 1, 89.)

Luther's coat of arms.

Luther gives an explanation of this in a letter addressed from Coburg to Lazarus Spengler. It reads: "Grace and peace in Christ. Honorable, favorable, dear lord and friend! Because you desire to know whether my petal is right, I want to show you my first thoughts for good company, which I wanted to put on my petal as a sign of my theology. The first should be a cross, black, in the heart, which would have its natural color, so that I would remind myself that faith in the crucified one makes us blessed. For if one believes from the heart, one is justified. Whether it is a black cross, it mortifies and should also hurt, but it leaves the heart in its color, does not corrupt the nature, that is, it does not kill, but keeps alive, *Justus enim fide vivet, sed fide crucifixi* (the righteous will live by faith, but by the faith of the crucified). But such heart shall stand in the midst of a white rose, signifying that faith giveth joy, consolation, and peace, and briefly setteth in a white glad rose, not as the world giveth peace and joy, and therefore the rose shall be white, and not red; for white color is the color of angels, and of all spirits. Such a rose stands in the sky-colored field, that such joy in spirit and faith is a beginning of the heavenly joy in the future, now already comprehended in it and grasped by hope, but not yet revealed. And in such a field a golden ring, that such blessedness in heaven endures forever and has no end, and is also precious above all joy and goods, as gold is the highest, most precious ore. Christ, our dear Lord, be with your spirit unto that life, Amen. H b^remo (Iruboek (from the wasteland of Coburg), July 8, 1530." (Erl. A. 54, 168.)

The Christian's heart goes out to roses, Obs stands in the middle of the cross.

The Lord's Prayer.

I can't get enough of the Lord's Prayer, and it is the very best prayer for me, even over the Psalter (which I love very much). Truly, it is found that the right master has made it and taught it, and it is a pity upon a pity that such a prayer of such a master should be rattled and clattered in all the world without devotion. - Summa, the Our Father is the greatest martyr (as well as the name and word of God) on earth. (Luther, 23, 223.)

God denier.

Once, when some atheists were dining at the home of Voltaire, a mocker of religion, they proposed to make atheism the subject of conversation. "Wait," said Voltaire, "until my servants have retired; I do not want my neck cut off tonight!"

Teaching and life.

Where doctrine is not right, it is impossible that life should be right and good, which must be established by doctrine. (Luther.)

In the kingdom of God, our dear Lord Christ reigns as a hospital master among sick, poor, infirm people; for no one else belongs here in this kingdom except vain sinners who are forgiven their sins. (Luther.)

Inaugurations.

On behalf of the Honorable President Biltz, Pastor M. Claus was introduced on Sunday Septuagesimä in the congregation of Cornelius and on Monday in the congregation of Middleton by

Address: Rev. Li. 6lf,

Cd. Döring.

On Sunday Sexagesimä, on behalf of Mr. Praeses Schmidt, the undersigned, assisted by Pastors A. Claus and G. Link jun. introduced Pastor O. W. Oornellus, IVusblnAton 6o., Oregon. üst into his office in Macomb. Geo. Link.

Address: liev. O. IVN68t, Vlucomb, Vlineonab Oo., Allok.

On the Sunday of Septuagint, Father A. Pfotenhauer was introduced to Palatine by the undersigned on behalf of Praeses Wunder, assisted by Father I. A. Müller.

Mr. U. Pfotenhauer was unfortunately forced to give up his important mission field in Minnesota. He had been suffering physically for some time and realized that he would have to leave the field of work that had become so dear to him. E. Roeder.

Address: Rev. ^4. ukotenbuuer, Unlutille, 6oolr 6<r., Ill.

On behalf of the Presidii Middle District, on Sunday Septuagesimä, Mr. P. Ph. Wambsganß, jnn. formerly of Michigan, was introduced at Zion Parish, Bedford, by undersigned. H. C. Schwan.

Address: Rev. kli. WaiubSAallss,

Leckkorck, OuMboKU Oo., Oblo.

The General Synod

of Missouri, Ohio a. St. will meet on May 4 of this year in Fort Wayne, Jnd. for its 20th Assembly (resp. 5th Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be provided with a credentials letter from their respective congregations. (See Synodal Manual, 2nd ed. p. 29.)

All who have reports to make to the next General Synod, or who intend to submit them, are requested to send them immediately to the General Presidium (Uev. Il. 6. 8ebvvau, Dibble ^ve., ClevelLQci, Oblo). Aug. Rohrlack, Secretary.

For your consideration.

All those who intend to attend this year's sessions of the Synod of Deputies, either as delegates or as guests, are requested to notify the undersigned by Easter at the latest. This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or one of the sister congregations.

Fort Wayne, Ind, February 22, 1887. H. G. Sauer.

To the dear congregations and pastors of the Iowa District.

serve as news that our treasury for inner mission is completely empty. We therefore urgently ask all those who care about the promotion and expansion of the Kingdom of God to contribute this coffee soon and abundantly, so that our dear missionaries, who work for us with great diligence and faithfulness in the building of the Kingdom of God, can be preserved, and we will not be forced to give up some important mission posts because we lack the means to maintain them. C. A. Bretscher.

W. T. Strobel.

Announcement.

On behalf of the Mission Commission of the Western District, the undersigned hereby brings to your attention that the fifth tenth of our shares has been taken for redemption by the lottery, which comprises the numbers 61-75. The holders of the numbers in question are requested to send them to the undersigned, who will then see to it that the amount is sent to them by ebeoL or Vione^Orcker.

E. Ten.

608 L. 16ttr 8tr., Lsosas Olt^, Llo.

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Revenue to the Illinois District's coffers:

Synod treasury: From the congregations of : Lewercnz in Effingham H8.25, Ottmaun in Collinsville 4.60, Heinemann near Okawville 3.50, Flaxbeard in Dorsey 3.50 (Abendm.-Collecte), G. Erdmann in Renault 9.00. From R. C. F. Hartmann's congregation in Woodworth 20.00. (S. K48.85.)
 New construction in Addison: By Kassirer Roescher in Fort Wayne 29.00.
 Inner Missi on : By R. Kühn in Belleville by Mrs. Tilling .50, Mrs. Klawonn .50. B. Lewerenz' congreg. in Effing- ham 9.20. R. Ottmann's congreg. in Collinsville 10.05. From Chicago: P. Uffenbeck's congreg. 9.00; by R. Hölter of Wittwe S. 2.00; by R. Reinke of the Women's Association 5.00. (S. K36.25.)
 Negro mission: By R. Weisbrodt in Mouut Olive, ges. in mission hour, 5.57. By R. Damm in Sands Prairie "by an unnamed person" 1.00. By R. Landgraf in Decatur by Adam Bartl 5.00, Mrs. Herbrig 1.00. (S. K12.57.)
 Pilgrim House in New Pork: By Fr. Kühn inBelleville, Coll. at Agne-Funcke's wedding, 9.40.
 Poor students in Springfield: R. Ottmann's church in Collinsville 4.80. By P. Vartling in Chicago from Heinr. Trapp for H. Schlobohin 2.00. By 1?. Hölter there from the Women's Association for Maas 11.20. By U. Wartens in Danville: from the Gem. for Hempfing 11.30, from the Jüngl.-und Jungfr.-Vcrein for A. Brauer 7.00, for Trapp 7.00. (S. K43.30.)
 Poor college students in Fort Wayne: For G. Nuoffer by K. Suceop in Chicago from the Women's Club 15.00 and by Teacher Fathauer in Eagle Lake, half of the wedding coll. at Bro. Luecke's, 4.32. By U. Reinke in Chicago for W. Scbönfeld from the Young People's Club 10.00, from the Young People's Club 15.00; for H. Bokl from the Young People's Club 10.00, from the Young Women's Club 15.00. (p. H69.32.)
 Poor students in Addison: By B. Engelbrecht in Chicago from Jungfr.-Verein for K. Kramp 15.00, from Jüngl.- Verein for Th. Großmann 10.00. By I>. Waiting in Dan- villc from Jünglingen und Jungfrauen for Meinte 10.00, Ch. Schuld 10.00, K. Nuoffer 8.50. From the bell-bag fund of ?. Brewer's Gem. in Brecher for H. Hillmann 15.00. By Lebrer Fathauer in Eagle Lake, half of coll. at Bro. Luecke's wedding, for G. Nuoffer 4.3'2. (S. K72.82.)
 Poor college students in Milwaukee: from Women's Club in Pilot Kuob, Wo., for M. Flachsbart 5.00.
 Debt repayment and building fund in Milwaukee: By B. Wunder in Chicago from H. Kruse. Wunder in Chicago from H. Kruse 1.00. Through K. Bartling there from Wittwe Winter 5.00. Ans R. Büngers Gem. in Bremen from Habenichtsen. 3.00, Sturz sen. 2.50, Mad- lung, Fr. Witt, Küch, G. Schulz, C. F. Vogt each 2.00, H. Breit- barth 1.50, teacher Hassenpflug, Wittwe Stöhr, W. Stöhr, A. Gundermann, Eblers, Ramp, Habenicht jun, W. Sebuldt, Abbe, W. Engelhardt, Hase, Krämer, Fr. Rauch, Chr. Gösel, Meihof sen., Joacb. Niemann, Menke, Geo. Köhler, Wonne- macher sen., Hahnstock, Rotbenberger, Mauke, Bauer sen., Joh. Schilling, Mager sen., Knieriem, Gotth. Köhler, P. Bünge each 1.00, Konrad Paul .75, Joh. Schultz, Wittwe Kümme, Pljstof, Breitung, Maunk, Frank, Wonnemacher jun., Fr. Nielsen, Kott sen, Baumgarten jun., Beck, H. Gösel, K. Göiel, Ferd. Storz, Konrad Utlw, Ph. Bormet jun., Chr. Reiter each .50, Chr. Breit- barth .40, Bauer jun., Gundermann sen., H. Köhler, P. Brandt, Frau Großkvff, Guthaus, I. Horn, Kann, Baumgarten sen., Fr. Engelhardt, Ad. Mayer, K. Mayer each .25, Eichler and W. Breitbarth each .10. (S. K63.85.)
 Coll. in Milwaukee: By R. Eugelbrecht in Chicago from Mrs. Brandt 2.00. R. Wartens' Gem. in Danville 9.00. By R. Reinke in Chicago from the Woman's Club 10.00. Coll. from R. Schröder's Gem. in South Litchfield 8.45. (S. H29.45.)
 Sick pastors and teachers: By R. Reinke in Chicago from the Women's Association 5.00. By I'. Schroeder in South Litchfield from N. N. 5.00. (S. K10.00.)
 Widow's Fund: !^, Damms Gem. in Sands Prairie 3.58. R. E. A. Brewer in Crete 4.00. P. Brewer in Beccher 4.00. By D. Brauer in Niles by N. N. 5.00. Rn8t. emcr. P. A. Wcncl in Willow Springs for 1887 4.00. By R. Reinke in Chicago from the Woman's Club 5.00. By R. Schroeder in South Litchfield from N. N. 5.00. (S. K30.58.)
 Deaf and Dumb Institution in Norris: By R. Frese in Champaign, Christenlebr-Collecten, 3.00.
 Lutheran Hospital in St. Louis: By R. Kühn in Belleville from Mrs. Ckarl. Funcke .25.
 Orphanage near St. Louis: By D. Flacksbart at Dorsey by Wittwe N. N. 2.00. By R. Schroeder at South Litchfield, half of Coll. at Whitehouse-Heismann wedding, 7.15. (S. K9.15.)
 Orphanage near Wittenberg: R. Bünge's pupil Steelville 4.00.
 Studying orphans from Addison: By R. Brueggemann in Willow Springs from siblings Lisette .50, Edm. .25, Clara .15, Willie .10. By Kassirer Spilmann in Baltimore 1.00. By R. Reinke in Chicago from the Women's Association 5.00. (S. K7.00.)
 B. Hübener's Gem. in Hanover: By Fr. Reinke in Chicago from the Women's Association 10.00.
 Addison, Ill, Feb. 25, 1887. H. Bartling, Kassirer.

Revenue to the Michigan District's coffers:

Synod treasury: From Port Hope congregation H6.52, Grand Haven congregation 5.50. Blendon congregation 5.30. Frankenlust congregation 18.13 and 19.00. By K. Sievers Sr. From I. S. White congregation 5.00. Turk Lake congregation 2.00. Millers congregation 9.50. (Summa K70.95.)
 New construction in St. Louis: By B. Schumacher by G. K. 5.00.
 Heathen Mission: Gem. in Frankenlust 12.83.
 Sick pastors and teachers: Mr. E. Kunderinger in Detroit 5.00. By R. Sievers Sr. of I. A. Leinberger 2.00. Collecte at the funeral of I. L. Müller 3.00. Mrs. Würtk Sr. 2.05. Mrs. Helmreich Sr. 6.18. Gem. in Waldenburg 12.00. By?. Schröder of W. L:cin for Hopf 1.00. (p. ^31.23.)
 Poor Michigan sophomores; comm. in Norris 4.25.
 Inner Mission: congreg. in Grand Haven 7.00. congreg. in Sturgis 2.25. by Fr. Schumacher of G. K. 2.00. (S. tzll.25.)
 Widow's Fund: Mr. E. Kunderinger in Detroit 5.00. P. G. Markworth 2.00. I'. Sievers Sr. 5.00. Gcm. in Frankenlust 14.10. O Krüger 2.00. Thank offering by Mrs. b'. F. Bauer 2.00. (S. H30.10.)
 English Mission: By O Hügli by A. Stendel 1.00.
 Deaf and Dumb Institution: By Kass. H. H. Meyer 17.50. Teacher Purhop's pupils 2.65. By I>. Claus 2.00. Gem. in Jonia 5.50. (p. K27.65.)
 Negro Mission: By Teacher Himmeler from the Mission book sr. school 10.00. Gem. in Saginaw City 9.50. Andr. Mitteilbcrger 4.00. (p. K20.50.)
 Negro Mission in New Orleans: From the God Box in Caledonia 2.00. By I>. Krüger from Fr. Schumacher 1.00. From Lisbeth's and Theodor's piggy bank 2.60. (p. K5.60.)
 Pilgrim Buildings: Gem. in Grand Haven 10.00.
 Orphanage near St. Louis: ByMarkworth by W. Kämmelein 2.00.
 Noyal Oak congreg.: Trinity Detroit congreg. 7.20.
 For student Arendt in Addison: By P. Link, Sr. at F.'s wedding ges. 7.00.
 Laundromat in Springfield: Through P. Kruger from Bro. Schumacher 1.00.
 Church building in Hanover: P. Krüger 1.00. Durck same from Fr. Schumacher 1.00. From Martha's and Minna's piggy bank 3.20. Through Ik. Schumacher from G. K. 2.00. (p. A7.20.) Total d-154. i 6.
 Detroit, Feb. 20, '87, Chr. Schmalzriedt, Cassirer.

Entered the Coffee of the Nebraska District:

Inner Mission: Through Fr. A. Baumböfener in Grand Island by Jac. Hart H .50. Through I'. H. Wehking in Wayne 2.00. By P. A. H. Cämmerer at Battle Creek, thank offering by C. Werner, 1.00. By I'. I. P. Mueller at Scribner by sr. Trinity parish 3.12, by L. Engelbrecht 1.00, I. Schwanke 1.00. By P. C. H. Becker in Falls City by sr. St. Paul parish 4.00. By P. W. G. Bullinger by sr. Cong. at Clearwater 17.20, to Casb Creek 15.80. By I>. G. Weller at Marysville from N. N. 3.15. By P. F. H. Iahn at Grand Island from sr. Gem. 6.25. (Summa K55.02.)
 Negro mission: By 1?. F. König in Seward 5.00. By k. F. Düver in Kenesaw by H. H. Einspahr, R. Hvhlfeld, Jakobitz, G. Einspahr, P. Düver and N. N. each .25, R. Wie- gand 1.00.

Building Fund: By P. A. H. Cämmerer to Battle Creek, thank offering by C. Werner, 1.00. By I'. H. Wckking in Wayne 1.65. Through Fr. N. H. Biedermann of sr. Gem. in Friedensau 3.57. By Fr. K. T. Grüber of sr. Congregation in Orton 6.00. (p. H19.72.)

Synodal treasury: Durck B. N. H. Biedermann of sr. Gcm. in Friedensau 3.63. By I'. W. Harms in Bancroft from sr. Zions-Gem. 5.75. (S. H9.38.)

Widows' and Orphans' Fund: By P. F. König in Lward 3.00. By I'. A. H. Cämmerer to Battle Creek, thank offering by Mrs. P. Cämmerer, 2.00. By P. A. Bergt, Jr. in Hooper from Wittwe Schürmann 1.00. (S. K6.00.)

Pilgrim building in New Kork: By I'. A. H. Cämmerer at Battle Creek by H. Jost 1.00. By I'. F. Düver at Kenesaw by H. Wiegand .30. By I'. F. King at Seward by sr. Gem. 31.00. (S. H32.30.)

Poor students in Springfield : By P. H. Frincke in Lincoln, Collecte on H. Otto's baptism of children, 5.50.

Washing box office in Springfield: By Ick H. Wehking in tub 1.50.

Orphanage in Wittenberg, Wis: By Ick L. Huber in Crete, Kindtauf-Coll. with Mr. Schönamsgrober, 3.30.

Orphanage near St. Louis: By Ick G. Weller at Marnsville, Coll. at Osternieier-Klingelmann wedding, 9.41.

Gem. in Alexandria, Va: By Ick Becker in Falls City by Mr. W. Lauppe 1.00. Total H143.13.

Lincoln, Feb. 19, 1887. I. b. Bahls, Cassirer.

Incoming to the Coffee of the Western District:

Synod treasury: By Mr. Weinrich of Bro. Sckier- meier in New mile K .50. Ick Lüker's congregation in Pittsburg 3.55. Ick Richter's congregation in Ellisville 4.50. (S. H8.55.)

Inner Missi o n in We ste n : Durck Ick Eggert in Strong City by Mr. C. Bönetz 1.00. By I'. Wangerin in St. Louis by N. N. 1.00. By Ick Hanser in St. Louis by Mrs. N. N. 2.00. By Prof. Günther of the Jungfrauenverein in Kirk- wood 5.00. By Mr. Göhmann of Wittwe Car. Könemann 1.00. Durck Ick Richter from Joh. Heide at Orrville .50. (S. H10.50.)

Negro Mission: By D. Eggert in Strong City by Mr. C. Bönetz 1.00.

Emigrant Mission: By Ick Eggert in Strong City by Mr. C. Bönetz 1.00.

Wittwenkasse: Durck Ick O. Hanser in St. Louis from Mrs. N. N. 5.00. Durck D. Achenbach in St. Louis, bequest from W. Hülskötter, 25.00. By Ick Schriefer in Lockwood from Mr. H. Schnelle 1.00, from N. N. 2.00. By D. Sapper from I'. Polack's Gem. in Herkimer 15.00. (S. H48.00.)

Sick pastors and teachers: By I'. Wangerin in St. Louis from N. N. 1.00. Durck Ick Hanser in, St. Louis from Mrs. Anna Göddecker 2.00, from Wittwe M. Wolf 5.00, from Fräulein M. H. .65. By I'. Achenbach in St. Louis, bequest from W. Hülskötter, 25.00, from Frauenverein zu Lona- coning, Md., 5.00. (p. K38.65.)

Orphanage at St. L o u i s: Mäbrs Gcm. in Ells- wortb 1.75. By I'. Wangerin in St. Louis by N. N. 1.00. By I'. O. Hanser in St. Louis by the school children of Lebr dome, Zage! and Fräulein Bertram 23.85. (S. H26.60.)

Hospitalin St. Louis: By I'. Wangerin in St. Louis by N. N. 1.00.

Deaf and Dumb Institution: By Mr. Kühnert von U,

Köstering's Gem. in Altenburg 16.85, from Wittwe Lobs 5.00. ? Grimm's Gem. in Washington 4.15. (p. -26.00.)

Poor students in St. Louis: Through Fr. Wangerin in St. Louis by N. N. 1.00.

Poor students: By I?. Hanser in St. Louis by Mr. Wilh. Bolm 5.00.

Gem. in Sedalia: P. Lehmann's Gem. to Sandy Creek 2.85.

Pilgrim House in New Uork: Fr. Weseloh's Gem. in Kimms- wick 5.50. By Fr. Wangerin in St. Louis of N. N. 1.00. k. Herring's Gem. at Ellinwood 3.25. (p. -9.75.)

St. Louis, Feb. 20, 1887. H. H. Meyer, Cassirer.

The following funds have been received for the Luther Memorial: Through?. L. Ernst, Walburg, Texas, from Mrs. Döring - .10, I. Neitsch .25, E. Neitsch, R. Neitsch, A. Schneider each .10, I. Mikan .20, Mrs. Protte .10, N. N. .25. Through P. K. A. Meyer, Osnabrück, Clinton Co, Ill, of members of the Three Unities congregation .80. By?. G. Schwankovsky, Baden, Mo., of the Eben Ezer congregation's young men's association 2.55. By Mr. Louis Lange of Mr. A. F. W. Fodder, Valparaiso, Ind, 5.00 and from Mr. Teacher Cb. H. Brase, as follows: H. Hatten- dorf, W. Walzer each.10, Louis Rache, N. N. .20 each. by Kassirer E. F. W. Meier of Paar 1.75, Birkner 5.00, Renfer .75, Eißfeldt 1.50, Schmalzriedt.50, Bartling 1.05, Bahls.50, Eißfeldt 9.33, Menk .50, Bartling .40. of the 30 children of the parochial school at Richmond, Va. -5.00.

I. Louis Ulrich, Treasurer of the Dr. Martin Luther Memorial Society.
107 Market St., St. Louis.

Received for the congregation at Sedalia, Mo: By P. E. T. Richter from his congregation at Ellisville, Mo. -7.00; by k. F. Drögemüller, Christmas Collecte of the congregation at Millwood, Kans. 3.00; by P. I. Matthias at Block, Kans. from F. Prothe 1.00, from himself 2.00; by P. D. Stemmermann at Humboldt, Kans. from sr. Filialgem. 1.60, by himself.40; by P. W. Henne, Collecte sr. Gem. at Lake Creek, Mo., 3.25; byk. F. G. Walther, Brunswick, Mo., 1.50.

Many thanks to the dear donors!

C. F. Gräbner, k.

Received for poor students by Mr. P. F. Nütze! in West Elv, Mo., -5.15 coll. at the wedding of Mr. H. Köhler; by Mr. P. F. Berg 8.00 coll. at Mr. W. Grobemeyer's wedding for Sind. Lobeck. M. G ii nth er.

With thanks received for his parish here from Mr. P. W. L. Fischer's parish -6.00, and from Mr. P. H. Horst's 6.00.

South Bend, Ind, Jan. 24, 1887.

P. Heid.

Correction.

In a receipt dated February 15, No. 4, instead of: "By Mr. P. Knies from his former parish -23.55" it should read: By Mr. P. Knief from his former parish -32.55.

Springfield, Ill, Feb. 24, 1887.

A. Cramer.

New printed matter.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio, and other St. for the year 1886.

St. Louis, Mo. Lutheran Concordia Publishing House. Price 25 cts.

Inhaltsverzeichnis: 1. officials of the synod; 2. annual reports of the district presides; 3. parochial reports; 4. missions; 5. church dedications; 6. teaching institutions; 7. private charitable institutions; 8. overview of the funds receipted in the "Lutheraner"; 9. Lutheran Concordia publishing house; 10. journals; 11. obituary.

Send letters to the congregations of our consulting pastors.

Separate impression from the Report of the Minnesota and Dakota Districts. 1886. the dozen 20 cts. postage paid. See "Lutheran" Year 42, p. 160.

Euphonia No. 11. Easter motet by W. Nölsch.

A light and at the same time very beautiful Easter piece. After an organ prelude, the chorus begins in C minor (still reminiscent of Charfreitag): "Er ward ins Grab gesenket" rc. Then a baritone voice sings the recitative: "I was dead and sifting, I am alive" rc., after which the choir intones the Easter hymn: "Christ is risen". - The shortness of time should not keep any choir from tackling this motet; for the six pages are rehearsed very soon. Price as before G 15 Cts. with 25 discount. To be obtained from Dsteo. Nillor, 1331 N. 6tst -tu., l'ülrvlpilin., ku. H.

The "Lutheraner" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pay in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.25.

Briefs containing business, orders, cancellations, monies rc. are available at the address: l'nIU. Oonvorctiu-VviluK (>l. O. Uuitlrel, ^uont). 6vmoi otLliumi 8tr. L Ineliaua ^ve., 8t. t.ouis, Llo., anher- send.

However, the letters containing notices for the paper (articles, advertisements, receipts, changes in adverts, etc.) should be sent to the editorial office under the address: "Ln1l "vra""r", Ooneoräiu övmin "rz>", a".

Llterckk from 111? cost Ot'l'icm at 84.l-orüs, No., as seeonck-elLss watter.

The Schmalkalden Convention and the Schmalkaldic Articles.

1537.
(Continued.)

After Luther had completed his work, he discussed it - at the end of December - with his Wittenberg colleagues and Amsdorf, Agricola and Spalatin. At the beginning of January, he sent it to the Elector. In his answer to Luther of January 7, the latter expressed his gratitude to God for giving him the strength to write the articles in such a Christian, pure and clear manner. He had read the articles twice, and although he was only a layman, he was certain that they were true and in agreement with the Augsburg Confession. He wants to confess them wherever he wants, before the Council and before the whole world. "As for the dangers and dangers," he added, "which our country and people, as well as persons, might encounter because of them, we want to send them home to God, since he says that the hairs on our heads are all numbered and that we may not lose any of them without his divine will.

On January 31, Luther left for Schmalkalden with his friends (Melanchthon and Bugenhagen). On Sunday, February 4, he preached in Weimar on the Gospel of the Sower. In the church there were also some gentlemen from the entourage of the papal nuncio, von der Borst, Bishop of Acqui, who had to listen to Luther complaining bitterly in his sermon that the (Catholic) princes and bishops hated the confessors of the gospel more than the Turks.

On the 7th, the travelers, who were joined by Spalatin, arrived at their destination. In addition to the two heads of the Schmalkaldic League, Elector John Frederick of Saxony and Landgrave Philip of Hesse, more than 20 dukes, princes and counts, as well as the mayors and representatives of 22 cities had gathered for the convention. About 40 theologians were present. Luther was pleased that so many excellent and learned men came together here, as they had been after

In the first days there were no meetings for the theologians. For the theologians there were no meetings in the first days. On the 14th, Luther wrote to a friend that they had been sitting here for eight days, all of them tired of this place and of staying and longing to go home. In addition, Luther became unwell. On his arrival in Schmalkalden, stone complaints that had plagued him earlier had reappeared, but at first only to a minor degree. However, on the second day after his arrival, on a Friday, he preached in the town church, on the following Sunday, February 11, because of his physical condition only to a smaller circle, and on the next Sunday, February 18, again to a large congregation. After the sermon, he suffered such intense pain as he said he had never suffered before, so that he also gave up his death and said: "Lord God, behold, I die an enemy of your enemies, a curse and an exile of your enemy and antichrist, the pope, so that your enemy may die again under your spell and we both be judged on that day: This indeed thine enemy and Antichrist to everlasting shame and chastisement; but I, thy poor creature, who publicly confess thy name and majesty, to everlasting glory and honor." Not long after, he was distressed that the good God wanted to hurry him out of this life in a foreign land and on a journey; but he finally overcame this sadness and temptation, was satisfied and said: "To you I commend myself, O Lord, you faithful God, I will gladly die when and where, in whatever way it pleases you, my God. For thy will is the very best."

The sympathy with which the princes and friends competed to alleviate the pain of the dear patient was touching. But the efforts of the prince's personal physicians and a famous doctor, who had been sent from Erfurt, were in vain. Luther had to suffer a lot under their treatment. He himself later remarked about the violent internal means used, saying that he had been given potions as if he were an ox. One

apparent, quickly temporary improvement occurred on February 23. Soon after, however, his end seemed near again.

When Melancthon began to weep bitterly, Luther said to him: "Hans Loser (the Saxon marshal) used to say that drinking good beer was not an art, but drinking bad beer was an art. In the same way, you may well think of me that I must now learn to practice this with the apothecary's potions. And praise God, I can be of good heart even in this agony and next to my great pain. For have we received good from the hand of the Lord and should we not also accept evil? This does not rhyme, and our Lord God can get such people every day. It is said: The Lord has given, the Lord has taken away, the name of the Lord be praised and blessed. I have thrown myself over enough with the pope and the devil, but by the power of God I have still come out of it unscathed. Even if I must now suffer death according to the pleasure of my God, our death is nothing compared to the death of His Son, my Savior Jesus Christ. So many brave and holy people are sent before him, whom we are not worthy to attend, but if we desire to be around them, as we certainly do, we must die with them, and nothing else will come of it. Behold how I have changed, who yesterday was fresh and healthy; today all my strength has left me. - Yesterday I would have rushed over all mountains without any difficulty. But, O pious God, how nothing are we poor men, and all our doings and intentions, when they are at their best. I would have gladly prayed or murmured to our Lord God that I should die in my Elector's land, but it does not happen quickly. Therefore, if it pleases him and in whatever place he calls me, I am ready and willing to die an enemy of the enemies of my Savior. And though I die in the pope's ban, the pope shall die in my Lord Christ's ban forever and ever. Amen."

On Sunday, the 25th, he received a visit from the Elector. He comforted him with, among other things

Our dear Lord God will be merciful to us for his word and name's sake, and you, dear father, will live your life. When Luther thanked the Elector most sincerely for his gracious visit and remarked that he wanted him, the Elector, who had endured and suffered so much with him over the Gospel, to have such a precious treasure, the Elector replied: "I am worried, dear Doctor, that if God took you away, he would also take away his dear word. - Oh no, my most gracious lord," Luther said, "God would not want that. There are still many learned and faithful people who mean well and understand it well, and I hope that God will give them grace to make themselves a wall, to keep it, and to keep it. The Elector then said to the priests present: "Dear sirs, see to it that you keep above the pure Word of God, so that we may remain with our dear Lord God." As he was about to take his leave, he once again comforted the sick Luther with many sweet words and concluded with these words: "If it is God's will that he take you away, as I hope he will not, you should not care for your wife and child; for your wife shall be my wife and your children my children.

When the pain did not subside, but became more and more furious, he urgently requested to be taken away from Schmalkalden. Although he was very weak, his will was granted. On the 26th the journey was undertaken. Luther ordered himself to the church prayer and made his short and Christian confession: "He remains with the Lord Christ and his word, and knows no other righteousness in his heart than the precious blood of Jesus Christ, which cleanses him and all who believe it from all sin, out of pure grace, as his books freely confess in addition to the Augsburg Confession. The Doctor Sturz, Bugenhagen, Spalatin and Mykonius went with Luther; furthermore, a Magister Joh. Schlainhauffen accompanied him, probably to serve him especially. The Elector gave his own carriage for this purpose. In another carriage he had a specially made copper pan for coal tax and other equipment carried along, so that the sick person could be warmed. As Luther sat in the carriage, he said to the surrounding friends: "May God fill you with hatred against the pope.

On the first day, he was to be taken only as far as Tampach, where night quarters were prepared in the house of the Count Henneberg's rentmaster. The travelers arrived here in the evening. And it was here that God, finally hearing the heartfelt sighs and tears of his own, gave the sick man relief during the night. Still in the same hour at half past two o'clock, he wrote to his "dearest Magister Philipp Melanchthon": "Praise be to God and the Father of our Lord Jesus Christ, the Father of mercy and of all comfort, my dearest Philippe, who now in the second hour of the night has looked upon your prayers and tears with mercy and unexpectedly helped me. - Let all this be reported to my most loving and gracious Lord and to all the others. For I have experienced how gladly they would have helped me. Now, as God wills, to death or life, I am still ready. - Give thanks

with me to the Father of graces and of all goods, and pray that the most loving God may complete his work. Yes, by this example we can learn to ask and dare to hope for help from heaven. May God protect you all and tread under your feet Satan with his companions, the monsters of the Roman chair. Amen. About half past two in the night 1537 from Tampach, the place where the Lord blessed me; for here is my Phanuel [Gen. 32:30.] where the Lord appeared to me."

Schlainhauffen immediately hurried to Schmalkalden with the news. As he passed the papal envoy's apartment, he shouted loudly, "*Vivit Lutherus! Vivit Lutherus!* Praise and thanks be to God, Lutherus is alive, fresh and well!" Then he hurried to deliver the good news to the Elector and the letter to Melanchthon. Rejoicing filled the city. The Elector ordered a public prayer of thanksgiving. The messenger was presented with ten precious foam coins. Luther also sent a message to his wife, his "dear Käthe". He wrote to her, among other things: "Summa, I have been dead and have entrusted you and the children to God and to my good lord" (the Elector), "as if I would never see you again; I have taken great pity on you, but I had decided to go to my grave. - Therefore thank God, and let the dear children with Muhme Lene thank the right father; for you would certainly have lost this father. - God has done wonders for me this night and still does so through the intercession of pious people.

In Gotha, where Luther traveled on the 27th, the next day the complaints returned; diarrhea and vomiting did not stop. During the night he felt so deadly tired again that he gave his last orders to Bugenhagen. He said: "I know, God be praised, that I have done right in storming the papacy with God's word, for it is blasphemy against God, Christ and the Gospel. - Greet also my Käthe, that she may bear with patience my fatal departure, and remember that she lived with me twelve years in peace and joy. She has, like a pious woman, not only faithfully cared for and maintained me, but also served me like a maid, God reward her on that day, and you, help her also to provide for my children, as it may be. Greet also the servants of the divine word besides the pious citizens of Wittenberg, who have often served me." After ordering greetings to the Elector of Saxony and the Landgrave of Hesse, he declared that he was ready to die, but that, if it were God's will, he would like to live long enough to write one more hard writing against the papacy, and concluded: "And now I commend my soul into the faithful hand of my Savior JEsu Christ, whom I have preached and confessed to the world." He also confessed and had Bugenhagen absolve him.

The next morning he was somewhat better, much to his dismay. So the journey could soon be continued again. On the 14th he arrived in Wittenberg, and on the 21st he was able to write to Spalatin that he was gradually recovering through God's strength and

learning to eat and drink again, although his thighs and knees did not yet want to support his body properly, for more strength had gone into it than he would have imagined. In the Char and Easter week he was already preaching diligently again.

(To be continued.)

(Submitted.)

A Lutheran Martyr in Italy.

We find the following beautiful story in the Rudelbach-Guerike'schen Zeitschrift für luth. Theol. und Kirche (1862 I.) by Dr. Ed. Böhmer in Halle, which is worth to find a place in the "Lutheraner".

True story of Montalcino, who was killed in Rome for the confession of his faith, the

September 5 in 1553.

I will not reproach you with the fact that in days gone by, in Rome, eleven men, accused of being heretics, were brought before the Minerva Church, and there, in the presence of the Cardinals, who were appointed to judge the heretics, they denied their faith and conspired. And this thing was held with great pomp and attendance of very many people.

Now among them was one named Montalcinus, a monk of the Order of St. Francis, a very excellent and famous preacher, who had completely decided that he would not deny his faith, but would give reason and cause for it before everyone. Therefore, since the others had all denied their faith, and he alone remained firm in his confession, he was again led to prison, and finally he was sentenced to be burned; and with him another, Perusinus, a silk weaver, who thought nothing of purgatory, gave nothing to indulgences or papal sanctity, indeed, said publicly that the pope was by no means Christ's governor, but the anti-Christ himself, and the cardinals were like the scribes and Pharisees, doing nothing but leading people to eternal damnation with their false, erroneous teaching.

These two were led to the market on September 5, which they call Campo Flora, and just as the apostles went from the Pharisees and scribes in ancient times, so these two martyrs went with a joyful heart. Perusinus was the first to be hanged, and when he was about to die, he prayed to God, saying, "Lord, forgive them, for they know not what they do. Montalcinus followed him, and when he came to the court, he told the executioner to do to him without delay what he was ordered to do, because he felt that fear was beginning to come into his heart, because he saw Perusinus already being hanged. But he again took heart and asked that he be allowed to speak. When the people were silent, he spoke the following words:

Eternal, almighty God! My sins are so great in your sight that they deserve not only this present temporal death of the body, but also eternal destruction of my soul. And because I see and know that I can by no means rely on my own powers, my righteousness, or my impure, defiled works, I come to you, not on my merit, but on your causeless grace and mercy, and on your promises, and on the merit of your only begotten, most beloved Son, our Lord Jesus Christ; crying out to you and asking you to take care of me.

have mercy on me, forgive my sin and graciously come to my aid. For I know that you do not want the death of the sinner, but that he may repent and live. Behold, I am now forsaken of all human protection and help, and turn to you alone; you are my rock, you are my rest, my hope, and protection against all my enemies, known and unknown. And this is entirely my opinion, because I stand with faith on this rock and hold to this strong pillar, that neither tribulation, nor fear, nor persecution, nor peril, nor sword, nor any creature, shall separate me from the love and hope that I have for you, who sent your most beloved Son into this world to save sinners, among whom I am the greatest. Now in my last hour I bring before you not my good works, merit, or righteousness, but rather my sin and iniquity, that they may be covered and washed with the blood of your only begotten Son. Now I want Christ alone to be my satisfaction, merit and righteousness. I also thank thee that thou makest this my suffering and death much more pleasant and gentle, because thou wilt that I should suffer this torment for thy name's sake and for the sake of the common Christian church.

When some who were present heard these last words of his, they admonished him that he should call the common Christian church the Roman church. But he answered, "The church of Christ is not divided into the Roman, Neapolitan, Venetian and Milanese churches. For all true churches, scattered from time to time throughout the world, are but one common Christian church, in unity of faith, and Christ's beloved bride. Since there is only one church, it should not be divided into many parts.

When they heard this, they cried out loudly: We see that this monk is utterly and completely hardened. Montalcinus lifted his eyes to heaven and cried out three times, "Jesus! with a loud voice," and immediately the executioner pushed him off the ladder and hanged him, and then built a fire underneath.

When he was judged, the people's speech was varied. Some complained, saying that it was wrong to have killed such an excellent man. Others, however, said that he had been a great Lutheran and a great heretic, and if he had gotten away, he could have seduced the whole world. And there is still a lot of talk about it in Rome. But his Christian confession and prayer indicate that he had a right Christian mind and faith. And it is public that the pope is an insolent tyrant. - Rome, September 5, Anno 1553. A. Ch. B.

(Submitted.)

Our Mission in Montana.

(Continued.)

Let us now continue to share the mission report of Father Pfothenhauer with our dear readers. He reports: On April 8, I left Odessa and traveled via Fargo across Dakota to Miles City, Mont. where I preached in the Baptist Church to an audience of 41 people of all faiths. In

In the nearby Fort Keogh I was introduced to the generals and also received permission to preach. But since only two listeners showed up, and one of them ran away again, I left the preaching on hold. Many Germans live in Miles City itself, but most of them are very free-minded; I also learned later that there is a German settlement 12 miles from the city. On April 13, I traveled on from Miles City, and after a 12-hour drive through magnificent countryside, I arrived in Bozeman, where I found the friendliest welcome with the B. family. The following day I baptized B's child, visited some people with Mr. B. and since he promised to make my invitations to the service known until my return, I hiked to Helena in the afternoon.

This town, located in the heart of Montana, is a rich city of 10,000 inhabitants. Already 25 years ago gold miners were to be found there. I stayed in Helena for almost a whole week and found the friendliest and best hospitality with a rich merchant. I found friendly hospitality everywhere, unfortunately not always for the sake of Christ. The richest people in Helena are German, but they are also mostly quite unbelieving. However, I believe they would gladly send their children to a German, even Lutheran, school. From Helena I visited Camp Unionville, 4 miles away, where I met two Lutherans. They promised to come to Helena for services, but were kept away by deep snow. In Helena I held services in the German Harmonia Hall and, although much snow had fallen, had 67 listeners who paid great attention to the sermon and sang quite beautifully. Also 4 children were brought to holy baptism.

From Helena I continued on April 20, first west across the wild watershed of the Missouri and Columbia Rivers, then south to Deer Lodge, where I was hospitably entertained by Mr. S., a Missourian, and was also welcomed with much joy as a Lutheran traveling preacher by his sister, who was staying there at the time. Here I visited all the Germans (also some Cattle Kings), and got to know some quite dear people, also several Missourians. However, after I had determined on 8 days later service, and Mr. S. had promised me to invite the people to it, I traveled in the meantime further to Butte City, the largest mining town of Montana, counting about 12,000 inhabitants. I put up my quarters with Mr. N., and his wife was helpful in finding the people by driving around with me everywhere. Here I also met the dear Christian family from Fr. Fick's congregation, in whose house I was able to serve Holy Communion to six people. I preached in the morning before 36 and in the evening before 47 listeners in a hall which had served the Germans as a dance hall the night before. During the services, a teacher named Homberg accompanied the singing on an instrument. Butte City, of course, like all mining towns, is very godless. Things could not have been more gruesome in Sodom. The many mines employ a lot of young people; but all the money they earn is carried through. From Butte City, I visited Silver Bow, where I baptized 6 children, and Anaconda, a new, even smaller mining town, where I was baptized.

where I also found some who had God's Word at heart. However, not much could be done there yet, since mostly loose, unmarried people were there at that time.

On April 27 I turned homeward again, and stopped, as promised, at Deer Lodge. Here I gave Holy Communion to a dear Christian woman, baptized 3 small children, and had about 75 listeners in the evening service, among them the Cattle Kings with their families, and 2 English preachers. In general, there were probably 25 listeners of English language and only came out of curiosity.

On April 29 I was again in Bozeman. Mr. B. had faithfully invited the people, and I visited many myself. In an evening service I was able to preach in the Presbyterian Church there in front of 65 listeners and baptize one child.

On my journey home, still descending in Livingston, I found there only one man who loved God's word; the other Germans were completely depraved, and partly rejected me with the meanest mockeries of which drunken people are capable.

In Billings I found 7 adult Lutherans (but they are probably moving away again) and baptized one child. In Glendive I met with a Lutheran bachelor. In Bismarck and Mandan I could not do anything, because most of the few Germans there were Catholics or freethinkers. Thus the end of my missionary journey with its many interesting, mostly quite pleasant experiences was approaching. The angels of God had faithfully protected me on all my ways. After an absence of more than 4 weeks, and after covering about 2200 miles, I arrived happily and safely back at my home.

My opinion is that we should hire a traveling preacher this year in Montana, namely in Helena, the center of the mining district, in which alone there are Germans, and very many of them. In the whole territory there is still no German, let alone Lutheran preacher. Most of the people have become very indifferent and godless; but the Lord also sends his servants to the country roads and to the fences, and makes the people come in. Of course, one must be sent who has fervent love for his Savior and is also able to refute the objections of the unbelievers; for the wealthier are quite versed in ungodly shameful reading (e.g. in Feuerbach's writings). Furthermore, it is very good, indeed necessary, that the preacher in question is proficient in the English language. The Scandinavians, who are also shepherdless, will use his services. I was quite sorry that I could not preach in English. Whether all of my listeners will continue to attend the services, I do not know, indeed I doubt it; but others will certainly be found. In any case, the work will not be in vain, since there is also a holy seed left for the Lord in Montana, and many a member of our synod is there. Even

if churches cannot be planted immediately, Christ can be preached and many a soul can be helped from death to life. I believe the people of Montana will contribute nearly enough for a preacher to live without a family. Now, the Lord our God, have mercy on us and promote the work of our hands,

And let us sing in our lodges soon of victories in Montana! - —

As far as money is concerned, it can be reported at the end of the above report that this missionary journey did not cost our missionary treasury a single cent; for our traveling preacher was able to return the \$125.00 with which he was equipped for his journey to the treasury immediately after his return home. How did this happen? Well, he had various benefits, e.g. a half-price ticket to Helena and a free pass for the return trip from Helena to Fargo. In addition, he hardly had to stay in hotels at all, did not have to pay anything for locales for holding church services, and nothing for newspaper advertisements, except 50 cts. to the German newspaper in Helena, "which did it as cheaply as it could. For the rest, however, he found Montana to be a very expensive place, e.g., he had to pay 12-1/2 cents per mile on the Utah & Northern R. R. to Butte City, and had to spend a total of \$103.65 on his trip. Certainly still a very significant expense. Who reimbursed the same? The good people in Montana did, and they did it all by themselves. If the traveling preacher had wanted to collect, much more would certainly have come in, since after the service people usually asked: "Why didn't you collect? Everyone would certainly have liked to give something." But he also wanted to avoid the appearance that he was after people's money. Therefore, he said nothing at all about the money, but let it depend on what the people would do on their own. And so his travel expenses were indeed completely covered by a levied collection and by the gifts that individuals presented to him for official acts performed.

Our mission committee would have liked to hire one of the outgoing preaching candidates as a traveling preacher for Montana in 1885. This wish, however, was not to be fulfilled so soon. But our district synod, which received the reports about our mission in Montana with joy in June, encouraged us anew to joyfully continue the work once begun. For it was "resolved by the Synod to instruct the Mission Committee to take steps to find a suitable missionary. To take steps to secure a suitable traveling preacher for Helena in Montana."

Thereupon, the requirements that would have to be made of them before they could be granted a Lutheran preacher were first presented to the co-religionists in Montana by letter for their signature. Soon we received back from Montana three of the documents sent out, in which the above requirements were expressed, one with 6, another with 7 and the third with 15 signatures. All those who signed also placed their cause in the hands of our mission committee and authorized them to send them a preacher. In four accompanying letters, the urgent request for a pastor to be sent as soon as possible was expressed, 6 more signatures were promised, and the school and the expected support of the pastor were also mentioned. Now we had the necessary basis to take steps towards the appointment of a traveling preacher for

Montana. But our steps did not yet lead to the desired goal. A young pastor who was already in office was appointed; however, he felt compelled to decline the appointment. And we ourselves soon realized that our efforts to find a suitable man for the position of traveling preacher in Montana would be most likely to be crowned with success if we put off the dear people in Montana until the next distribution of candidates in 1886. However, in order to keep the dear fellow believers in good spirits and cheerful hope, Father Pfothenhauer was asked to visit them once again.

(Conclusion follows.)
(Submitted.)

Concerning the exception of an English District.

At the Synod of Delegates meeting in May, God willing, a petition of English pastors and congregations will be presented for admission to the Synod as an English District. Now because this is something new in the Synod and some would like to ask: Who are these people and where do they come from? a prior explanation would undoubtedly be good and helpful to the matter; and since the writer first brought this matter to the attention of the Synod, he takes the following liberty. to submit the following for general knowledge and assessment.

The petitioners are about eight to ten, mostly small, poor rural congregations, which have so far belonged partly to the English Conference of Missouri, partly to the Concordia Synod. These are all entirely English congregations with the exception of one, which is also predominantly English and will probably join the request. All of these congregations are at present without synodal union and long for such; for among Americans it is taken for granted that a Christian congregation does not stand alone, but belongs to a closed body. Now, however, there is at present no English synod thoroughly true to the confession; nor, since Ohio's apostasy, is there any synod in the Synodal Conference which has an English district. The proposal was therefore first made to form a new synod. This proposal, however, for various reasons, met with little approval, and it is now the intention to ask for admission into the Missouri Synod under the name: English Mission District of the German Evangelical Lutheran Synod of Missouri, Ohio and other places, which request these lines are intended to endorse.

The writer would now like to take the liberty of first mentioning several objections that could perhaps be made against the granting of the above request. It may be said: Would not the inclusion of such a district bring English into the Synod, and promote

and hasten the becoming English of German congregations? There will then, however, be a small English district: but how this could cause linguistic difficulties, or even promote the German becoming English, is not to be deduced. It may be briefly stated here what Schreiber

would deem it necessary. This district as such would exclusively use the English language and its proceedings would have to be published in the same language. Geographically it could not be demarcated, but its borderline should be the language, so that German, or even predominantly German communities could not be accepted. It would also be desirable that the English professor at one or both seminaries be required to attend the meetings of this district, so that it would have a reliable leader and be properly supervised as far as teaching is concerned. The only place, therefore, where there would be a possibility that the languages could even meet in this institution would be the meetings of the Synod of Delegates. Suffice it to say, however, that the petitioners are well aware that the German language is the only legitimate one in the Synod, and before any difficulties could arise over this, a complete change of circumstances would have to have taken place. The proposed designation means that the synod which establishes an English mission district is German and remains German. If, on the other hand, English congregations were to belong to German districts, this would be an unpleasant discrepancy which would soon cause difficulties. However, the deplorable, in some places rapid, English-speaking development of the young people obviously arises from local circumstances, and this can certainly not be changed either by granting or by rejecting our request. - Should it be asked: Why do you come to us at all? we answer: Dear brethren, where shall we go? God has given you not only the grace of pure truth, but also the heart and courage to confess and defend his truth. We also love and desire the same treasure, and where else could we go but to you? - But if someone wanted to know what such a district would bring in, we would answer freely: Money not, or very little. On the other hand, the name implies that it might cost money. But when the call went out: Come down and help us, it has never been the custom in our Missouri Synod to ask: What will be the invasion? but only: What is the profession and duty of love? In addition to the area in the West, a mission field now seems to be opening up for us in the Allegheny Mountains. We few Englishmen, however, are much too weak to do this work, to which God has pointed us, as it should be done. That is what we want to be regarded for, for a real mission district.

Now that the circumstances have been adequately set forth in the foregoing, we take the liberty of adding a few things. In Volume 41, No. 10 of the "Lutheran" an excellent article appeared on the question: "Why should we hold on to our German Evangelical Lutheran Church? We would especially like to recommend all German parents to look up this article; it is well worth rereading. It is mainly up to the parents whether the treasure of the German language and German customs is preserved for the children, and this is a noble heritage. To be ashamed of Germanness and to want to get rid of it as soon as possible does not bring honor to the better part of the American population. Rather, it must be said: Is with

Some Germans hold the German language in low esteem, but we Americans hold it in high esteem.

On the other hand, we would like to emphasize the following sentences from the said article: "I say to you, God willing, that you hold on to our German Evangelical Lutheran Church. For God wants you, like all Christians, to do missionary work. But your first and foremost mission is to your newly immigrating brothers of German tongue." For the glory of God and the salvation of many souls, the Missouri Synod is zealous to fulfill this its "first and noblest mission," and God grant that it may become ever more zealous in it. But this first and noblest mission, if it is to be otherwise a first, must be followed by a second, and this second, God willing, in future years, shall become a far more noble one, and that is the English Mission. Yes, we consider this to be the mission of the Missouri Synod, not only to gather the hundreds of thousands of German immigrants into congregations, but also to plant a church of the truthful word of truth for the millions of natives of the English tongue. If our synod were to do the former, but refuse the latter, it is to be feared that it would not succeed in its mission. We ask: For what purpose did God establish this Free State? Should He not have thought that He would plant His church of the true word here? And for what purpose did God plant our Evangelical Lutheran Church here? Should He have done it only to proclaim His glory to the Germans in German tongue? We think: Just because God has prepared a free place for our church in this country, planted it there and made it great, He has imposed on it a debt of gratitude, a debt which it can pay off only by taking care that God's truth is also proclaimed in the national language.

The church of the true confession never wants to go its own way, but only as God leads it. It does not seek to force its way in where God has not opened a door for it; but where God opens the door, it enters with joy. Now some small mountain and bush communities come here and ask: Receive us as your brothers. We may not understand your language, but we are of your faith. We cannot stand on our own feet; therefore we come to you and ask you to be a support and a help to us. The writer of this article thinks that such a request is not unworthy of consideration, and in conclusion takes the liberty of highlighting the following from the proceedings of the first meeting of the Synodal Conference on the subject: "What is our task towards the English population of our country? There it says (page 16): "We must not say: What we have, we need ourselves; for it is so with the treasure of pure doctrine that it does not diminish the more it is spread; but it is true that when one first becomes narrow-minded and wants to care only for himself, the blessing also disappears from those who had it. The objection that we must care for our own is not at all New Testament. As long as the synagogue was not yet 'buried with honor', it was said: "Walk not in the way of the Gentiles". But since Christ's resurrection the command is: 'Preach the gospel to every creature.' It is

Therefore, it is our duty to care not only for ourselves but also for all those whom we can reach. Let the spring flow abundantly; the more it flows out, the more abundant it will be, and the more blessings we will not only spread, but also the more will flow back to ourselves."

Let the synod not reject this knocking little group, but willingly receive it. Perhaps there is a blessing in it. F. Kügele.

The story of a Bible. *)

Monsignor Capel, a much-mentioned papist dignitary of late, was asked by a distinguished lady in London how she could find peace for her soul. Instead of pointing her to Christ and telling her that he had done enough for our sins on the cross, he advised her to leave such unpleasant thoughts and visit places of pleasure. One day she followed a crowd that crowded into Exeter Hall, expecting her mind to be diverted from serious thoughts about the future by a musical entertainment. She was surprised to find herself in a large religious gathering. Annoyed by this, she wanted to leave, but she stayed. The speaker spoke of Christ's atoning death on the cross and of the gracious forgiveness of sins for Christ's sake. She was deeply moved and at the end asked a person sitting next to her if she could speak to the Lord who had just spoken. In the conversation that followed, the Lord said, "You will find this truth often spoken in the Bible."

"But I don't have a Bible," she replied.

He handed her his and said, "It gives me pleasure to give you mine."

Some time later, Capel remembered the advice he had given the lady and sent a priest to inquire about her state of mind. Instead of needing his help, she was now able to lead him on the path of life.

Before he left her, she gave him the Bible that had been given to her in Lxotor Hall and asked him to read it with prayer, trusting in Him alone who bore our sins in His body on the wood.

Not long after that, she received a letter from the priest asking her to come and see him. Since she was about to bring her son to Ltou OvUeZs, she did not accept the invitation at that time. When she went to see him a few weeks later, she was shown into a room where there was a coffin. In it lay the body of the priest. Next to it knelt a nun.

"Did he leave a message for me?" the lady asked the nun.

"Yes," replied the latter, "he wished me to tell you that he was dying in complete faith of the Catholic Church and cursing the day he saw you."

The lady turned away sadly and said to herself: If I had visited him in his sickness, since he invited me, I could have pointed him to Christ, and he could have been saved by faith in him; but, alas, now it is too

***) According to the English magazine "Morning Star".**

late. I fear he is lost because of my carelessness.

She tried to chase away the sad thoughts that now tormented her by traveling abroad.

One day, in Rome, a lady approached her and said, "Do you remember that you were standing at the coffin of Father N. N. and that a terrible message was delivered to you there?"

"Yes," she replied, "and it has haunted me day and night."

"But it was an untrue message. The words I was to deliver were these: 'Tell her that I bless the day I saw her, and that I die in complete faith in JEsum Christum.' Tell her that the Bible she gave me was the means by which I came to trust in Him alone and seek forgiveness from Him. Tell her that I will see her again in heaven.* And then," she added, "he gave me that precious Bible by which I too have come to know myself as a lost sinner and Christ as my only Savior. Will you forgive me for telling you the untruth?"

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To the ecclesiastical chronicle.

I. America.

Mission to the Jews. Mr. Landsmann writes to us: On February 19, 11 Jews came to my lecture. I took the 53rd chapter of the prophet Isaiah and showed them that the Messiah had to suffer and die for the sins of the world 2c. But when some of them contradicted me and said that the chapter was about the people of Israel, I pointed them to their Talmud. I first quoted a passage from the Talmud about Jer. 31, 20, where it says: "Why does it say twice: Have mercy, I will have mercy on him, says the Lord*? Answer: To have mercy once is when God has mercy on the Messiah, when he (Messiah) will sit in prison. For every day the nations will bite with their teeth, and gape with their eyes, and shake with their heads, and open their mouths, as it is written in Ps. 22:8: 'All who see me mock me, open their mouths and shake their heads' 2c. - The other time of mercy is when the Messiah will be released from prison" (I take it from his resurrection). "Then God will say to him, 'Ephraim, my righteous Messiah, do not be afraid of them, for all of these will be killed by the breath of your mouth, as it is written: 'And with the breath of His mouth He will slay them,'

Isa. 11:4." - A second passage I cited from their Kabbalah (*Sohar*). "The Messiah calls all the sufferings, pains and tribulations of the people of Israel to come upon him; and they come upon him. And if he, the Messiah, had not taken upon himself the pains of Israel, as punishment for the transgression of the law, no man would be able to bear them, as it is written Isa. 53, 4: 'Truly he bore our sickness and took upon himself our pains' 2c." - A third piece I quoted from Talkoth Simoni about Isa. 60: "God said (to the Messiah): 'All the souls that are hidden within thee shall by their sins bring thee into a yoke of iron, and by all their sins thy tongue shall be made to cleave to the roof of thy mouth for thirst' (Ps. 22:16.); wilt thou? - The Messiah answered, "Lord of the world, with gladness and a joyful heart I will take all these things upon me, so that not a soul from Israel will be lost. And

not only those who will live in my time or days shall be saved, but also those who have long since been kept in the dust; and not only these, but also those who have died since the first Adam until the present time. - This I will, this I take all upon myself!" In skikto it says: "The week the son of David, the Messiah, will appear, they will bring ropes of iron to put on his neck, until his height will be broken down; only then he will ascend to heaven, as it is written Ps. 110, 1." - Rabbi Judan says: "In the future God will set the king Messiah at his right hand, as it is written Ps. 110, 1: Jehovah said to my Lord, Sit at my right hand" 2c. - This was a blow to them and they could not answer; they all went away friendly, but struck in conscience, and promised to come again. I gave each one a tract, which they accepted with joy.

The **Knights of Labor are** causing much trouble to the papists in the United States. In Canada, Cardinal Taschereau, with the approval of the Roman See, has forbidden them to join the Order. The papists in the United States are now in no small embarrassment, since such a large number of Catholics belong to the order and also the chief of the labor knights, Powderly, is such a good Catholic and attends mass daily. A few months ago, therefore, the Roman archbishops held a council. The majority decided that joining the Order was not objectionable. Cardinal Gibbons of Baltimore has now gone to Rome to determine the infallible pope not to prohibit the order in the United States. Among the reasons given for this is probably the weightiest: "The condemnation of the Order of Knights of Labor would be pernicious to the finances of the Church and raising of St. Peter's pence." What is right according to God's word is not asked in the papacy.

An English Socialist, who recently traveled around the country with his wife to spread the principles of Socialism, has now submitted his bill as a "worker" to the workers, his comrades, namely for "work" (for his speeches) \$1300, for theater tickets, cigars, cigarettes and bouquets \$600. - How the poor workers let themselves be cheated!

The Negroes in Washington have set up a beautiful and spacious Catholic church. Whoever enters the same must be surprised at the large number of black saints whose pictures stand in the niches on the walls.

II. foreign countries.

Russia. The "Lutheran Church Messenger for Australia" had also reported on the persecution of Lutherans in Russia. "The Russian police," he wrote, "who first carefully look through all the papers that go out and come in, did not let the 'Church Messenger' through either, and quickly cut out this paper, on which the sins of the Russian government were recorded, and sent the poor messenger on in such a mutilated state. Yes, these are Russian conditions, and we want to thank God that we enjoy the noble freedom here, and we want to pray for our dear Lutheran brothers in faith in Russia, who are not only oppressed in the hardest way, but also have their mouths shut so that they cannot complain about their plight to anyone. All the news from there about the oppression of the Lutheran Church usually comes to the public only through private letters."

Italy. Last year, 5071 Bibles, 16,042 New Testaments and 69,140 parts of the same were distributed in Italy. According to the report of an agent of the British and Foreign Bible Society, no book should find buyers more easily than the Bible. - In Milan, Signor Ghelfi had the happy idea of displaying a large quarto Bible in the window of a Bible store so that passers-by could read it. In doing so, he saw to it that the page was turned daily. He soon noticed that two or three men whose business took them past the Bible store daily stopped to read the two pages of the Bible before going about their work. One morning he heard one of these men lament that the page had not been turned. He immediately turned it over. A conversation ensued. The man left the Pabstthum. - In a place in Lombardy, two colporteurs were selling many gospels to people coming out of the church. The priest appeared, grabbed a copy and tore it into pieces. One of the colporteurs remarked that this insult was not done to him but to the Word of God. To his annoyance, the priest had to watch the people pick up the torn sheets and read them eagerly.

Spain. In Madrid, leaves with the imprint of the foot of the Virgin Mary were sold on the street. Anyone who buys such a leaf and presses the image to his lips while reciting three Hail Marys is entitled to indulgences.

Bavaria. At the meeting of the last Lutheran synod, a proposal to hold a communion celebration in connection with the synodal sessions was rejected. The reason given for this was that the synodal business with its various distractions was not well compatible with the celebration of the holy meal!

Terrible end of a fallen away.

When Laurentius Pascha, Doctor of the Holy Scriptures and preacher in the Mark, was deprived of his office, he was so displeased that he came to Magdeburg, lay down on the ground there in front of the cathedral on the new marketplace with outstretched arms and renounced to God his learned science and his service with terrible words, saying: "Send yourself to another servant, and I will send myself to another Herm! That is, he no longer wanted to serve God with preaching, but the devil with all kinds of sins, and afterwards he went along with a green dress, kept to roadsides and hired out his son to a snapper (robber) for apprenticeship. He made terrible, blasphemous speeches, including these: He did not want to go to heaven at all, because there were so many beggars in it, who had many lice, and many children who defiled themselves; he would rather go to hell, because the

fire cleansed everything 2c. But he did not serve his new master, the devil, here for long, but was drafted and put on the Giebichenstein, where he took his own life out of despair in 1574 by cutting his throat with a knife, and - thus to his new master, to whom he surrendered, he went to hell.

What does amen mean?

Notice that you must always make the Amen strong, and not doubt that God listens to you with all graces and says yes to your prayer, and think that you do not kneel and stand there alone, but all of Christendom or all devout Christians with you and you among them in unanimous prayer, which God cannot despise; and do not go away from prayer, because you have said or thought: "Well, this prayer is heard by God, I know that for certain and for certain; that is Amen. (Luther, 23, 221.)

God will not be mocked.

In 1637, a wedding poem was read at a wedding in Grimma, in which the funeral song: "Now let us bury the body" had been shamefully misused by turning it into a mockery: "Now let us bury the bride" 2c. On the third day the bride died of the plague, and soon thereafter the groom and two wedding guests. So tells Dr. Bakius, at that time superintendent in Grimma.

Anrtseirrfirlrrrrng.

On Sunday Reminiscere, Mr. ? E. Lehm ann was introduced into the midst of his congregation by the undersigned with the assistance of Fr. E. Schulze.

Address: Rev. L.

Lro^nstoinv, ckaeksou 60th, Ind.

Conference displays.

The Sheboygan, Calumet and Brown Counties Teachers' Conference will meet April 5 and 6 at Sheboygan.

C. D. Markw orth.

The One a nati and Indianapolis Specialconference will meet April 19,20 and 21 at the church of Mr. k. Henkel at Aurora, Ind".

I. W. Tisza.

The Eastern Special Conference of Southern Nebraska will meet, s. G. w., April 13-16 in Lincoln. - Registration requested from the local pastor.
A. F. Ude.

The Denison Specialconference will gather here in Arcadia, Iowa on April 19. Registrations requested from

Chr. F. Herrmann.

The Eastern Michigan Pastoral Conference will gather, Lord willing, in Mount Clemens on April 13 and 14.

I. Zuberbier.

The General Synod

of Missouri, Ohio a. St. will meet on May 4 of this year in Fort Wayne, Ind. for its 20th Assembly (resp. 5th Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain congregations must, in order to be recognized by the Synod, be provided with a credence of authentication on the part of their respective congregations. (See Sy- nodal Manual, 2nd ed. p. 29.) -.

All those who have reports to submit to the next General Synod, or who intend to submit something to it, are requested to send them immediately to the General Presidium (kev. 8. 0. 8ek?rau, vitrlrl" Olsvsluncl, Oüio). Aug. Rohrlack, Secretary.

For your consideration.

All those who intend to participate in this year's sessions of the Synod of Dr. Legates, either as delegates or as guests, are requested to notify the undersigned by Easter at the latest. This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or one of the sister congregations !

Fort Wayne, Ind, February 22, 1887, H. G. Sauer.

Calling on the members of the electoral collegeand our synod congregations.

Since Mr. P. H. Walker has declined the appointment as principal of our high school at Fort Wayne, Ind., the undersigned, in the name and on behalf of the Board of Supervisors here, hereby calls upon the honored members of the electoral college to again nominate candidates for the directorate designated, and requests that the names of those who now nominate them be sent to him as soon as possible, so that they may be published in the April 15, I. issue of this paper.

At the same time, the worthy synodal congregations are reminded that, according to our Constitution, they also have the right to nominate candidates.
H. G. Sauer,

d. Z. Secretary of the Electoral College.

Fort Wayne, Ind, March 10, 1887.

Reminder and request.

In the meetings of our District Synods in 1885, the plight of our Lutheran brethren in Germany came up for discussion. The discussion was stimulated by reports that had appeared in the "Witness to Truth" and then also in the "Lutheran". From these reports, the individual district synods recognized that the plight of our brethren in the Free Church was of such a nature that they would not be served by one-time support; if the aid was to be effective, a certain sum would have to be sent over on a regular annual basis, for the plight would probably continue for several years. All the synod members, especially the deputies, recognized that help was needed, and so the individual districts decided to submit the entire matter of support for the brethren in Germany to the New York Pastoral Conference for settlement. This conference should get in touch with the brothers in Germany, get to know their needs, report in the newspapers, receive the gifts and promote them.

The New York Pastoral Conference then also took up the matter, and it became clear that a thousand dollars, or 4000 marks, were needed annually to remedy the most pressing shortage. As a result of the reports in the newspapers, the donations flowed abundantly, so that for the years 1885 and 1886 a thousand dollars each could be granted in support. Now, however, the treasury is empty; hence this "reminder and request".

P. O. Willkomm, the President of the German Free Church, writes to the undersigned under January 11 as follows:

"It is easy for me to turn again to your valuable conference, respectively to the venerable synod, especially since recently there was again a public request for the church building in Hanover in the "Lutheran". Nevertheless, I cannot refrain from doing so, since our treasury is quite empty, and you yourself have asked me to inform you about our situation. For the current year we still need about 900 dollars in subsidies, if we want to continue our support in the present manner. And that is necessary. The situation has not changed for the better anywhere. On the contrary, in the case of U. H., the continuing illness of both himself and his family has made extraordinary support necessary. In H. the support could not yet be reduced, since a significant growth of the community has not yet occurred, and all forces there are strained with the absolutely necessary church construction. In Ch. there was so much sickness in the fall that the support fund of the community was finally no longer able to alleviate all the hardships, so that a particularly distressed family asked for and received 50 marks of the American money. Finally, the situation in Cr. is such that the support cannot be reduced, but would rather be increased."

In an earlier letter, Willkomm had reported the manner in which the support money had been distributed among the various congregations, and our conference could not but approve of the manner of distribution, recognizing that the brethren had acted with the utmost conscientiousness.

Well then, dear congregations, let this "remembrance and request" be pleasing to you, and let the gifts for the afflicted fellow believers in the Lutheran Free Church flow more abundantly again.

All collections for this purpose shall first be sent to the District Treasurer.

In the name and on behalf of the New York Pastoral Conference New York, Feb. 28, 1887. H. C. Steup.

Incoming to the Canada District coffee:

Student Fund: Wedding Coll. at W. Müller's, Egan-ville, -5.25. Desgl. at Aug. Hoffmeyer's, Wellesley, 7.10. From A. Hammer, Wellesley, .25. By U. Frosch from s. School Coll. in Elmira 4.35. M. Wüchner in Howick I.O.O. Wedding coll. at Heinr. Hoffmeyer's in Ellice 5.65. Desgl. at I. Ratz's in Fullarton 3.50. Communion coll. at P. Frosch's congregation in Salem 4.75. By U. Kirmis from s. Gem. in Wellesley 1.90. Hockzeits-Coll. at I. Mantbe in Middleton 2.55. Abend- mabls-Coll. in U. Frosch's Gem. in Elmira 8.00. (p. -44.30.)

Inner Mission: N. N. in Sebringville I.O.O. Coll. in U. Frosch's Gem. in Elmira 8.60. Mrs. Wahl in Wallace .50. Weib- nacks-Coll. in P. Germerott's Gem. in Wallace 2.85. Coll. in

Andres' Gem. in Petersburg 3.66. Mother Elligsen in Ellice 2.00. Coll. in P. Lienhardt's Gem. in Logan 4.33. Adolph Kable .25, Fr. Hillebrecht.50, Gottl. Bach .25, all in Logan. (S. -24.94.)

Synodal treasury: Coll. in I'. Frosch's Gem. in Floradale 4.05. Coll. in Weinbach's Gem. in Jordan 4.24. (p. -8.29.) - Poor orphans: Ckristtags-boll. in P. Merkel's Gem. in Tavistock 5.10. Desgl. in Stratford 5.05. Adam Schmidt in Berlin .50. Mrs. Hoppe in Eganville 5.00. (p. -15.65.)

Gem. in Hannover, Prussia: Chr. Schröder in Stone-bridge 1.00.
 Old pastors and teachers: wedding coll. at I. Bier- man in Carrick 3.25.
 Preachers' and teachers' widows and orphans: Thank offering from Mrs. K. Kabl in Normanby 5.00. Mother Elligsen in Ellice 1.00. (S.-6.00.)
 Deaf and dumb institution: Mrs. Kubnke in Wallace 1.00.
 Pilgerbau: Coll. in P. Andres' Gem. in Berlin 9.48. Desgl. in Shantz Station 1.17. Ad. Schmidt in Berlin 1.00. (p. -11.65.)
 Negro Mission: Mother Elligsen in Ellice 1.00.
 K. Ahrendt's widow: Coll. in P. Karfer's Gem. in Middleton 5.45.
 Wellesley, Ont. Feb 25, 1887. G. Renfer, Cassirer.

Revenue to the Illinois District's coffers:

Synod treasury: from Fr. Grupe's congregation in Rodenberg -6.48 and 8.14. Fr. Meyer's congregation in East St. Louis 9.35. (S. -23.97.)
 Seminary building fund in St. Louis: Through Fr. Grupe in Rodenberg from Wittwe Hinze 25.00.
 New construction in Addison: By I. W. Diersen of Creter
 School District 2.37.
 Inner Mission: Fr. Grupes Gem. in Rodenberg 9.43. By Fr. Noack in Riverdale from Rau Sr. 10.00. By k. Reinke in Chicago from Herm. Nagel 1.00.
 By Fr. Bartling there from N. N. 2.00. Fr. Wessels congregation in Nokomis 5.00. (p. -27.43.)
 Negro Mission: Fr. Grupes Gem. in Rodenberg 5.58 and 6.48. From Chicago: Through Fr. Wunder from Mrs. M. Wolfs 2.00; through Fr. Wagner from H. Millies 1.00; through Fr. Bartling from N. N. 2.00. From the collection bag of 17. Nordens Gem. at Hinckley 1.72. Teacher Theil's pupils in Danville, 3.35. Through Fr. Brauer in Eagle Lake from s. Confirmands "for the Negro children" 1.00. Through the same "for the new station in New Orleans": from the God box sr. Gem. 10.15 and high time collecte at Jac. Rinker 6.75. Fr. Holtermann's parish in Lost Prairie 4.00. (p. -44.01.)
 Emigr. mission: Müllers Gem. in Echester 8.55.
 Pilgrim building in New York: 17. Grupes Gem. in Rodenberg 7.15. Fr. Drögemüller's Gem. in Arenzville 7.45. Fr. Wessel's Gem. in Nokomis 5.00.
 By I. W. Diersen of Fr. Brauer's Gem. in Crete, 2nd plat., 18.70. (p. -38.30.)
 Poor students in St. Louis: For W. Baths, by k. Grand Gem. in Addison 17.80 and Collecte at Louis Stelling's wedding there 10.50. By P. Bartling in Chicago from Jungfr.-Verein for E. Albrecht 18.00. (p. -46.30.)
 Laundry coll. in Springfield: by P. Brauer in Eagle Lake from N. N. 1.00. Communion coll. on 1st Christ Day from k. Drögemüllers Gem. in Arenzville 4.05. By teacher Fat- Hauer in Eagle Lake, part of a coll. at Aug. Meyer's wedding, 3.00. (S. -8.05.)
 Poor students in Springfield: >. Holtermanns Gem. in Lost Prairie 8.00. By Fr. Höller in Chicago, thank offering by Mrs. Sophie Zelms, for Maaß 2.00. By Fr. Feiertag in Colehour from R. Mau for Seils 1.00. By Fr. Graf in Des Plaines, Theil of a Coll. sent at Joh. Sennes wedding, for A. Schwenk 5.00. By Bartling in Chicago for H. Schlobohm from N. N. 10.00 and from the Jungfr.-Verein 5.00. (S. -31.00.)
 Seminary household in Addison: by teacher Fat- hauer in Eagle Lake, Theil of a Coll. at Aug. Meyer's wedding, 10.00.
 Poor students in St. Louis: through Fr. Brauer in Eagle Lake from F. Wilke for G. Nuffer 2.50. Fr. Great Gem. in Addison for C. Roßmann 10.00, for W. Hulke 10.00. From Chicago: through Fr. Wunder from the women in sr. Gem. for C. Hase 6.00; by Fr. Bartling for H. Baumann of sr. Gem. 10.00 and by the Jungfr.-Verein 5.00. (p. -43.50.)
 Poor college students in Milwaukee: Through Fr. Succop in Chicago from Young Fr. Association for C. Abel 15.00.
 Bes oldung in Milwaukee: Through Fr. Wunder in Chicago by L. Hacker 1.00. Quarterly contribution from members in k. Nordens Gem. at Hinckley 4.05. By P. Bartling in Chicago from N. N. 2.00. (S. -7.05.)
 Debt retirement and building fund in Milwaukee: By Grupe in Rodenberg 13.61 and 5.90, by Wittwe Hinze 20.00. By P. Succop in Chicago 8.00. By I. W. Diersen of Creter School District 2.38. (S. -49.89.)
 Sick pastors and teachers: Through Fr. Brauer in Eagle Lake "from the God box of sr. Gem." 1.50. Fr. Wessels Gem. in Nokomis 5.00. (p. -6.50.)
 Widow's fund: By >. Grupe in Rodenberg from Wittwe Hinze 20.00. By P. Lenk in Millstadt from W. H. 2.00. By P. Wunder in Chicago from W. Kobneke 1.00. By k. Fritze in Cowling, Hochzeitscoll. from F. Strauß 3.25, from G. V. Kirsch 3.50. >. Holter in Chicago 5.00. By Bartling there from N. N. 2.00. P. Wessels Gem. in Nokomis 5.00. (S. -41.75.)
 Deaf and Dumb Institution: Lehrer Treides student in Chicago 4.20. By I. Weisbrodt in Mount Olive, at mission hour ges., Oct. 6 (p. -10.30.).
 Orphanage near St. Louis: By P. Merbitz in Beards- town, ges. at Vcte-Schewe's wedding, 6.63.
 Studierende Waisen aus Addison: durch P. Grupe in Rodenberg von Wittwe Hinze 10.00. Aus Chicago: durch k. Wunder from Mrs. S. Fleischer 2.00; through Reinke Coll. at Poltrock-Janneck's wedding, 5.05; through >. Bartling by N. N. 2.00. By P. Shukal at Iron Mountain, Mo. for I. and W. Nickel 10.00. (S. -29.05.)
 Gem. in Utica, N. U.: Mueller's Gem. in Echester 5.00. k. Herbst's Gem. in Columbus, O.: P. Brauer's Gem. in Eagle Lake 10.00.
 k. Hübener's congregation in Hannover: By Fr. Dröge- müller in Arenzville from some members of his congregation, Gem. 2.25.
 Poor students in Concordia, Mo.: Through Fr. Court in Des Plaines, part of a coll. sent at I. Senne's wedding, 5.00 for Paul Stoppelwertb. Addison, Ill, March 2, 1887. h. Bartling, Cassirer.

Income to the Middle District coffers:

New construction in St. Louis: By N. N. from P. Lift's parish in Preble -5.00.
 Synodal treasury: Fr. Michael's parish in Goglein 7.62. By >. Frank by Th. Stemler at Zanesville 10.00. Women's Club at Fr. Sköneberg's parish at La Fayette 25.00. Fr. Sitzmann's parish at North Amherst 4.65. 17. Kleist's comm. in New Haven 4.90. Fr. Franke's comm. at Fort Wayne 10.60. Lange's comm. in Valparaiso 5.00. (S. -67.77.)
 k. Hübener's Gem. in Hannover, Germany: Collecte of women and virgins in P. Sköneberg's Gem. in La Fayette 16.75. By >. Weselob in Cleveland by L. Kühne 1.00. H. Schmittler and Marba Jürgenmeier 1.00 each. H. Niemann's Gem. in Cleveland 74.65. Etl. members from P. Schmidt's Gem. in Elvia 4.50. (S. -39.90.)
 Gem. in Columbus O.: By P. Hassold in Huntington by D. Meyer and Fr. Roßwurm 1.00 each.
 Emigr. mission in New York: Fr. Hassold's Gem. in Huntington 5.50.
 Inner Mission: Through Fr. Bieme in Columbia City by Mrs. C. Hauptmeyer, 50. N. N. from Fr. Kaiser's Gem. in Liverpool 1.00. G. V. from Fr. Trautmann's Gem. in Columbus 1.00. k. Werfelmann's Gem. in Neu-Dettelsau 7.20. M. Loschky the. 1.00. By Sauer, ges. in missionary hours at Cold Mater Road near Fort Wayne 9.12. (p. -19.82.)
 Negro mission: N. N. from Fr. Kaiser's parish in Liverpool 1.00. Fr. Gotsck's congregation at Hoagland 5.00. Women's Association in 17. Sköneberg's congregation in La Fayette 10.00. Through Fr. Rupprecht in North Dover by G. K. 25. H. Hermann from Fr. Franke's parish near Fort Wayne 2.00. Through Werfelmann in Neu-Dettelsau by Chr. Schelderer 1.00. For the new station at New Orleans: P. Biscoboff's Gem. at Bingen 10.04, by Unnamed from P. Niemann's Gem. at Cleveland, 50. (p. -29.79.)
 Jewish mission: N. N. from >. Kaiser's congreg. in Liverpool, 50. women's club in P. Sköneberg's congreg. in La Fayette 10.00. Werfelmann's Gem. in Neu-Dettelsau 7.05. (p. -17.55.)
 Poor students in St. Louis: women's club in k. Zorn's Gem. in Cleveland for Reinhardt 14.00. Women's club in Fr. Gross' Gem. in Fort Wayne 18.00. Young Men's club in k. Wescloh's congreg. in Cleveland for C. Drögemüller 10.00. Louis Gerke of Franke's congreg. at Ft. Wayne for M. Zigel 4.00. Fr. Trautmann's congreg. in Columbus for Guckenberger 15.00. For block: Fr. Stock's congreg. at Fort Wayne 17.00. Women's Club at Fr. Sauer's congreg. in Fort Wayne 20.00. Young Women's Club of his. Gem. 5.00. (p. -103.00.)
 Poor students in Springfield: By Fr. Walker in Cleveland for R. Gaiser 11.00. Fr. Lothmann's congreg. in Akron for Sallmann 9.50. For Kleimann: Fr. Zollmann's congreg. at Bear Creek 13.25. Mrs. Potterbaum's that. 1.00. Women's club in k. Heinze's Gem. in Elkhart 5.00. For G. Runge: P. Schmidt's Zion's Gem. in Adams Co. 2.00. Jmm. Gem. 8.00. By k. Rupprecht in North Dover, ges. on F. Albers Jr. wedding, for H. Schröder 5.00. (p. -54.75.)
 Poor students in Fort Wayne: Seemeyers Gem. in Schumm for Dcmzien 9.00. By Fr. Rupprecht in North Dover, ges. on Fr. Albers jr. wedding, for I. Rupprecht 5.00. Fr. Merz in Elvria for Haserodt 4.00. Fr. Gort das. for Hase- rodt and Rimbach 1.00. (S. -19.00.)
 Poor Sck students in Addison: For I. Bübler: Ges. by k. Franke at Ft. Wayne on Rodewald-Göbels wedding 6.00, by Louis Gerke das. 4.00. Ders. for L. Potbe 4.00. Women's club at P. Niemann's Gem. in Cleveland for F. Klee 10.00. (S. -24.00.)
 Fort Franks in Zanesville Negro student Berk- bates: By Dreyer in Lancaster by Andreas Weber .25. Bro. Hiller .10. Coll. in an English weekly service that. 5.44. Desgl. in regelm. English Sunday evening service 6.01. (p. -11.80.)
 Hausbaltin Fort Wayne: By Fr. Bieme in Columbia City by Mrs. C. Hauptmeyer 1.50. Fr. Niethammer's Gem. in La Porte 16.00. (S. -17.50.)
 Laundromat in Springfield: by P. Kaiser in Liverpool, s. on George Litz's infant baptism, .61.
 Orphanage in Addison: Lebrer Backner's school children in-Ft. Wanne 2.67. By I. Nietbammer in La Porte by the children Chr. and Gerh. Skumm 2.00. (p. -4.87.)
 Orphanage near St. Louis: By W. Bulk from Mrs. Beam in Hageman 3.00.
 Orphan baus near Pittsburgh: By Werfelmann in Neu-Dettelsau: Kindtaufcoll. by A. Vollrath 2.50, by M. Jordan that. .25. (p. -2.75.)
 Orphanage in Wittenberg, Wis.: By I. Lange in Valparaiso by Mrs. I. Westpbabl 1.00.
 Deaf and Dumb Institution: By >. Trautmann in Columbus by W. N. 1.00.
 Pilgrim building in New York: Fr. Franke's Gem. at Fort Wayne 14.30. Fr. Diemers Filial at Rockester 2.95. By dens. of C. Opp .50. Fr. Kolbe's Gem. at Independence 54.25. By Fr. Frank of Th. Stemler at Zanesville 10.00. (S. -82.00.)
 Districts support fund: Fr. Zorn in Cleveland 5.00. Fr. Sköneberg's Gem. in La Fayette 5.00. From the piggy bank of the school children Fr. Kaiser in Liverpool .41. By k. Werfelmann in Neu-Dettelsau from M. Loschky 1.00. Through ? Bieme, Columbia City, thank offering from Mrs. N. N. 5.00. (S. -16.41.) Total -588.88.
 Fort Wayne, Feb. 28, 1887. d. W. Röscher, Kassirer.

Revenue to the Eastern District's coffers:

Synod treasury: from Dabikes congregation -13.00. congregation in Wolcottsburg 4.00. congregation P. Siecks 13.41. congregation ?. Walkers 9.63. surplus from visitation trip 1.18. Gem. in Richmond, Va. 6.00. (S. -47.22.)
 Seminar building in Addison: Nachtr. von der Gem. H. Schröders 2.00.
 Pilgrim construction: By Fr. Hein of John Loreck 5.00. Gem. in Wolcottsburg 5.00. Matth.-Gem. in New York 299.50 and 194.00. Gem. >. Körners 47.00; by dens. of I. Niedjen 20.00, I. Reeck 2.00, G. Meyer 2.00, H. Raibjen 1.00, A. Wartens, I. Möller, E. Graiser each .50, by I. F. König by G.

Eiffler I.OO. Kassirer Schmalzriedt in the Michigan District 10.OO. By I^h. Salinger of the comm. at Boston, N. V., 16.00. A. G. at Benezette, Pa. 1.00. (S. 8605.00.)

Progyinnasium in New York: Women's Missionverein in the Gem. l'. W. A. Freys 15.00. Gem. p. F. Königs 11.50. Gem. k. Sennes 20.50. (p. 847.00.)
Emigr. - Mission in New York: Kaff. Roescher in Middle Distr. 7.40. By l'. Feth of N. N. 1.00. Gem. P. Sennes 18.01. A. G. in Benezette, Pa. 1.00. By P. O. Schroeder by Mrs. E. Garbage 2.00. (p. 829.41.)

Inner Mission: by W. Mark in Allegheny, Pa., 1.00.
Inner Mission in the East: By 1*. Feth by N. N. 1.00. By k- Frincke by Mrs. C. Münch 4.00. P. H. Walker 5.00. (S. H10.00.)
Mission in Lockport: Gem. in Wolcottsburgh 4.00. Gem. k. Dorns 3.27. (p. 87.27.)

Heathen Mission: Missionary Society of the Gem. 1*. Busses 50.00.
Jewish Mission: Gem. in Wolcottsburgh 4.00. Kassirer Röscher in the Middle District 25.00. By l'. Sieck by Miss Blohm 4.00. By 1>. King by G. Eiffler 1.00. A. G. in Benezette, Pa. 1.00. By d'. O. Schröder by Mrs. E. Müll 2.00. (p. 837.00.)

Negro Mission: A. Wohltmann in Cbelsca, Mass, 2.00. By F. König from G. Eiffler 1.00. A. G. in Benezette, Pa, 1.00. By Fr. O. Schröder by Mrs. E. Müll 2.00. missionary society of the comm. of l'. Busses 50.00. (p. 856.00.)

English Mission: By P. F. King by G. Eiffler 1.00.
Travel preacher: Missionary Society of the Community Fr. Busses 15.00.
Health insurance: Through H. Schröder by Fr. M. Bernreuther 1.00. By P. O. Schröder by Mrs. E. Müll 2.00.

Tau bstummen-An held: H. H. Bruggeman in Allegheny, Pa. 1.00. By 1>. Steckbolz of Mrs. B. Mappcs 2.00. By P. Akner of Nic. Schwartz, Sr. 10.00.
By 1>. F. König from l. Sankenber 1.00. By P. O. Schröder by Mrs. E. Müll 2.00. (p. 816.00.)

Laundromat in Springfield: By P. O. Schroeder by Mrs. E. Garbage 2.00.
Poor Students at St. Louis: Comm. Fr. H. Schroeder's 2:00 p.m. for K. Boldt.
Poor Students in Springfield: By P. W. A. Frey from Mrs. Bildhäuser 10.00 for Heidelberg.

Poor students in Fort Wayne: By P. F. King of N. N. 5.00 for Mertz.
Poor students in Addison: Gem. P. Leembuis' 3.22; by dens., ges. at Ernst Raeder's wedding, 3.20 for P. Salchow. Ges. on W. Moser's wedding in Richmond 6.00 for B. Göpfartb.

Gem. in Hannover, Germany: Kassirer Röscher in Mittl. district 26.00. By l'. O. Schröder by Mrs. E. Müll 2.00. (p. 828.00.)
Gem. in Honey Grove, Tex.: By Fr. Johannes of G. M. 5.00, H. S., l. B., H. H. 1.00 each. (S. 88.00.)
Lutk. Free Church in Germany: Kassirer Röscher in Mittl. District 11.50. Gem. in Richmond 7.93. (S. 819.43.)

Hospital in East New York: Gem. P. Steckbolz' 5.49.
Orphanage near West Roxbury: comm. in Wolcotts- burgb 6.70. women's and young fr. society of comm. 1?. sennes 10.00. by 1>. Dorn, ges. on A. Klemer's wedding, 3.75, A. Graf 1.00, N. N. 1.00. Women's Missionary Society of the Gem. k.. W. A. Freys 25.00. Mrs. Gaus in Baltimore 1.00. Gem. l. Walkers 10.00. By 1>. F. King by F. Schäfer 1.00. (L>. O59.45.)

Orphanage at Union Hill: Women's and Virgins' Association of the comm. P. Sennes 10.00. By U. F. King of H. Feldbaus 1.00, N. N. 2.00, F. Schäfer 1.00. (S. 814.00.)

Orphan nbaus in Addison: Gem. in Wolcottsburgh 6.00.
Orphanage near Pittsburg: Women's and Virgins' Association of the comm. U. Senna 10.00.
Walther Foundation: Gem. P. Trammis 8.25.

Widow's Fund: U. Trainm 4.00. Through U. H. Schröder by Fr. M. Bernreuther 1.00. G. Göbringer in Accident 1.00. Women's Missionary Society of the Gem. by P. W. A. Freys 10.00. by P. W. A. Frey 5.00. by A. G. in Benezette, Pa. 1.00. by P. O. Schroeder by Mrs. E. Müll 2.40. (P. 824.40.) Total 81153.34.

Correction:

In my receipt of August 2, 1886, "For the Pilgrim House" instead of "from the comm. in Wolcottsville" reads from the comm. in Wolcottsburgh.
Baltimore, Feb. 28, 1887. c. spilman, cassirer.

Entered the Southern District Caste.

(Since November 1, 1886.)

Inner Mission: By? l. Trinklein, Houston, Texas, from U. l. Kaspar, mission festcollecte sr. Congregation at Giddings, Tex. 844.75. By C. L. Geyer belatedly to the mission festcoll. at Serbin, Tex., .75. of the Reformation Festivals"!, of St. John's Congregation at New Orleans 10.55. By U. G. Buchschacher of sr. Congreg. in Warda, TA., 15.00. By W. Thomä, Gotha, Fla. collections in the month of November, 1.00. By k. P. Klindworth, Wm. Penn, Tex. mission festival coll. sr. Congregation, 12.00. By Fr. M. Leimer, Swiss Alp, Tex. evening Mass coll. sr. Gem., 7.85. By P. l. Trinklein, Houston, Tex. from Mrs. Stöckle, 5.00 and 3.00. By P. C. Burkart, Birmingham, Ala. taking in collects, 5.65. By l. Foltmer, McComb City, Miss. 2.00. By P. C. Burkart, collects at Birmingham, Ala, 4.30. By P. H. T. Kilian, Serbin, Tex. ges. at wedding at E. Kokel, 8.75, at infant baptism at M. Bohrt 1.15. By Cassirer E. F. W. Meier, St. Louis, Mo. ans the Allg. Inner Mission Fund 300.00. Coll. of Job. congreg. in New Orleans 12.30. By P. C. L. Geyer, Coll. sr. Gem. in Serbin, Tex. at 1.35. By P. W. Tkoma, Gotba, Fla. gifts: from Mrs. De Leo 1.00, N. Olime .30, C. Busch .25, Coll. in Tampa, Fla. at 4.55. By P. C. Burkart, Coll. in Birmingham, Ala, 5.75. By P. M. Leimer, Swiss Alp, Tex. coll. at Aug. Knippa's infant baptism 1.55, at Franz Deterling's wedding 8.70. By Martin Stoll in New Orleans 1.00. (P. 8458.50.)

For Heinrich List in Addison: by G. W. Schleier, Warda, Tex. ges. at the baptism of his son, 3.25.
Orphanage in New Orleans: By P. F. Wunderlich, ges. at the wedding of Mr. G. Zülke at Bryan, Brazos Co, Tex, 3.20. Mrs. H. Vogt (Zion's congreg. in New Orleans) .50. By P. Klindworth, Wm. Penn, Tex. coll. of his comm. 5.15. By 1^h. S. Süß, Schulenburg, Tex. sent to Mr. Schütze's wedding, 1.00. By G. Birkmann, Fedor, Tex. coll. to Cbr. Donnann's wedding, 5.00, at Schubert's infant baptism, 2.10. By E. F. W. Meier, Cassirer, St. Louis, Mo. 2.50. By 1^h. l. Trinklein, Houston, Tex. coll. sr. Gem. under Christmas tree, 10.60. By P. E. H. Wisch- meyer, Rose Hill, Tex. coll. sr. Children under Christmas tree, 5.25. By P. A. Wilder, Klein, Tex. of Joh. Klein there .50. By P. G. Birkmann, Fedor, Tex. of s. school children 1.25. (S. 837.05.)

Progygnasium in New Orleans: By Fr. T. Stiemke of Mr. Brechtel in the Joh.-Gem. in New Orleans 20.00. j of the Reformation festivals"!, of the Job.-Gem. in New Orleans 10.55. Coll. of the St. Pauls-Gem. in New Orleans 14.20. Of the Joh.-Gem. in New Orleans by teacher l. H. Schönhardt since Sept. 5, 1886 10.35. (p. 855.10.)

Pilgrim's Building in New York: By Fr. G. Buchschacher of sr. Gem. in Warda, Tex., 6.25. By Fr. G. Birkmann, Fedor, Tex. coll. sr. Gem., 7.10, on J. Dube's infant baptism 2.75. (p. 816.10.)

Widows and orphans: By P. G. Buchschacher, s. at the infant baptism at Karl Mörbe's in Warda, 2.25. By L. Ernst, Walburg, Tex. s. at Mr. Schermick's wedding, 6.50. By H. T. Kilian, Serbin, Tex. s. at the infant baptism at Joh. Reinhardt's, 1.50. By P. C. L. Geyer, Serbin, Tex. s., 3.00. By P. M. Leimer, Swiss Alp, Tex. coll. at A. Keßlei's wedding, 9.95. (p. 823.20.)

Synod treasury: By Lebrer l. H. Schönhardt of Joh. congreg. in New Orleans since Sept. 5, 1886, 6.05. By Zion congreg. in New Orleans, 40.50. By P. A. Wilder, Klein, Tex. coll. sr. Gem. on Christmas Day, 9.00. By k. P. Klindworth, Wm. Penn, Tex. coll. sr. Gem. on Christmas Day, 4.10. (p. 859.65.)

For G. Pallmer in Addison: By teacher E. Leubner, sent at the infant baptism of Mr. M. Mestink, Serbin, Tex. 3.60.
Poor students in Addison: by P. G. Buchschacher, Warda, Tex. coll. at introduction of Mr. Schleier, teacher, 10.20.

For Forester and Zoch students at Fort Wayne: By P. G. Buchschacher, Warda, Tex. s. on child baptism at E. Zock 4.00, at M. Kubitz 2.05. (p. 86.05.)

Gem. in Cullman, Ala.: Through l?. l. Kaspar, Giddings, Tex., 5.00. By l?. H. T. Kilian, Serbin, Tex. coll. sr. Gem. 33.75. By l?. G. W. Bebnken, Cypress, Tex. part of Coll. sr. Joh. Gem., 3.70, sr. Filialgem. in Neudorf, Tex., 3.75. By P. Klindworth, Coll. sr. Gem. in Wm. Penn, Tex, 3.50. By 1>. E. H. Wischmeyer, Rose Hill, Tex. coll. sr. Gem. on 1st Chr. day, 14.75. By W. Cholcker, 8tu<l. tieol., Lincoln, Tex., Coll. of the Job. comm., 3.00. Durch t>. A. Wilder, Klein, Tex. a., Coll. of Weib. sr. Gem., 9.20. By

C. L. Geyer, Coll. sr. Gem. in Serbin, Tex., 12.20. Through

M. Leimer, Swiss Alp, Tex., Weihnachtscoll. sr. Comm., 10.40. Coll. from preaching place at Millers Creek 7.65, in New Vielen 3.50. By P. G. Birkmann, Fedor, Tex. sent to Joh. Mel- des wedding, 7.00. From I. Broders in New Orleans 2.00. From Zions Comm. in New Orleans 15.00. (S. 8134.40.)

k. Hübeners Gem. in Hannover: By P. I. Kaspar, Giddings, Tex. 3.00.

Poor students in St. Louis: By Fr. I. Kaspar, Giddings, Tex. s. at infant baptism at H. Birnbaum, Oct. 3.

Jewish Mission in New York: By S. Süß, Schu- lenbnrg, Tex., ges. at the wedding of Mr. Schütze, 3.30.

Poor students in Springfield: by P. M. Leimer, Swiss Alp, Tex. coll. on Bro. Sanders wedding, 6.00, on H. Niemeycr's wedding, 6.40. (p. 812.40.)

Negro Mission in New Orleans: Through Fr. G. Birkmann, Fedor, Tex. found by Fr. Urban there, 1.00, N. N. 2.00. Through t>. T. Stiemke in New Orleans, found in the bell bag of St. John's Parish, 2.00. By P. T. Stiemke in New Orleans from "E. C." of Warda, Tex. 5.00, Mrs. N. N. 1.00. (P. 811.00.)

Poor students: By IL. G. Birkmann, Fedor, Tex. by Wittwe N. N. .50. by 1?. F. Wunderlich, Perry, Tex. of, Christmas coll. sr. Gem., 2.50. By Miss Hermine Birkmann 1.00. (p. 84.00.)

Orphanage near St. Louis: By Lebrer E. Leubner, Serb, Tex., ges. on infant baptism at Job. Handrich, 1.50.

Gem. in Stillwater, Minn: By P. Aug. Wilder, Klein, Tex. of N. N. in sr. Gem. 1.30.

Deaf-mutes in Norris, Mich.: By teacher E. D. Keyl of s. pupils 2.95. By teacher H. L. Hüttmann, same, 1.85. (S. 84.80.) Total-Summa 8851.50.

New Orleans, March 1, 1887. G. W. Frye, Cassirer.

38 8t. Lnckerv 8tr.

Entered the caste of the Western District:

Synodal funds: From Fr. Demetrios parish at Concordia 85.30. Fr. Mevr's parish at Friedheim 4.00. I>. Gräbner's Gem. at St. Charles 21.80. By Mr. M. C. Barthel of k. Voigt's parish in Farley 5.00. (p. 836.10.)

Progymnasium in Concordia: By Praeses Biltz of Fr. Lüker 1.00, whose Gem. 4.00. (S. 85.00.)

Inner Mission in the West: I'. Michels' congregation in New Havcn 7.50. Fr. Gräbner's congregation in St. Charles 3.75. Fr. Jehn's congregation in Kansas City 7.50. By Fr. Brandt in St. Louis from the mission treasury of his congregation. By Mr. M. C. Barthel from F. I. Rank in Ckicago .55, C. Abrens in Palatine .85. By Mr. Gökmann from Heinr. Höhnemann 1.00. (p. 838.20.)

Negro Mission: By Mr. Kassirer E. Neldner from the German Free Church 70.00. I>. Rebwaldt's congregation in Clarks Fork for the new station in New Orleans 3.50. (p. 873.50.)

Jewish Mission: By Mr. Kassirer E. Neldner from the German Free Church 5.00.

Widow's Fund: Fr. Mießler in Des Peres 3.00. Fr. Wickels in New Haven 2.50. Through Fr. Hanser in St. Louis by Frau

letn El. Pranke, thank offering for recovery of her terminally ill mother, 5.00. (p. \$10.50.)
 Orphanage near St. Louis: By D. Michels in New Haven by N. N. 1.00.
 Poor students in St. Louis: Through Fr. Keller in Palmer from N. N. in sr. Gem. 1.00.
 Poor students in Springfield: Fr. Rehwaldt's Gem. at Clark's Fort for Herm. Dablke 10.00.
 Gem. in Sedalia: I? Mießler's Gem. in Des Peres 11.00.
 Luther Monument: G. Müller in L. Profts Gem. .10.
 Pilgrim Building in New York: D. Gräbner's Gem. in St.
 Charles 100.10.
 NS. In No. 5, the K4.15 for the deaf-mutes were not "from P. Grimm's Gem." but collectirt at Hemminghaus' wedding.
 St. Louis, March 6, 1887. H. H. Meyer, Cassirer.

Proceeds to the Wisronsin District coffers:

Poor students in St. Louis: From Milwaukee's Triunity K46.06.
 Poor Students in Fort Wayne: From the Women's Association of St. Stepbans Parish in Milwaukee 10.00.
 Poor students in Milwaukee: Karl Ginder in Racine 5.00. N. N. in New London 2.00. (S. K7.00.)
 Poor sick pastors: teachers from St. Stepbans parish in Milwaukee 19.39. N. N. in New London 2.00. (p. \$21.39.)
 Synod treasury: P. R. Janks Gem. in Bear Creek 3.22, in Union 1.67, in Manama .83. Christ. Schmedt in Logansville 1.00. (S. \$6.72.)
 Jewish Mission: N.N. 1.00. ChristophSchmedtinLogansville 1.00. (S. \$2.00.)
 Construction and debt retirement of progymnasium inMilwaukee: P. R. Janks Gem. to Bear Creek 7.58. Teacher Paul E. Elbert 1.00. (S. H8.58.)
 Church building in Hanover: N. N. 1.00. Christ. Schmedt in Logansville 1.00. (S. \$2.00.)
 Preacher's and Lebrer's widow's fund: P. E. Roller 4.00. N. N. in New London 2.00. (S. H6.00.)
 Deaf and Dumb - Ailstalt: Teacher Paul E. Elbert 1.00.
 Tb. Wichmann's Gem. in Freistadt 6.76, from the Gotteskasten there 4.71. (p. \$12.47.)
 Negro Mission: N.N. for the new station in New Orleans 2.00. Christ. Schmedt in Logansville 1.00. Lebrer Paul E. Elbert 1.00. Mrs. Kickbusch in Milwaukee 1.00. (S. H5.00.)
 Orphanage in Wittenberg: Hocbzeitscoll. at Brandt in Wayside 4.50. Mrs. P. S. .50. Adolph Damköbler in Milwaukee 1.25, F. Gundlack there 1.00.
 Christ. Schmedt in Logansville 1.00. Mrs. Cbarlotte Wille in Freistadt 2.00. Lebrer Paul E. Elbert 4.00. Hocbzeitscoll. at W. Hinzmann's in Watertown 3.75. By L. I. M. Hiebei of N. N. 2.00. Lebrer Bocks pupils 2.75. (s. \$22.75.)
 Milwaukee, Feb. 28, 1887. c. Eißfeldt, Kassirer.

Corrections.

In my receipt of February 19 ("Luth." No. 5), the items under "Building Fund" are to be credited to the Negro Mission, the items under "Negro Mission" specifically to the new station in New Orleans. Furthermore, it is to be read there: **From** l>. König H6.00 for the new station, and **from** L. König \$3.00 for the widow's fund.
 Lincoln, Nebr., March 8, 1887. I. C. Bahls.

For poor students received with heartfelt thanks from Mr. C. Helmoth, Slaughtbr, W. T., K4.00; by Mr. A. Frenzel, Barton, Mo., 4.00; by Mr. I. G. Höhne, Metea, O., 1.00; by Hm. D. M. Lücke, Troy, Ill., 8.00.

F. Beeper.

Cold by Mr. L. L. I. Gehrmann from his parish K 17.25 for Stud. G. A. Müller. The scholarship from Mr. Joh. Raithel's "student farm" (P100) was awarded in 1886 to Stud. W. Dallmann. M. Günther.

Received through Mr. I. T. Roesch from Mr. Heinrich Sievers, Sr. of Worden, Ill, H8.00 for the new station at New Orleans, La. A. C. Burgdorf, Cassirer.

Through Mr. I'. Wangerin 12 bustiers for poor students received from the Women's Association of the Immanuels Parish in St. Louis. B. Switch.

For the local seminar library

with sincere thanks from Prof. Hoppe: Dr. Nar- ttui Luttmri Kyrko-Postilla (Swedish), 3 volumes.

M. Günther.

Changed addresses:

kev. 6th L. IVuxxarer, l'alr Laven, Stearns 6o., Ntnn.
 8th Orote, 859 Oorven 8tr., N. 8t. Louis, Llo.
 6ns. Il. Ouettler, 331 dl. Lauliua 8tr., Odleaxo, Ill.

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Letters containing information for the paper (articles, advertisements, receipts, adverts, etc.) should be sent to the editor under the address: "Luttturranvr", t'onvorclin 8vi "1 "nrx.

Lulersck from 111" kosb Oölœe from 81. Louis, Llo., as seouock-elass matter.

Volume 43, St. Louis, Mon. April 1, 1887, No. 7.

Thanksgiving for Christ's suffering.

How great a debt of gratitude I owe Thee, O most pious JEsu, for having taken upon Thyself the punishments of my sins, and for having been willing to endure hunger, thirst, cold, weariness, contempt, persecution, pain, poverty, bonds, scourges, thorns, even the most bitter death of the cross!

How great is the flame of Your love that drove You. To voluntarily immerse Yourself in this sea of sufferings for the most miserable and ungrateful servant! Your innocence and righteousness made You free from all sufferings, but Your immense and unspeakable love made You a debtor and a culprit in our stead. I had mishandled. You do enough for it. I had robbed. You pay. (Ps. 69, 5.) I had sinned, You suffer. O most gracious JEsu, I recognize Your heartfelt mercy (Luc. 1, 78.) and the fervor of Your love. Obviously You love me more than Yourself, because You give Yourself for me. What did you, the most innocent, have to do with the death sentence? You, the most beautiful among the children of men (Ps. 45:3), with the saliva? You, the most righteous, with scourges and bands? I should have suffered all this: But Thou, out of unspeakable love, comest down into the dungeon of this world, taking upon Thyself the form of a servant, and taking upon Thyself quite willingly the punishments which I had deserved. I should have been condemned to the eternal flames of the hellish fire because of my sins, but You let Yourself be roasted on the altar of the cross in the fire of love and set me free. I should have been cast out from the face of the Heavenly Father because of my sins, but You complain of being abandoned by the Heavenly Father for my sake. I should have been tormented for eternity by the devil and his angels. But you, out of infinite love, hand yourself over to the servants of Satan in my place for torment and crucifixion.

As much as I see instruments of Your suffering, so much I see evidence of Your love for me; for my sins are the bonds, the scourges, the thorns that have afflicted You, and which You have all

out of unspeakable love for my sake. Your love was not yet satisfied by the acceptance of our flesh. You wanted to prove it even more openly through this most bitter suffering of Your soul and Your body. Who am I, almighty Lord, that You wanted to serve so many years for the sake of a disobedient servant? Who am I, O most beautiful bridegroom, that You did not refuse to die even for me, the most shameful slave of sin and paramour of Satan? Who am I, O most gracious Creator, that You did not shun the wood of the cross for the sake of such a wretched creature? I am to You, most blessed Bridegroom, in truth a blood bride, for whom You shed Your blood so abundantly. I am to You, most beautiful lily, in truth a hurting and pricking thorn. I place a heavy, oppressive burden on you, by which you are so pressed that drops of blood flow abundantly from your body.

To You, Lord Jesus, only Savior and Mediator, I will sing praises for this Your love for eternity. Amen.

Johann Gerhard.

The Schmalkalden Convent and the Schmalkaldic Articles.

1537.

(Conclusion.)

After accompanying Luther, who had fallen ill in Schmalkalden, back to Wittenberg, we have to return to the Convention in Schmalkalden once again.

In their meetings, the princes and estates were primarily concerned with the question of whether the concilium should be filled. Therefore, expert opinions were requested from the theologians. In his objections, Luther had written, among other things, the following: "There is no doubt in my mind that the pope and his people are afraid and want to see the concilium prevented; but that they could boast with glorification that they had not been lacking, because they had advertised it, sent messengers and summoned the estates, as they would have done. Dar

They have presented us with a devil's head, so that we should be frightened and flee back, namely, that they are proclaiming such a council, in which they report nothing of church matters, nothing of interrogation, nothing of other matters, but only the extirpation of the poisonous Lutheran heresy. . . . Therefore, they would like to deter us from refusing, so they would be sure and say that we have prevented it. . . . But since we have the advantage that (as is the case at this time) it will be a lousy, despicable concilium, . . . I did not want to give the legate a negative answer, but I also did not want to entangle myself; for they will (God willing) throw out the big fool after the little one. So also here is no need for haste, and they shall learn God's way, who does not hasten, but lures out with patience, until he puts a peg for the tongue, so that they cannot pull it back into the mouth. (Erl. Ausg. 55, 169 f.) Other expert opinions downright refuted the feeding of the council. From Gotha, Luther had given, among other orders, this one: "Tell the princes, for my sake, to do for the cause of the Gospel in God what the Holy Spirit gives them; I do not prescribe any measures for them; may the merciful God strengthen them so that they remain in this pure doctrine and thank God that he has delivered them from the Antichrist.

So the princes and estates deliberated for a long time without coming to a decision. However, they all agreed that they should not consent to the visit of the council without first having made provisions for the manner of the negotiations and the necessary security of the envoys. After they had discussed at length what kind of security should be demanded, they finally united in the decision to decisively refuse participation in the council. Even the Emperor's envoy, Dr. Matthias Held, who appeared before the Convention on February 15, could not mislead them in this decision; they were not intimidated by his threats. He had to leave without having achieved anything. The papal legate, Petrus Vorstius,

who arrived in Schmalkalden on February 24 with 21 horses, fared no better. Little attention was paid to him. When he appeared before the Elector the following day and handed him two papal letters with flattering words, the Elector put them on the table without opening them and left the room with the remark that he first had to consult with his councilors. Soon after, the councilors appeared before the legate, told him that their master was about to go to the convent, and gave him back the papal letters. He did not accept them, however, and angrily departed. A few days later, the princes and estates had the papal letters sent to him again by a deputation with the declaration that they would not appear at the Mantua Council.

Towards the end of the Convention, it was decided to issue a declaration addressed "to all kings, sovereigns and potentates of Christendom", in which the reasons were to be explained why they could not attend the Council. In it, they declared that they could not submit to a council which, according to the papal proclamation, was intended to eradicate the Lutheran doctrine, which was called heresy, and which would consist only of bishops who were sworn to the pope, would have the pope, who was a party in this matter, as its chairman, and would judge not freely according to God's word but according to human and papal statutes.

In the event that the concilium should come to pass and the papists should attempt to carry out the decisions of the concilium by force and the emperor should help them to do so, it had been unanimously decided to offer armed resistance.

But we also have to look at the theologians. They not only had to take turns preaching day after day in the city church, but also diligently plowed doctrinal negotiations.

There were also some representatives of the churches in the upper country. These had previously been Zwinglian, but in a meeting held the year before in Wittenberg of Upper German and Saxon theologians, there had been an agreement on the truth. It was then necessary to strengthen this agreement. The Augsburg Confession, especially the article on the Lord's Supper, was discussed, with Martin Bucer in particular expressing himself quite satisfactorily.

The other question before the theologians concerned the "authority and supremacy of the pope," about which the princes wanted a precise explanation. Melancthon had signed the articles written by Luther with these words: "I Philippus Melancthon also consider these above-mentioned articles to be right and Christian. But of the pope I hold, if he would allow the gospel, that for the sake of peace and common unity of those Christians who are also under him and would like to be in the future, fine superiority over the bishops, which he otherwise has, is also permitted to him *jure humano* (according to human law) by us." Thus, although he did not want to grant the pope a supremacy given to him by God, he did want to grant him a supremacy according to human law, but he tied this concession to a condition that could not be fulfilled at all, namely to the condition: "if he would admit the Gospel", that is, as Lucas Osiander later remarked, "if the devil would become an apostle"; because

If the pope allowed the gospel, he would no longer be pope, nor would he rise above the other bishops, but would hear Christ saying: Probably with this signature in mind, the theologians commissioned him to write an essay, "On the Authority and Supremacy of the Pope and on the Authority and Jurisdiction of Bishops. And his work turned out extremely well. In it, he was more outspoken than usual against the papacy. He rejected the pope's claim that by divine right he was supreme over all other bishops in all of Christendom, that by divine right he had both swords and could set and depose kings, order worldly kingdoms, 2c., and that one was obliged to believe this if one lost eternal blessedness, as "false, ungodly, tyrannical, and quite harmful to the Christian church. Clearly and convincingly he proves 1. from the holy scriptures and 2. from history that the pope has no supremacy by divine right. He then answers the objections of the papists from Matth. 16 and Joh. 21, showing that the keys do not belong to one man alone, but to the whole church, and that Christ, with the words "Tell the church", gives the church the highest and last judgment. Furthermore, he proves that the pope has no temporal power, and then explains that even if the pope had his supremacy by divine right, he owes no obedience to the popes who preach false worship, idolatry and false teaching against the gospel. It is a fact of the day, however, that the popes and their followers want to maintain and practice ungodly doctrine and false worship; all the vices prophesied of the Antichrist in the Holy Scriptures also rhyme with the kingdom of the pope and its members: therefore all Christians should depart from the pope and his members or followers, as from the kingdom of the Antichrist, and curse it. It is difficult to separate from so much land and people; but here is God's command that everyone should beware and not agree with those who lead unrighteous doctrine or intend to maintain it with desolation. And our consciences are therefore well excused, if one considers the abominations of the papacy correctly. In addition to these errors, there are two great, horrible sins: the first is that the pope wants to defend and maintain such errors with unreasonable arrogance and cruel tyranny, by force, and that he takes away the judgment of the church and does not want to have such religious matters judged in an orderly manner. Those who stand with the pope and defend his doctrine and false worship stain themselves with idolatry and blasphemous doctrine and bring upon themselves all the blood of the pious Christians whom the pope and his followers persecute, and also prevent God's glory and the salvation of the churches.

The second section deals with "the power and jurisdiction of bishops". It is shown here that the bishops have no other power than other church servants, because according to divine law there is no difference between bishops and pastors; that the right of ordination, which the Roman bishops claim, is a right that belongs to all congregations. "For where the church is, there is ever the command to preach the gospel. Therefore the churches must

retain the power to demand, elect and ordain church servants. And such power is a gift which is actually given to the church by God and cannot be taken away from the church by any human power." "Therefore, where there is a true church, it follows that there is also the power to elect and ordain ministers. "The common custom of the church also testifies to this. For in former times the people elected parish priests and bishops; for this purpose the bishop sat in the same place or in the vicinity and confirmed the elected bishop by laying on his hands, and at that time the ordination was nothing else than such confirmation." Then other things are mentioned which the papal bishops have wrongfully taken to themselves, and it is pointed out that they defend ungodly doctrine and false services by force, do not ordain pious church servants, help to assassinate them to the pope, deprive the parish priests of their rights, etc., therefore the churches have reason enough that they should not recognize such as bishops.

This work of Melanchthon was then also accepted and signed by the theologians. Around the same time, Luther's articles were also signed by those who had not yet signed them. The signatures under Melanchthon's treatise also applied to the Augsburg Confession and its Apology. Among the signers we also find those of the Oberlanders who were present.

The articles written by Luther with Melanchthon's treatise as an appendix - the Schmalkaldic Articles - form the third delicious confession of our Lutheran Church - an open, definite, solemn renunciation of Pabstism and all its abominations.

Let us rejoice and thank God that he led our fathers to include these articles, in which, as we have seen, such extremely important doctrines are made known, among the confessions. And let us not be misled by the fact that there are people who call themselves Lutherans and take no pleasure in this glorious confession and for whom important doctrines known therein are in the way, namely, Romanizing Lutherans who do not want to declare the pope to be the antichrist, who bear the lust for priestly rule and do not want to accept the common rights taught in the confession according to God's Word. To ward off just such spirits, let us hold all the more firmly to this confession, as to the others. G.

(Submitted.)

Opening Sermon,

delivered at the commencement of the sessions of the Illinois District, June 16, 1886, at Chicago, Ill, and committed to print by resolution of the Synod, by C. Gross.

Psalm 126:5, 6.

Venerable and beloved fathers and brothers, precious listeners in Christ JEsu!

Among the various parables Christ uses to describe the Kingdom of Heaven or the Church of God, we also find the one about the sower, Luc. 8. This teaches us that God scatters His Word like a seed, so that it may be heard by men, understood as being written into the

The heart is taken up and preserved. Wherever this happens in the whole world, God builds his church, for there, even if many trample the seed or suffocate it, there are always righteous believing souls.

All of us are also in this great seed field of the church, whether we are spreading the word as pastors and teachers, or whether we are receiving the word as listeners. One has his field here, the other there, to which he has to give his special attention and care.

At present, we are gathered here from all parts of this synodal district to discuss matters concerning the Kingdom of God. Among these, doctrinal matters are always at the top of the list. Therefore, our main intention is to strengthen ourselves in doctrine, not to expound new doctrines, not to develop old ones scientifically so that they appear acceptable to human reason, but to imprint those given in holy scripture ever more deeply on our understanding and our hearts, and this for the ultimate purpose that we may become all the more skillful and joyful in our work in the field of the church. Our fraternal fellowship, which we are cultivating these days, our consultations, which we are holding, our worship service, which we are holding now, all should have this one goal: to strengthen us for the work of the Lord. May I then succeed in achieving this goal through the help of God's grace, when I present to you, on the basis of the words of the text read to you

Our work in the kingdom of God is sowing, followed by harvest.

Let's look at

1. Sowing and
2. Harvesting.

1.

Our text psalm speaks of the captives of Zion, of their mourning and weeping during their captivity, as well as of their redemption and the joy associated with it. Who are we talking about here and which captivity is meant here? The Assyrian or Babylonian captivity to which the tribes of Israel were led? Not at all. For when David wrote this psalm, all the people of Israel were still dwelling quietly within the borders of Canaan. David therefore has another captivity of Zion in mind. Which one? He shall tell us himself, for he is certainly the best interpreter of his own words. In the 14th Psalm he speaks in a similar way when he says in v. 7: "Oh that help would come from Zion to Israel, and that the LORD would deliver his captive people, Jacob would rejoice and Israel would be glad." What then is this help out of Zion for which David groans, and what is the captive people who are to be redeemed by it? The help from Zion is Christ, and the captive people are those who are under the bondage of sin. Christ has come and has broken the chains of the prison. Through him the captives are redeemed from sin and from all that it has in its wake. In the Gospel of Christ, "a redemption is preached to the captives and an opening to the bound". And this preaching continues until the last day, when Christ will come again to redeem his spiritual Israel, his Zion/ his church, which is languishing under various hardships and miseries, from all evil. To this final consummation

In our textual psalm, David undoubtedly has his eye on this redemption when he exclaims: "When the Lord shall redeem the captives of Zion, we shall be as those who dream; then shall our mouth be full of laughter, and our tongue of praise. Now the very same thing is illustrated in the verses of our text by a picture, namely, of sowing with thirst and reaping with joy. Let us first look at the sowing.

The main thing in sowing is always the seed. Without good seed, there is no harvest. When the farmer sets about sowing a field, he first and foremost ensures that the seed is good. In our work in the kingdom of God, we too must look first and foremost at the seed we sow. Which seed this is, is clear from holy scripture. "The seed is the word of God." "You are born again, not of perishable seed, but of imperishable seed, that is, of the living Word of God."

This seed, the Word of God, is called a "noble" one in our text. "They bear noble seed." Why do you think that? To indicate its preciousness, its value. The word is a noble seed because of its origin. God's thoughts are clothed in it. The heart of God is the source from which his word came forth. What the eternal, holy God, the Father of all mercy, has considered, pondered and decided in his counsel, he has revealed to us in his Word. Truly, a noble seed that comes from no less a soil than the pure, love-filled heart of God.

Furthermore, the word is a noble seed because of its content. It is not a dead letter or an empty sound, but it is the bearer of all goods of salvation, a golden box filled with imperishable treasures. Christ, the owner and acquirer of all heavenly gifts, is enclosed in it. Truly, a noble seed, which even the whole world with all its treasures cannot equal in preciousness.

Finally, the word is a noble seed because of its effects. It exercises divine power; it is a power of God that makes blessed all who believe in it; it is sharper than any two-edged sword. It makes the righteous out of sinners, the living out of the dead, the blessed out of the damned. It transforms hearts and creates a new meaning, in short, it corrects what no human word can do. If we look back into the history of past times, we see that the Word of God has brought about tremendous changes wherever it has gone. It has torn down the idolatrous altars and built temples for Christ; it has also brought princes and mighty men under the royal scepter of Christ, and gathered out of all the nations of the Gentiles a holy people, a people of ownership, for the Lord Jesus. And the same word still exercises the same divine power, as we can all testify from our own experience. Honey and honey jelly are not as sweet to the Christian as the Word, and gold and silver are not as precious to him as the Word. The word comforts him in the cross, the word strengthens him in the battle, the word helps him to the final victory. Truly, a noble seed!

And now, my brothers, to bear and sow this noble seed, we too are worthy. O, high honor! O, rich grace! Without, indeed, against our merit, God has given us his word and

The Lord has so richly bestowed upon us the right understanding of the Word, entrusting us with a treasure that cannot be outweighed by anything. No rich man has such wealth, no king has such treasures, as we have in the word, for all earthly things pass away, but the word of the Lord abides forever. This should give us courage and joy to go forward in our work in the kingdom of God, in sowing, undaunted, firmly convinced that we possess the right noble seed that will yield a harvest for heaven.

At the same time, however, this should also serve to encourage us to hold the noble seed above all things, and to keep it from being mixed with the trespasses of human fancy and rational thought. As soon as we become indifferent to the pure teaching of the Word of God, we would also be in danger of losing it again. God may well take it away from us again if he perceives our ingratitude and indifference. The enemy does not celebrate. If we sleep, he comes and sows the seed of tares among the wheat; he mixes error with truth and wants to give it equal recognition. Woe to us if we carry this ignoble seed!

Let us then, my brethren, sow only the pure, unadulterated Word of God in the hearts of our children in the schools, of our hearers in the churches, and of our pupils in the educational institutions. Let us show earnestness for the preservation of the same in our conferences and synods, so that it may always and everywhere be said of us: "They bear noble seed."

But, beloved, our text speaks not only of the seed that is sown, but also of the way in which it is sown. It says: "those who sow with thirst" and "they go and weep". - How, is this not striking and quite unusual? Do we ever notice that a farmer sows his seed weeping? Is it not rather that he happily sings a little song of good cheer? The sowing of the noble seed, on the other hand, is done with tears and weeping? Strange! What is the reason for this? - The surest way to find out is to ask a man who has sown much noble seed. I mean the apostle Paul. Let us hear what he says. To the elders of Ephesus he speaks, Apost. 20:31: "Remember, therefore, that for three years I have not ceased to trouble every man day and night with tears." These are the tears of **sorrow**

that he wept while lecturing and inculcating the doctrine of the gospel. So he did not take it lightly, but, as it were, wetted the seed that had been scattered with the tears of his eyes, to moisten it, that it might germinate the better. Can you, my brethren, not also say something of this, if you prepared your sermons, thinking of the souls entrusted to you, or if you, dear professors, were anxious

to teach your pupils, whom you were preparing as future sowers, the pure doctrine as opposed to the various errors? I have no doubt that many a tear has been shed in the process.

Furthermore, St. Paul says Apost. 20:19: "I served the Lord with all humility and with many tears and trials, which happened to me because of the Jews who followed me.

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These are the tears of **suffering** he wept when he experienced hatred, hostility and persecution from fine brethren after the flesh during the faithful exercise of his ministry. Even these tears are not spared to those who carry the noble seed. The devil, in his enmity against the Word, arouses the anger of the unbelievers and the false brethren, and through them causes them scorn and dishonor, so that many a tear of pain is squeezed out of them. We have also had plenty of experiences in this regard.

Finally the apostle Phil. 3, 18. says: "Many walk, of whom I have often told you, but now I say also with weeping, the enemies of the cross of Christ." These are the tears of **melancholy that** resound in the hearts of the wicked. When the apostle thought of those who once were fine, but then became fond of the world again, because the cross of Christ became troublesome to them, he could not suppress his tears. And this experience is made at all times by all who sow the noble seed. With deep melancholy they must look after many a one who fell to the world and exclaim: Ah, in vain, in vain!

Behold, my brethren, the sowing of the noble seed is a sowing with thirst. Let us therefore send ourselves in, for it will remain so as long as sowing continues, indeed, it cannot be otherwise. One day, however, a change will occur - the harvest will come - and then it will be different. Now let me speak a little about this to you.

2.

"They come with joy and bring their sheaves", that is what our text says about the harvest. Few words only, but if we look at them properly, we find they are all full of delicious content.

They come. Who? - The same ones and all of them who "went crying" and carried noble seed. All of them, whom the Lord of the harvest has called away from this work of theirs and called home from the field, are coming. So there will be none missing, not even one. Therefore rejoice, you bearer of the noble seed, and endure even under weeping, you, you shall endure with harvest.

"They are coming." - In the sowing of tears it was said: they are going. With the harvest of joy, on the other hand, it will be said: they are coming. In the sowing of tears, they stood alone in the great, wide field of seed, one here, the other there, and often wept in silence, unseen by outsiders. In the harvest, however, they all come together, patriarchs, prophets, apostles, martyrs, preachers, teachers and Christians in general. You and I will be there. O, happy harvest! - —

"They come with joy. The "weeping" has then completely ceased, the tears of their eyes have all dried, their faces shine with "blissful" delight. If they already had a feeling of joy from time to time when they saw the seed of the Word they had scattered sprout, how much greater will be their joy at the sight of the fully ripened harvest that is now being gathered into the heavenly barns! Imagine the farmer who, a few weeks after sowing, looks at his fields and feasts his eyes on the "young" green seed, how his heart laughs! But he must think of the possibility that it can be destroyed by storms, even before it becomes the ripeness comes. How much greater, therefore, will be his joy when the time comes for him to receive the ripened fruit! So also those who have sown the noble seed will be filled with inexpressible joy at harvest time. While others, who sow and scatter vetches and trespas, will then see with horror what they have done, they, on the other hand, their sheaves for the heavenly barns, will be full of joy and rejoicing.

"They bring their sheaves." The sheaves are - according to Matth. 13, 37-43. - the children of the kingdom, those who have been "born again" through the word of truth" and have remained believers to the end. Such "bring" them coming freely, one many, another few, depending on whether God has let them work in your seed field for a shorter or longer time, or has crowned their work with "lesser" or "richer" blessings; no one, however, comes empty and "to whom" he would bring only one sheaf.

And these "sheaves" will be called "their sheaves", i.e. it will be praised before "angels" and men that through their service these souls have been led to salvation. Of course, it is only God's work of grace that people come to faith and - dying in faith - reach salvation, but since God uses the means of grace for the execution of this work, and therefore especially those who handle them, God wants them to share in your glory, and that is why he calls those who became blessed through their service their sheaves.

Farewell then, my brothers, who are still sowing with thirst, let us look at the harvest with an unwavering gaze. There is much weeping here, but infinitely more joy there.

God's children sow sadly and with tears, But at last, the year brings, After which they "pave;
For the time of harvest is coming, when they make sheaves, when all their grief and sorrow will become joy and laughter.

Let us not get tired as soon as our work in the kingdom of God encounters difficulties. Let us consider what is at stake. We should - and with this I allude to the subject matter to be presented to the Venerable Synod for discussion *) - pull people out of the terrible danger of being thrown into the furnace of fire as bundles of weeds. Terrible is the lot of the damned! - The word of God is the only means which saves from it! - "Whom God's word doth not save, nothing in" heaven or earth will save him." Since we now bear this word, the noble seed, oh, let us scatter it abundantly and implore the hearers, yes, with tears, to receive it with a believing heart, so

that they may learn to speak with the godly poet the words of the well-known death song:

"Inscribe my name in the best possible way into the bond of life; And bind my soul firmly into the beautiful little bond
Of those that green in heaven And live before thee free; There will I boast forever That thy heart is true."

Well then, my brethren, let us go to work with renewed joy and labor until the Lord calls us from the field, and we shall enjoy
unspeakable joy at harvest time. Amen.

*) Theses on the doctrine of hell.

(Submitted.)

Our Mission in Montana.

(Conclusion.)

On March 1, 1886, Father P. Pfotenhauer set out to revisit the once-won, so far-flung field of work. With joy he returned home on April 2, happy and safe, and could report about the success of his journey as follows:

The faithful God has accompanied me everywhere and sent His angels to me so that my foot has not hit a stone. I have often experienced God's support and help, also externally, in that God, for example, when I came to a city, immediately led me to people who could give me information, in that he also provided good rail connections for me, at a time when trains were often 40 hours late 2c.

I spent almost a week in Helena and searched everything to the best of my ability. I experienced much joy there and was able to hear beautiful discussions. Many people asked me: "Please see to it that a pastor comes. The people are also very much in need of a German school for their children. I preached to 70 very attentive listeners. I received another 20 dollars from the old widow S. for the cause of the Lord.

In Butte City I was again accommodated by Mrs. N. in the friendliest way. She drove me to all the people so that I was quite comfortable. I preached twice, and had 30 and 60 listeners. Here, as in Helena and Bozeman, the singing was accompanied by an instrument, so that it was quite beautiful and solemn.

In Butte City, I also visited an idol temple of the Chinese, and thought: Why don't they start heathen mission here? No one cares about the many Chinese in Montana, and yet great things could be accomplished among them through mission. Since most of them return home, if they were converted, the gospel could be carried to all parts of China.

At Deer Lodge, I had an audience of 60.

In Bozeman I preached to an audience of 45. There are quite a few Pomeranians living there, and since last year there has been quite an influx from Germany.

In Miles City, the Cow Boys play the masters and so far there is only little good element for our dear Lutheran church. However, 25 listeners came to my sermon, and probably more would have come if the roads had not been so very bad.

This time I was able to introduce 27 children (as a whole) into the kingdom of grace of the Lord Jesus through baptism and to serve Holy Communion to 3 people.

About 100 tracts and sermons were distributed.

I was able to hold the services mostly in churches that were made available to me.

I did not get off again in Livingston, Billings and Glendive, so as not to waste time unnecessarily.

As far as income and expenditure are concerned, this time almost after every service I collected for my travel expenses, of course without a word of reminder on my part. I received through Collec

Although I was again able to travel mostly for half price, in part even completely free, and also had to lodge in hotels even less than the previous time, my expenses again amounted to more than 100 dollars. However, through the above abundant income I am in a position to give 25 dollars to the poor student who faithfully provided for my large field of work in Minnesota and Dakota during my absence; and in addition, I can hereby refund the 100 dollars which were given to me for the trip, about which I am all the more pleased, since we again have debts in our missionary treasury.

From this report you can see that the good Lord has again blessed my journey and I have not labored in vain. Hopefully, a preacher will be sent to Montana this year to plant the vineyard of the Lord. Admittedly, the conditions there are very sad: little serious Christianity, let alone Lutheranism. But this is no reason at all to lay Montana low, but only to make our prayer more fervent. God has thrown Montana at our feet. Do we want to go around it? No, we want to do Samaritan service. If a gifted preacher, who could also preach in English, were sent there very soon, it would be wonderful. The main thing, of course, is that the traveling preacher brings with him a fervent love for his Savior and for the poor souls. He must not go there with the thought: How long must you stay there in order to be able to accept another profession with decency? but with the thought: Here, with God's help, the Lutheran church shall find a place through my ministry; here shall become a field of my God. I would rather not leave, God willing. -

So much for the report of our dear Father Pfotenhauer. Praise be to God who has crowned his efforts with loving blessings!

After four missionary journeys had been made from Minnesota to distant Montana, our assembled District Synod was finally able to be informed in June 1886 that the candidate of the sacred preaching ministry, Mr. Joh. Meyer, had now been won for the traveling preaching ministry in Montana and was ready to follow the call there. He was then ordained in his home town, Chicago, strengthened on his journey in the fellowship of his fellow ministers in our Pastoral Conference, and in September of last year, although not without trepidation, but also with joy, he took up his office in Montana. Father Meyer is now working undauntedly and, thank God, also in blessing, as we can see from his written communications, which must to some extent replace the lack of verbal communication at such a great distance. However, he describes the ecclesiastical conditions in Montana in general as highly deplorable, especially among the Germans. He writes, among other things:

All American sects have long been active in building churches and founding congregations in various places, and not without great success. I have not yet found a place where there are not one or more English churches. Even in the countryside, in the many beautiful, fertile valleys, where farmers have settled

have let, one can see very often church towers. A traveling preacher is given only a small field, . . . and his first goal is always to build a church.... . In order to raise the funds for this, all the inhabitants of the area are called upon, and they all pay quite willingly, without distinction of confession. The Catholics, however, are the ones who do the most begging. . . . The Presbyterian Church has the greatest reputation here, and everything that is rich and distinguished in Montana goes there because it is good manners. Or one changes once in a while, and joins this or that congregation, depending on the new dress 2c. one has to show. Of course, we are not talking here about the exceptions who go to church out of conviction.

And where do the Germans go, or where have they gone up to now? Ah, their churches are the booze-houses where they gather not only on Sundays, but every day, not only to enjoy beer, schnapps 2c., but especially to indulge in the vice of gambling. Yes, the Germans, with only a few exceptions, have not cared for religion since they entered Montana. Almost only among the weaker sex has religion found refuge in individual cases; at least the women show themselves more amenable to it. In addition, a large number of the Germans here once attended higher schools in the old fatherland, and already there absorbed the poison of rationalism, atheism, materialism, etc., and already there ridiculed and mocked religion and Christianity. For some reason they left their home (or had to leave), came to Montana, not to start a new life, but, unobserved, to make money in a legal and illegal way, and here they spread the seeds of unbelief, and found a fertile ground among their fellow countrymen. It was soon a foregone conclusion among most Germans that a German church did not belong in Montana. Even though many women and some men still harbored the silent wish that an opportunity would come to have at least their children baptized, they hardly dared to express this opinion to the public. Thus it came about that little by little the desire for God's Word fell completely asleep. People had more important things to do than to read the Bible. Gold and money were and are the watchwords here. Among the ordinary and uneducated, the stage of dullness and the greatest indifference set in. People finally came to take it for granted that they did not need to go to church. It is very difficult to wake people up from their deep sleep and make them understand that they need God's word and a preacher. Here, however, one must take into account the first curiosity that gripped everything when it was said that a new German preacher was here; as well as the hospitality that is very much cultivated here.

That is the great bulk of the Germans. Now there is a small part, however, that has not yet fallen prey to such a deep obduracy, but still feels a need for God's Word, and would not be unhappy to have a preacher in its midst.

would like to punish his many sins. Thus, there is very little left of Christian knowledge. People only vaguely remember the religious instruction they received in their youth. The gospel teachings of redemption and substitutionary atonement through Christ, of righteousness and blessedness without merit of works through faith alone, are almost completely forgotten. (Lutheran, reformed, evangelical are of course synonymous terms here). So in general one still knows something of God, of the creation of the world, of Jesus Christ, also of the fact that one should have the children baptized and go once to the Lord's Supper. This is a small part. In addition, there are some who have escaped from the torrent of manifest unbelief, but unfortunately into the sandbank of the sanctity of works.

But are there no really faithful Lutherans here? Has the good Lord not preserved at least a few faithful souls here as well? Yes, thanks be to Him! that even here individual faithful servants and maids serve Him and bear witness to Him. In every city I have found at least one discerning, serious Christian and Lutheran who has not been swept away by the whirlpool of indifference, arrogance and unbelief like the others.

So, in general, to briefly summarize the conditions here once again, my experience and opinion is as follows: There is little desire for God's Word, much less knowledge of God's Word; and this is largely due to the fact that people have been deprived of the Word of God's preaching for so many years. But still we have a field of work here, and a most important one at that; and the work is made somewhat easier for the preacher by the few faithful Lutherans who can be found here. We absolutely must not let this part of America out of our hands again; but to work here and to call well-founded Lutheran congregations into life here is the task not of one, but of several preachers. - —

The "Lutheran" may perhaps report later on how Pastor Meyer has made the outlined picture somewhat clearer by giving some more specific information about the individual places. Only this little may be added this time: Father Meyer should not remain the only traveling preacher in Montana. It is impossible for him to travel the whole large area alone. In a place where about 20 families gladly and diligently keep to the preaching of the Word of God, a preacher of his own is already urgently desired. But Mr. Meyer can think least of all of combining the office of a traveling preacher and teacher in Montana. And yet it would be so urgently necessary that Christian school instruction be given to the youth. It is pitiful how the poor children grow up without proper education, without God's Word. We should therefore provide our dear traveling preacher with a faithful and in every respect capable teacher this year, who could open a school with 50 children in Helena right away. Oh, may the dear Lutheran readers help faithfully through heartfelt

intercession and serving love that this may succeed and prosper, that God's blessing may be preserved and increased in our missionary work! May the Lord give us all daily new strength, so that we may run and

that we walk and do not grow weary, so that many more souls may recognize through our ministry their Savior who died and rose again for them, and through faith may have life in His name! Bro. Sievers.

To the ecclesiastical chronicle.

I. America.

Henry Ward Brecher, that sensational preacher of Brooklyn, died on March 8. Church papers are also full of his praise, although in the last years he threw overboard one biblical doctrine after another, e.g. the doctrine of original sin, of the redemption of Christ, of the torment of hell. In his penultimate sermon he declared that a person who believes in hell is ripe for the madhouse.

Sanct Patrick, their patron saint, is naturally considered by Irishmen to be a good Irishman. His ancestry, however, is uncertain. (Some historians doubt his existence at all.) Some think him a Scot, others a Frenchman, others a Dutchman. At the time of the celebration of St. Patrick's Day, the Irish papers make inquiries about the country of birth of the saint. The "Catholic Messenger of the Faith" is not satisfied with this. He writes: "We advise the Irish Catholic press to cease these controversies about the country of birth of St. Patrick, as no good can be done by them, for if the Irishman can no longer believe that St. Patrick was a native Irishman, but a Scotchman, Frenchman, or even a Dutchman (Dutchman), his veneration of the saint will be weakened."

The General Council. The most versatile and busy preacher in Canada is probably Pastor Snider (Schneider). He is pastor at three different churches. He is also a large farmer and rancher. He is also the administrator of a post office. Besides that he organizes political meetings. Besides that, when the election campaign is raging, he gives many election speeches in several counties and apparently does not care much whether his own name, the name of the Lutherans and God's name is thrown with muck. Besides this he published a political paper not long ago, but soon contracted consumption and death. In addition, he occasionally holds so-called *lectures for an entrance fee* instead of Passion sermons in his church. In addition, he organizes "Lutheran theological societies" in his church, at which he makes every effort to show the sects how gladly he may be honored by them and recognized as a brother. What does the holy scripture say about this? See Rom. 12,7. I Petr. 4, 11. I Tim. 3. (Volksbl.)

McGlynn, a Roman priest, had been deposed by the Archbishop of New York because of his socialist-political agitations. Among the congratulations received in Nom was one from McGlynn, and the pope gave him "his apostolic blessing" for it. Wondering why the pope would give a blessing to a deposed priest, an explanation came from Nom: many telegrams had been received and all senders, according to custom, received a reply as a matter of courtesy. The papal blessing is therefore merely a courtesy formula.

How to raise mission funds. In May of last year, one of the teachers in the Presbyterian Sunday School at Deerfield, N. Y). induced seven of her school children to each plant six potatoes and tend the plants, giving the proceeds to the missionary treasury. The children now turned in the proceeds of their potatoes, and the sum thus raised amounted to H42. (Municipal Gazette)

II. foreign countries.

When the Archbishop of Cologne made his entry into Düsseldorf last fall (to confirm), there was great rejoicing among the papists. One triumphal arch followed the other, everything was decorated and flagged, many Protestants and Jews joined in the celebration. Those who did not participate in the illuminations were to have their windows broken after the bishop's departure. Among the inscriptions made in honor of the bishop, we highlight the following blasphemous: "Praised and blessed be He who comes in the name of the Lord". "Hail priest forever, according to the order of Melchizedek." "The bishop cometh, the Comforter worthy, who giveth us the Holy Ghost."

The **papists** even now, as in the Middle Ages, consider the Virgin Mary and the saints to be promoters of the service of sin. Here two examples from recent times from well Catholic countries. On October 20 of last year, "there took place," as the "Vereinsblatt" for Upper Austria reports, "in the salon of the 'green tree' a general meeting of the Catholic People's Association in Linz, at which Mr. von Billau, Statthaltereirath i. P., In the course of this speech, he urged the members of the People's Association to recommend their sons, daughters, servants and housemates to the protection of the Mother of God, this powerful intercessor in heaven, if their exhortations remained fruitless. To confirm this advice, he told a "pious legend" which he had recently heard from a "venerable priest of the Society of Jesus" at the jubilee of the city parish church, and which struck him as a "parable showing in the most beautiful way the infinite power and mercy of the Mother of God" so beautiful that he could not refrain from repeating it in the "green tree", although he thought it "really belonged in a holy place". This pious legend is the following: Christ once went for a walk in heaven and looked at the people who are in heaven; there he also found a sinner; he goes on and again meets several sinners. He wondered how these people got into heaven; he went to the gatekeeper of heaven, St. Peter, and asked him how he could let these people into heaven; Peter answered: "It is not my fault; the Mother of God let them in. For the Mother of God has a little back door! in heaven, and through this back door! she let the people in." - The Leipziger "Ev.-Luth. Kirchenzeitung" further reports: "About the conditions in the well catholic Nie- derbayern the speech of the president at the injured jury court meeting in Straubing

gives a not very pleasing insight. The irresponsible carelessness', said the president to the jury, 'with which perjury is sworn even in quite insignificant matters; the great frightening crudity with which the knife is wielded on the slightest occasion, and to which the life of a human being is no more important than that of a worm; finally, the ever more frequent attacks on female sexual honor cast a terrible light on the lowest classes of the population. It seems to be a necessity to get at the body of these plagues of human society with all energy and to eradicate them.' He therefore asked the jury not to be too liberal in granting mitigating circumstances, since in most cases, if mitigating circumstances were accepted, the punishment could no longer correspond to the criminal acts. A very significant case occupied the jury right at the beginning. A 26-year-old brewery servant, who was also a poacher and, as a consequence of the

When he returned home from the inn, heavily intoxicated, he ran after the forest warden with a fence post. On the way he passed a crucifix and said the prayer before it: Now, holy guardian angel, let it be so that I can knock up a couple for the forest overseer. Then he went on confidently, met the drunkard asleep by the path and smashed his skull without conscience. He probably thought that his good guardian angel had given him strong support. He received 15 years in prison.

Char Friday and Easter.

Whoever does not have the silent Friday and Easter Day does not have a good day in the year, that is, whoever does not believe that Christ suffered for him and rose from the dead, that is the end. For therefore we are also called Christians, that we may look upon Christ and say, Dear Lord, thou hast taken my sin upon thee, and hast become Martinus, Peter, and Paul, and hast trodden down and swallowed up all my sin; there shall I seek my sin, and thither hast thou also directed me. On Friday I still see my sin, but on Easter I became a new man and a new skin, and I no longer see any sin; you have given me all this and said that you have overcome my sin, my death and my devil.

In this way, we alone, by God's grace, preach the benefit and custom of Christ's resurrection. - Beware of this alone, lest you think you can do it. I and you, and all of us with each other, have to learn from this as long as we live. God grant that we may learn it well. Amen. (Luther 18, 99.)

The Holy Scripture

is a different book than human speech and writing, so that St. Gregory said how he came to the good saying: the Scripture is such water in which a great elephant must swim, and a little lamb can walk through it with its feet. For it speaks clearly and brightly enough for the simple, but again it speaks so highly to the wise and highly understanding that they cannot attain it. (Luther, 12, 70.)

(Submitted.)

Annual Report on our Institution for the Deaf and Dumb at Norris, Wayne Ca, Michigan.

(Report to the Lutheran Deaf and Dumb Support Association of Detroit, Mich.)

At the end of last year there were 43 children in our Institute for the Deaf and Dumb. Of these, 12 were discharged in the last year: 8 were confirmed and 4 were withdrawn by their parents for various reasons. The children who were confirmed had faithfully and diligently learned their catechism and the main points of the Christian religion, so that they were able to respond well to the examinations that were conducted with them at confirmation.

Of course, we cannot say that we have achieved great, eye-catching results in the past year. There are only eight deaf-mute children who have been confirmed this year. It often happens that in a single small community even more children are confirmed every year. But we want to keep in mind that even a single soul is precious before God. In addition, the gospel should also be preached to the deaf and dumb; they should also be led to Jesus. Our work therefore remains delicious and pleasing to God. Even in the mission to the Gentiles, much larger sums of money are often spent on a single station, and are

But in the beginning we often achieve comparatively much smaller results. The command of God is just there, we should do missionary work, even if we do not achieve such great, eye-catching results.

It is gratifying for us that our deaf-mutes, who have been taught in our institution, mostly want to remain faithful to the Lord Jesus. Allow me to give you an example. A former student of our institution wrote to Director Uhlig: "I am always cheerful and healthy and must thank God very much that He gives me strength and health. I also always go to church, read and diligently learn God's Word, how to live piously and how to hold fast to the right faith until the end. I want to do that with pleasure. I also pray to God to protect me from sins and the lure of bad boys. There are many bad boys here, who always play on Sundays in the saloon and drink a lot of beer, but keep without church (do not keep to the church). That is an eternal damnation. This I will not go along with."

They also want to hold on to the pure doctrine. The same boy writes: "I was once in the Catholic church to see the priest holding Holy Communion. Two boys with long white clothes were with him carrying the books on the left and right of the priest alternately. He asked (worshipped) the bread and drank two goblets of wine full for the congregation. Now that is a terrible teaching. I did not like that."

The blessed death of one of our students, Arthur Kranz, whom the Lord brought home in December of last year, also testifies to righteous Christianity. On January 23, Pastor Rüder reported about this among other things: "The especially pleasing thing about this death is that the deceased, who was not able to hear the Word of God, nevertheless learned to hear it through the instruction in the institution, and that from it he also came to know his Savior and came to believe in Him. He not only joyfully confessed his faith, but also made it known through his love of God's Word, his enmity against all error, and his hatred of everything sinful." - Two other former students of our institution, whom the good Lord has preserved in good health and each of whom has already established his own home, L. in Buffalo and B. in Fort Wayne, remembered our institution with love at Christmas and collected and sent in collections for the same, for which we are sincerely grateful to them. - —

7 children entered our institution last year, but two of them have already left. One of them had to be dismissed because of complete nonsense.

The number of children currently in the institution is 35, of which 26 are boys and 9 girls.

So far, two new applications for admission have been received for next year. It is strange that of the many who registered last year, so few actually came or even let us hear from them.

I would like to highlight the following points from the secretary's report. The income in the past year in contributions, board money, legacies, etc. amounted to \$3769.18. The maintenance costs were \$3316.52. The debts on March 9, 1886: \$3153.73. Paid off were \$350.00. Debts are now still \$2803.73.

So let us continue to work faithfully and untiringly for our deaf-mutes this year. We pray that our work and efforts will not be in vain in the Lord. May the Lord himself give us courage, joy and his rich blessing for the sake of his love. Amen.

Detroit in March 1887.

I. A. Hügli.

Ordinations and introductions.

By order of the Hockw. Herr Praeses Studt, Candidate F. W. V. Busse was ordained and inducted on Sunday Lätare in the midst of his congregations near Dayton and Gowrie, Iowa. I. P. Günther.

Address: li "v. I? VV. V. Busse, Danton, N'edsterOo., Iowa.

On the 3rd Sunday after Epiphany, Mr. B. H. Maack was introduced by the undersigned at the request of the Honorable Mr. Praeses Hilgen- dorf in the Lutheran Zion Parish at Geneva,, Fillmore Co, Nebr. I. Meyer.

On behalf of Rev. President Sievers, Mr. U. C. L. Wu g g azer was introduced to his new congregations at Fair Haven, Stearns Co, Minn, and at Corinna, Wrikt Co, Minn, on Sunday Oculi by the undersigned. F. H. Kolb e.

On Sunday Oculi, by undersigned, Mr. B. R. Eifert was introduced into our congregation at Dashwood, Huron Co, Out. F. Dubpernell.
Address: liev. U. Mkerb, Dastnvood, Huron Oo., Out.

On behalf of the Honorable President Bild 'st on Sunday Lätare Mr. U. W. Matthes was introduced to the Perryville congregation by the undersigned.
H. Gü m m er.

Address: Rov. ^V. Nattbes,

Box 30, BorrxviU", Oo., No.

Church dedications.

On Reminiscere Sunday, the St. Jacobi Lutheran congregation at Lake Linden, Houghton Co, Mich, dedicated their church to the service of the Triune God. Undersigned preached the dedicatory sermon. F. B. Arnold.

On Sunday Quinquagesimä the newly formed congregation at Nasbville, Washington Co, Ill, dedicated their church to the service of the Triune God. The festival preachers were Messrs. BB. W. Heinemann, H. Kollmorgen and undersigned.

G. Mezger.

Conference - Displays.

On Easter Tuesday, the Indianapolis and Cincinnati Liver Conference will meet in Cincinnati, O.. - Immediate registration is requested from teacher C. M. Ackermann. H. C. Meier.

The Winnebago Teachers' Conference will meet, s. G. w., Tuesday and Wednesday charweek at Osbkosb, Wis. - Registrations will be received by teacher H. Gruel, 278 IOtū 8tr, Oslikosū, V^is. W. H. G. Muller.

The La Porte Specialconference meets, s. G. w., April 13 and 14 at Valparaiso, Jnd. W. I. B. Lange.

The Pastoral Conference of the Second District of Minnesota will meet, s. G. w., April 19 at Rochester, Minn.

eC. Nickels.

The mixed Winnebago Conference of Wisconsin will assemble, s. G. w., at Neenab on 'April 9, j9 Ubr morning. Duration: two days. Papers: "On the Hellward Journey of Christ" by U. Dowidat; "On Christian Liberty and its Abuse in Our Day" by the undersigned. - Registration is requested, C. Sauer.

The Northern Districts Conference of Iowa will meet, s. G. w., April 19-21, at the church of Mr. B. C. Runge at Sioux City. - Timely registration desired.
C. F. W. Maaß.

On April 20 and 21, s. G. w., the South Dakota Pastoral Conference will meet at the church of Mr. U. E. F. Welcher, Freeman, D. T. A. H. Kuntz.

The First District of the Northern Minnesota Pastoral Conference will meet, s. G. w., April 26-28, at my church at Glencoe, McLeod Co, Minn. - Registration is requested. V. Th. Destinon.

The mixed pastoral conference of Milwaukee and vicinity will meet, s. G. w., Monday after Misericordias Domini, April 23, in the afternoon at two o'clock, at the Trinity parish of Mr. Praeses Sprengeler. - Subject of the proceedings: The doctrine of the humiliation of Christ. Speaker: Father Z. Stiemke.

Please notify Mr. Sprengeler in good time if you wish to be accommodated. T. Sauer.

Will's God, the Texas Districts Conference will meet May 1-4 at the church of Mr. U. M. Leimer. - Timely registration is desired. Time and place of collection: April 30, Schulenburg, Fayette Co, Texas. F. Wunderlich.

The General Synod

of Missouri, Ohio a. St. meets on May 4 of this Jabres in Fort Wayne, Jnd. for its 20th Assembly (resp. 5th Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a letter of accreditation from their respective congregations. (See Sy- nodal-Handbuck, 2nd ed. p. 29.) *.

All who have reports to make to the next General Synod, or who intend to submit them, are requested to send them immediately to the General Presidium (kev. L. 6. Dibble ^ve., Cleveland, Okio). Aug. Rohrlack, Secretary.

Those Mr. Pastors whose congregations intend to call one of the Addison high school graduates as a teacher,

are urgently requested by the most humbly undersigned not to send their letters of recommendation and accompanying letters to him, but to the respective honorable district presidents. This must be done in good time, since it will undoubtedly be decided at the next Synod of Delegates which positions are to be filled.

At the same time, I urgently request the pastors concerned to inform me by postcard, if possible before April 20, that their congregation intends to appoint one of our candidates to the school board as a teacher. In a questionnaire sent to me, I will then request information about those points which the local teachers' college must know in order to be able to propose the right people for the school positions selected by the honorable district presidents.

E. A. W. Krauss.

For your "kind" attention.

The cash box for poor students here is completely empty again.

The kind donors want to send any gifts to the district treasurers, who are kindly requested to send any gifts received to one of the teachers here as soon as possible.

St. Louis, Mo., Teachers' Council.
Concordia Seminar.

Incoming Illinois District Coffee:

Synod Fund: Communion Collecte from Fr. Heumann's congregation at Farina \$2.97. From B. Rade's congregation at Yorkville 12.00. (S. \$14.97.)
Inner Mission: Through Fr. Succop in Chicago by F. Kuinmerow 5.00, Mrs. H. Meyer 1.00. Through B. Müller in Lake View by N. N. .25, Through D. Wunder in Chicago by F. W. Kirchhofs 5.00. 1'. Wessels Gem. in Nokomis 5.00. (S. H16.25.)
Jewish Mission: By B. Heumann in Farina by F. Rauchmann 1.50.
Heathen Mission: By B. Heumann in Farina by F. Rauchmann 3.00.
Negro Mission: Through B. Succop in Chicago from the piggy bank of Helena and Hedwig Hedder 5.00. Through Heumann in Farina from F. Rauchmann 1.50. Lebrer Wüllner's pupils in Addison 1.00. Through B. Rabe at Uorkville by etl. pupils 2.80. From P. Brauer's Gem. in Crete by Mrs. Soppie Nacke, thank offering for gracious recovery after long suffering, 5.00. B. Wessel's Gem. in Nokomis 5.00. For the new station in New Orleans: by B. Lochner in Chicago by Aug. Narten 1.00. Coll. by Fr. Ramelow's Gem. in Elk Grove 31.45. Durck Fr. Lewerenz by sr. Filialgem. in New Strasburg 2.86. (p. P55.61.)
Emigrant Mission: By B. Succop in Chicago by Mrs. H. Mener 2.00.
Pilgrim House in New Uork: B. Carstens Zions-Gem. in East Wheatlanv 2.25. By B. Bartling in Chicago by Joh. Kolpin 1.00. By B. Sieving in Uork Centre by Mrs. Schuster 1.00. (S. K4.25.)
Poor students in St. Louis: Through Fr. Merbitz in Beardstown from N. N. for Fr. Buescher 2.00.
Laundromat in Springfield: By B. Mueller in Lake View from the Women's Club 5.00.
Poor students in Springfield: I. O. Piepenbrink in Crete 5.00. By B. Hölter in Chicago from the Women's Association for E. Starck 9.25. By B. Succop there from Mrs. H. Meyer for C. F. G. Koch 2.00. By B. Heumann in Farina for P. Feddersen: Gesckenk of the mother Borchelt at the wedding of her youngest daughter 5.00 and from etl. wedding guests 2.25. By B. Love for Sklobohin from Mrs. Regiue Welzer in Jones- boro 2.00. (S. S25.50.)
Poor students in Fort Wayne: From Chicago: through B. Wunder from the Young People's Association for A. Leutkeußer 5.00; by B. Wagner from the Women's Association for A. Grambauer 18.00 and from the Young Women's Association for P. Eickstädt 20.00. (S. H43.00.)
Poor students in Addison: I. O. Piepenbrink in Crete 5.00. From Chicago: by B. Wunder vom Jüngl.-Verein for C. Haase 5.00; durck B. Engelbrecht of the Frauen-Verein for Tb. Großmann 5.00, for O. Schneider 10.00; by B. Wagner for E. Rischow of the Frauen-Verein 20.00, for H. Konow of the Jung- frauen-Verein 12.30, C. Marose .50, C. Müller 1.00, A. Heintein 1.00. B. Müllers Gem. in Schaumburg for H. Backhaus 15.00. Subsequently by B. Großes Gem. in Addison for Halkd and Roßmann 1.00. By B. Sieving in Uork Centre for H. Hill-.

mann by D. Goltzmann 2.50, H. Meier 3.00, Louise Ahrens 2.00. (S. H83.30.)

Poor college students in Milwaukee: From Chicago: by P. Wunder of the lüngl.-Verein for A. Ulrich 5.00; by P. Wagner of the Jungfr.-Berein for H. Preckel 15.00. (S. P20.00.)

Salary in Milwaukee: Fr. Strieter's comm. in Pro- viso 17.00. By Fr. Wunder in Chicago from Mrs. Kitzler 1.50. (S. \$18.50.)

Building fund in Milwaukee: By Fr. Miracle in Chicago by Aug. Black 20.00.

Widow's Fund: Fr. Müller's Gem. in Scaumburg 10.00. Fr. Müller himself 5.00. By Fr. Eißfeldt in South Chicago from W. Scharbach 1.00. By Fr. Wunder in Chicago from Wittwe Kriedemann 2.00. By Fr. Heumann in Farina, gift from Mother Borckelt at the wedding of her youngest daughter, 10.00. By Fr. Merbitz in Bearstown from N. N. 2.00. (S. H30.00.)

Taubstu in in en - A n stalt: By Fr. Merbitz in Beardstown by N. N. 2.00.

Studierende Waisen aus Addison: By P. Engelbrecht in Chicago from the Women's Association 10.00. P. L. v. Sckenck in Ottawa .40. boll. at the Braun-Gockel'i'chen High Zeit in Pilot Knob, Mo. for W. Nickel 4.00. (S. \$14.40.)

Gem. in Honey Grove, Tex.: Through Fr. Bartling of sr. Jacobi Gem. in Chicago 38.00.

P. Hübener's Gem. in Hannover. P. Müller in Schaumburg 1.00, C. Kruse there 2.00. From Crete: P. E. A. Brauer 5.00, P. F. E. Brauer 2.00, Mrs. P. Brauer 2.00, Miss Dora Brauer 1.00. H. B. in Addison 1.00. (p. \$14.00.)

Poor Students at Concordia, Mo.: From Kankakee by Teacher Reifert for Paul Matuschka 5.00.

Addison, Ill, March 15, '87, H. Bartling, Cassirer.

Revenue into the Michigan District's coffers:

New construction in St. Louis: Ludington community \$6.02.

Heathen Mission: By P. Sievers Jr. of I. Schmidt 2.00.

Sick pastors and teachers: By P. I. Schmidt by N. Gremel 1.00.

Inner Mission: congreg. in Reed City 2.75. congreg. in Fräser 8.52. by Fr. Müller of Wittwe Kirchhofs 2.00. congreg. in Centerville 1.00. congreg. in BurrOak 5.50. (S. H19.77.)

Widow's fund: By P. Krüger from H. Schmidt 5.00.

T a u b s t u m i n e n - Anstalt: Durcl P. Krüger von Fr. Müller 1.00. Durch Lehrer Bnrhop, auf A. Hoffmeyer's wedding, 2.37. By Kassirer H. H. Meyer 28.50. Gem. in Amelittb 8.50. By P. Franke from Mrs. I. Meyer 1.00. By ?. Sievers Jr. by A. Schwab .25. (p. H41.62.)

Negro Mission: By Fr. Krüger from Mrs. A. Karcker 1.00. By Fr. Franke from G. Matbes ^00. Congregation in Jka 4.00. Congregation in Lansing 2.75. By Fr. Sievers Jr. from Fr. Hacktet 1.00. (S. \$10.75.)

Pilgrim House: Gem. in Kilmanagb 3.20. Gem. in Luding- ton 3.24. By 1'. Müller by I. Knörr 1.00. Wittwe Hitz .75. W. Däskleiu .50. By P. Sievers jun. by A. Schwab .25. (S. H8.14.)

Students in Addison: Zion's Detroit congreg. for W. Maurer 3 p.m. Frankenmuth congreg. for H. List 1:30 p.m. (p. S28.30.)

Wasckkasse in Springfield: By P. I. Schmidt of R. Gremel 1.00.

Church building in Hannover: By P. I. Schmidt by N. Gremel 2.00.

German Free Church: Gem. in Monitor 5.25.

Orphanage in Wittenberg: By Fr. Krüger from the Svarbückse of Etta and Willic Müller 1.00. Teacher Meyer's pupils 2.75. Fr. Müller's confirmands 1.50. By ?. Franke from F. Küvi 1.00. (p. Z6.25.)

Orphanage near Pittsburgh: By P. Mahlberg, on W Kirprls Hvck;eit ges., H3.05. Total \$140.95.

Detroit, March 20, '87. ebr. S cb malzriedt, cassirer.

Revenue into the Minnesota and DakotaTistriels coffers:

Svn odal ka sse: From Fr. Rupvreckt's congreg. at Hart H7.00, Gem. at Plato 2.00. Fr. Destinvn's congreg. at Glencoe 2.65. Fr. Kvllmorgen's congreg. at Allvater 9.00. Pres. Sievers' congreg. at Miueapolis 11.00. (S. H32.25.)

Widows and orphans: P. Lange's parishioners at Hay Creek 5.45. By P. G. A. Bcrntbal from a member of his parish. Gem. 5.00. Fr. Hertrich 5.00. Fr. Kollmorgen 5.00. Teacher H. Ehlen 4.00. Pres. Sievers 5.00. (p. \$29.45.)

Orphanage near Wittenberg, Wis: By Fr. Fackler from H. Roblfs in Maple Grove 2.00. By Fr. Mäurer from s. pupils 2.75. By the children of Mr. C. Messerli in St. Paul 3.00. By P. Clöters Gern, in Town Woodbury 4.82. By teacher H. Eillen of s. pupils 5.50. (S. H18.07.)

Poor students: By G. A. Bernthal from a member of his community. Gem. 2.00. Mrs. Augusto Rank in St. Paul 5.00. (S. K7.00.)

Negro mission: Fr. Lange's parish at Hay Creek 6.24. ? Maurer's congregation in Belvikere 2.20. By Fr. G. A. Bernthal from a member of his congregation. By Fr. Kvll- morgen of his pupils .90. By Fr. Nickels of Ludwig Maas in Rochester 1.00. By Fr. Rolf in St. Paul 1.00. (S. H 18.34.)

Milwaukee Salary Fund: P. Lange's comm. to Hay Creek 7.25. P. Rupprecht's comm. to Hart 4.00. (S. \$11.25.)

Household fund i:n Milwaukee: Theil of a house- collecte durck P. G. A. Bernthal 80.00.

Milwaukee Debt Redemption Fund: P. Mäurers Gem. in Belvikere 3.00. By P. G. A. Bernthal from a member of sr. Gem. 5.00.' (S. H8.00.)

?. Dübener's Gem. in Hannover: By P. Fackler from Mr. F. C. Schütte in Maple Grove 2.00.

For the Free Church in Saxony, Fr. Fricks Gem. at Arlington 4.62.

Hebdenmissi vn: By Pres. Sievers from Mr. Reichmth in Minneapolis 1.00.

Inner Mission in Minnesota and Dakota: ?. Lankecks Gem. bei Hamburg 20.00. Part of a house collection by P. G. A. Bernthal 43.40, by a member of sr. Gem. 2.00. By Pres. Sievers from ?. H. Kretzschmar 14.00. Wittwe N.N. in Minneapolis 2.00, from Messrs: Ouiei 2.00, Kreckel, Job. Low, Jack, Horstkorta each 1.00, Reickmuth, Cornelius each .50, Muller and Gukerjan each .25, Bro. Hunter in Grants Pass, Oregon, 3.00. P. Kollmorgen's Gem. at Ätwater 3.73, in Manannah 2.29. By Messrs. W. Kastner of P. I. I. Berntkal's comm. at Lewiston 18.00. P. E. L. Kretzschmar's comm. at Gaylord 10.02. Wittwe Maria Kuhlmann in St. Paul 2.50. Mr. Albert Wiklborg in Bigstone City, Dak., 3.00. P. v. Brandt's comm. near Albany, Minn, 4.20. P. Köhler's Gem. at Mount- ville 4.50. P. Ahner's Gem. at Green Jsle 16.45. P. F. Pfofen- hauer's Jmm. Gem. 7.50. Durck P. Landeck, Theteil einer Hockzeitcoll. bei Hm. H. Dreier bei Hamburg 7.00. P. Grabar- kewitz' Gem. bei Blue Earth City 8.00. P. Nätekes Gem. in Chaska 13.00. By P. Vomhof from the Messrs: Ebr. Albers, H. P. Mathees, G. Benitt, P. Albers, W. Vomhof and Reese sen. each 1.00, Job. Albers, C. Duden, H. Benitt, P. Notb, I. H. Benitt, N. Lübmänn, N. N., Reese jr, I. Hadler, F. Sievers, G. Lohmeyer each .50, H. Hinsch .40, I. Hinsck .15, Chr. Roth & H. Kann each .25, H. Stahmann & F. Damman each .50, H. Holsts .25. P. Clöter's congreg. in Town Woodbury, 5.90. Mrs. Augusto Rank's congreg. in St. Paul, 5.00. P. H. I. Mueller's St. Peter's congreg. 5.00. P. E. Th. Claus' Bthlekems congreg. in Grant Co., Dak., 3.00. By P. I. I. Bernthal of Mrs. K. Janzow, thank offering for recovery from serious illness, 1.00. (P. 8226.29.)

St. Paul, Minn, March 15, '87, T. H. Menk, Cassirer.

Entered the Nebraska District Caste:

Inner Mission: By Fr. H. Frincke in Lincoln, evening mabls collecte of his congregation, 83.00. By Fr. G. Weller in Marnsville 2.00, from the bell-bag fund of his Zion congregation 20.00. By Fr. A. Bergt of sr. Filialgem. near Oakland 6.20. By P. R. H. Biedermann of sr. Friedensau 11.50. By Fr. E. Holm of his parish in Nortb Loup 10.00. By Fr. Gem. in Nortb Loup 10.00, in Scotia 5.00. By P. G. I. Bürger in Hampton of sr. Zion's congreg. 6.37. By P. Job. Meyer in Kiowa by sr. Betlehem's- Gem. 4.15, Jmm.-Gem. 5.00, by Lebrer Leitzke .50. by ?. H. Wehking in Wayne by sr. Jmm.-Gem. 4.20. (p. 877.92.)

Negro Mission: Through P. G. Jung in Utica by s. Confrimands and school children 6.05, by W. Affelmann 1.00. (p. 87.05.)

Mission to the Jews: By Fr. Joh. Meyer in Kiowa from sr. St. Paulus-Gem. 3.05.
 Synodal treasury: Durck P. F. König in Seward, Abendm.- Coll. sr. Gem., 7.00. By Fr. Jod. Meyer in Kiowa from sr. Bethlehem's congreg. 2.00. (p. 89.00.)
 New construction in Addison : By Fr. Joh. Meyer in Kiowa of sr. Bethlehems-Gem. .75.
 Church building in Hanover, Germany: Durck P. G. Weller in Marysville from the bell-bag fund of sr. Zions-Gem. 10.00. Total H 107.77.
 Lincoln, March 20, 1887. I. C. Bahls, Cassirer.

Entered the caste of the Western District:

Synod Fund: From Fr. Umbach's congregation in Prairie City 1.90. Durck Mr. Geissler from Fr. Stemmerman's congregation in Humboldt 3.03. From the congregation in Cole Camp 2.00. By Mr. Schuricht from Fr. Hanser's congregation in St. Louis 12.50. (S. 819.43.)
 College maintenance fund: P. Zschockes Gem. in Frohna 16.55.
 Progymnasium in Concordia: Durck Hrn. Kröncke, tuition from John Bauer, 7.50. P. Heyne's Gem. in Lake Creek 5.50. (S. S 13.00.)
 S c k u l d e n t i g u n g : Fr. Demetrios Gem. at Concordia 6.70.
 Inner mission in the West : By Fr. Um bach in Prairie City by sr. Gem. 3.10, by T. B. 2.00. Durck Fr. Hafner in Leavcuworth, ges. in Christenlehre, 2.76, by ihm himself 2.54. Fr. Mattbes'Gem. at Jackson .85. By Fr. O. Hanser in St. Louis by Mr. W. Ostermeyer 5.00. Durck Mr. Schuricht of Fr. Hanser's Gem. in St. Louis 26.60. (S. 842.85.)
 Negro Mission: By Hr". M. C. Barthel vou Father Neb in Waldenburg .25, by Joh. I. Winke in Freedom .50, by Job. Langet in Transit 1.25. By P. O. Hanser in St. Louis by Mrs. Göddeker 1.00. (p. 83.00.)
 English Mission: By Kassirer Spilmann 1.00.
 Widow's fund: Praeses Biltz in Concordia 4.00, from I. D. Bruns 2.00. By Mr. Geißler from P. Stemmermanus Gem. in Humboldt 2.57. (S. 88.57.)
 Orphanage at St. Louis: By Praeses Biltz, Coll. on Ficken Flantermeyer's wedding, 4.30, by F. Rabe Sr. 1.00, by H. D. Brnns .75. Durck Kassirer Spilmann 4.00. By Kassirer Frye 1.50. By Mr. Wilkebrandt at Feuersville, Coll. on Hockzeit Datuns-Röhl, 3.00. (L> 814.55.)
 Hospital in St. Louis: Through Fr. Germann at Fort Smith by Minna Beck.50.
 P. Herbst's Gem. in Columbus: By P. O. Hanser in St. Louis by W. Ostermener 5.00.
 Pilgrim baus in New Pork: Fr. Micßlers Gem. in Des Peres, I. Sendg., 23.85. By Fr. Gerinaiin in Fort Smith from Mrs. Ahrens 1.00. Durck Fr. O. Hanser in St. Louis by Mr. W. Ostermeyer 5.00, by Wittwe Chr. Hanser 1.00. ? Hüschns Gem. at bgvpt Mills 5.00. Gem., in Cole Camp 8.70. (S. 844.55.)
 New construction in Addison: by P. MisAker in Des Peres subsequently 1.00. ' .
 St. Louis, March 22, 1887. H. H. Myy er, Cassirer.
 For the englisch-lutb. Mission in the West: From Mr. Kassirer D. W. Röscher in Fort Wayne, Jnd., 84.91. From Mr. P. C. L. Janzow, surplus of sermons sold .30. Through him from Mr. D. Linebarger, Kassirer of the Englisch- Intberian Conference of Missouri, 3.30, from Mr. Lehrer P. Elbert 1.00.
 C. F. Lange, Cassirer.

513 ?airüliL ^ve., 8t. Douis, Llo.

Cash Report of the Lutheran Deaf Support Association

March 9, 1886 to March 8, 1887.

Intake:

Contributions in Baar\$1926	.86^	
To cost money	1136.35	
Legacies	125.00	
Sold prodnctefrom farm 49.48j		
Money left	325.00	
Monthly membership fee	28.20	
		\$3590.89
Cash on hand March 9, 1886	55.48	
Total amount availableH3646	.37-.	
		Expenditures:
For salaries, firing, and other house expenses--\$2163.54		
For provisions	470.08	
For household appliances and repair	32.45	
For labor wages, seeds and livestock for farm.... 199.66'		
Bonds and shares redeemed	'665.00	
		H3530.73
Remains cash on hand March 8, 1887	115.64	
		\$3646.37
Contributions to Werthsachen and ActienK197	.20	
Produce of the farm consumed	538.58	
		K 735.78
Debt balance as of March 9, 1886\$3153	.78	
Total debt on March 8, 1887	2803.73	
Depleted in the past yearK350	.00	

C. H. Beyer, Secretary.

For the college household and for poor students in Fort Wayne.

thankfully cool down: From Fr. Michael's parish: from Friedrich v. der Au 1 sack of wheat, 1 p. of grain. From D. C. Groß' parish: from Heinr. Thielke 1 busbel of grain, 1 bush. Potatoes; Ludwig Kellermeier 2 p. grain; Joh. Baals 1 p. wheat, 1 p. oats; Joh. Knoll 1 p. wheat, 1 p. potatoes; Christian Baade 2 p. wheat; Heinrich and Christian Körte 2 p. wheat, 2 p. grain; Wilh. Prange 1 p. wheat; Fr. Wiebke 1 p. do.; Ernst Bra- ming 1 p. wheat. From Mrs. D. Daib, of Friedheim, Adams Co. 3 gallons. Lard.

For poor students: from the valuable women's association of the Lutheran congregation in La Fayette, Jnd. Gemeinde in La Fayette, Jnd. through teacher H. W. Gehrke 15 towels, 2 quilts, 18 pillowcases, 3 sheets, 7 pairs of stockings. From D. F. Kleist's parish by G. Gothe for student Boder 1 barrel of flour.

For the sickroom: From the Werthen Frauenverein of the local St. Paulus parish 6 sheets, 10 towels and 4 pillowcases, as well as a white goods cupboard.

Fort Wayne, March 21, 1887.

A. Villain.

Correction and addendum.

In my last receipt read: For the preacher and lecrer widow and orphan fund of teacher Paul E. Elbct K4.00 instead of "for the orphanage in Wittenberg. Also forgotten to acknowledge: For Inner Mission of the Wisconsin District: from the congregations of the I'D. Osterkns 5.00, Ph. Wambsganß in Atell 11.00, P. Plaß 4.00. from Mrs. Busb in Milwaukee 1.00, C. Lir.denscbmidt 1.00, I. Jung in Sheboygan 5.00, Lebrer Paul E. Elbct 1.00, N. N. in New London 2.00, W. Borgemann 10.00. (S. K40.00.) C. Eißfeldt,

Wisconsin District Treasurer.

For poor students received through Mr. P. H. Sieck \$2.00 from Mrs. L. Echterukamp, thank offering for happy delivery.

C. F. W. Walther.

New printed matter.

Examination board for communicants, by Fr. Brand, pastor at St. Paul's Lutheran Church, Pittsburg, Pa.

This 20-page booklet is written for those who have the right understanding and the right doctrine of Holy Communion and want to go to the table of the Lord. What the sacrament is, what it is good for and who should receive it, is first briefly shown in Luther's words. This is followed by 100 examination questions, which the communicants are to present to themselves for examination, questions according to the holy ten commandments, questions concerning the recognition of sins, repentance, faith and good intentions. - Rev. Brand, 72 S. 18th St., Pittsburg, Pa. will send pastors the requested number - @ 10 cents - postage prepaid.

Nerärrdorto Adrofferr:

kev. Dir. D. Lokln, 341 L. 18tk 8tr., Nerv Vorlr Cütz.
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kutereck at tlw Do8t Oälev at 8t. Doui", 5lo., L8 86ooocl-olw88 matter.

Our Negro Mission in New Orleans.

Since this mission is so visibly blessed by God, the Synodal Conference has decided to establish a new station. The funds necessary to procure a local have not yet been received, but our zealous missionaries, although overloaded with work, have already made a start and are preaching in private homes for the time being. The "Missions-Taube" brings the following letter in its last number: "Trusting in God's gracious promise that His word shall not come to Him again void, but do what pleases Him, your missionaries have opened two new stations here. A family I know, which used to attend our church, but has now moved to another part of town, has given me a room in their house for worship. This part of town is densely populated by Negroes and the Catholics are making great efforts to gather them into their church, but so far with little success. I have been preaching in this house every Sunday afternoon since the beginning of February. The services are attended by 5-17 people, mostly adults who have not joined any church. From next Sunday I will also start Sunday school with some children.

"Recently, Past. Burgdorf opened his new station in the Fourth District. A family we know has graciously allowed him to hold services in their home for the time being. This family sends their children to Mount Zion School. However, the distance is very long, so the children cannot get to church in the evenings. The family does not belong to any church. Others from this area who came to Mount Zion Church at times will also go from now on to Past. Burgdorf.

"By God's help, we are determined to maintain and further the work we have started in the new stations under all circumstances. It is obvious, however, that we cannot remain in a small living room for long if the work is to succeed. We therefore once again ask our dear missionary friends in the Synodal Conference,

to come to our aid with their gifts as soon as possible, so that we may have our own local. May the Lord have mercy on us!

New Orleans, La. March 21, 1887.

N. J. Bakke."

The "Lutheran" rejoices with the "Missionary Dove" over the zeal and faithfulness of our missionaries and joins in their plea: "If you rejoice over the glorious progress of our Negro mission, then also testify to your joy by quick and more abundant gifts of your mild hand. Increase our dear missionaries' courage and joy in their difficult work by making it possible for us to soon build our Lutheran churches in the newly started districts and to employ new workers by supporting their work more vigorously with money. Great is the blessing that the Lord has already bestowed on our work, heartwarming the experiences that our missionaries have already been able to make of the power of the divine Word in old and young Negroes.

We cannot help but share some of these lovely experiences with young Negro children in the "Lutheran". Those who have already read them will certainly enjoy reading them again and be refreshed by them. Pastor Burgdorf reports, among other things: "A boy who not only has whole songs and his catechism, as far as his clack has come, exactly imprinted on his memory, but can also tell whole Bible stories and, when the teacher asks questions, always holds up his finger, almost slept through his Sunday school one Sunday. The time draws nearer and nearer, but our Alfred slumbers away in sweet peace. Then suddenly the bell rings. One, two, three he is out of bed, quickly jumps into his panties, and holding them in one hand, his shoes and stockings in the other, he comes running as fast as his little legs will carry him, and finishes his Sunday School suit. - One day, when I visited the parents of some of our students to talk to them about something, the mother said she couldn't wonder enough about her children; as soon as the bell on our church tower rang, it was off to school, to Sunday School

or church, then her children could no longer be kept in the house for a minute. Last Sunday, the father told the children not to go to church because it was too cold, but before they knew it, one slipped out the back and the smallest one was crying because he couldn't find his hat and go with his brother. Again the father told him to stay at home. But the little one has to go to church, the good Lord wills it, and since he looks for his hat in vain, he takes his daddy's hat without bothering any further and - off they go to church. - The other day a little pupil had suddenly become alarmingly ill. Repeatedly he asked his parents to have me called to tell him stories of the Savior and to pray with him. At first, the parents paid no further attention to the requests. But when the little boy stopped to press his parents with requests, the mother told him: well, she wanted to call a pastor, but she would rather send to her preacher (a Methodist). With this, however, little Wesley was not satisfied, but frankly told his mamma he wanted his own pastor or none at all. When I visited the sick man, his mama told me that the children talked so much about their catechism. One morning, while they were busy jerking off their shoes and she was talking with some other women, they were talking about the commandments. One said this commandment, the other that commandment; suddenly Wesley said to her: Yes, and our commandment says: Thou shalt not bear false witness against thy neighbor', whereupon one woman remarked that they had better stop their conversation. Probably the women had committed the sin forbidden in the eighth commandment and had been punished by the mouth of our little disciple, although unconsciously. - In another hospital, a woman who is a mother to some of our pupils told me that the children gather in their parlor every day to say their morning and evening prayers. On this day

But she herself was unwell and got up so late that the children were not able to pray with her. The sick person was very unhappy about this and said that it was not at all right that the communal prayer had been omitted that morning. - Certainly, such occurrences are a means to inspire us with ever new joy in our missionary work in the midst of the many difficulties with which we have to struggle, especially among the adults. But not only we poor inhabitants of earth would like to clap our hands full of joy about this, no, there is even greater joy about it in heaven among the holy host of angels and with our dear Savior."

(Submitted.)

Rejoinder.

In the "Lutherischer Hausfreund" of March 15, it is reported from a Lutheran congregation in Wisconsin that in the same congregation "all books of the Missouri Synod in use in churches and schools are used, with the exception of the Gospel Postillon by Prof. Dr. C. F. W. Walther. The reason for this exception is that in Walther's sermon book, page 92, the words are written: It is therefore certainly true that God has already decided from eternity not to make certain people blessed. . . So God had to decide to let many people perish,' and on page 94 it says: "Therefore mark well that God has determined to cause a great number of men to perish," and in the following words it is to be shown why the good God would have determined such shamefulfulness." So much for the "Hausfreund." The words mentioned do occur, but they are completely out of context and therefore a bad falsification; as anyone who has Dr. Walther's Postille can easily see and read.

When one reads Dr. Walther's words in context, one has to ask in astonishment: What is it then that is so offensive to the writer in the "Hausfreund" that he calls it "shamefulness, blasphemous words, true devil's filth"? Is it the expression: "not to make certain people blessed"? Probably not. For Dr. W. describes and characterizes these people as those "who stubbornly resist the Holy Spirit, reject the means of grace and in themselves are fruitless, do not believe or yet do not remain in the faith and harden and harden themselves". How can these become blessed? They do not want to become blessed; it is their own fault that they are lost. The objectionable thing to the writer is therefore obviously that God has already decided this from eternity. And indeed, this is given by his own words. He writes: "In the following words it shall be shown why the good God decided - note well: decided - such infamy." So it is that God has decided the damnation of the persistent unbelievers. The decision is the stumbling block here. If a person stubbornly resists the Holy Spirit, rejects the means of grace and lets them be fruitless, does not believe or does not remain in the faith, and hardens and hardens himself, then he will be condemned.

According to the writer in the "Hausfreund", it is still uncertain and doubtful whether he will also be condemned. God himself has said: "Because I call, and you refuse, I stretch out my hand, and no one heeds it, and let all my counsel go, and do not want my punishment, I will also laugh at your accident and mock you when it comes, which you fear. When the storm that ye fear cometh upon you, and your calamity as the weather, when fear and distress cometh upon you, then shall they call unto me, but I will not answer; they shall seek me early, and shall not find me. Therefore, because they hated the doctrine, and would not have the fear of the Lord, and would not have my counsel, and blasphemed all my punishment, they shall eat of the fruits of their being and of their counsel." And the Lord Christ speaks at the end of the parable of the great supper, Luc. 14,16-24: "But I say unto you, that none of the men which are bidden" - and have despised the invitation - "shall taste of my supper." But the writer in the "Hausfreund" does not want this and other such threats of God to be a done deal. Perhaps God would still like to change his mind and act like a father who threatens his persistently disobedient son with punishment but does not carry out his threat afterwards; perhaps those people who have died in impenitence would also like to repent after their death. In short, it should not be said that God has already decided from eternity not to save those who remain impenitent, but to let them perish. Whoever says or writes this, writes "infamies, blasphemous words, true devil's filth." - O see, dear reader, what the devil seeks through this writer of the "Hausfreund"! Does this not mean to wipe out the whole of Christianity from the bottom up? For if God's threats are not a settled matter, who will still be afraid of God's wrath and punishment? And if God's threats are not firm, where are his promises? And if both God's threats and promises are uncertain and doubtful, where is Christian faith? The prophecy of the apostle Peter, 2 Petr. 3,3. ff., comes true before our eyes. What is the cause? Because no one believes them anymore, neither that the threats of God nor that the promises of God are firm and certain. For whoever believes with all his heart that God, as a strong and zealous God, will cast the impenitent into the lake that burns with fire and brimstone forever, and will also fulfill his promises to the faithful, will not sit where the scoffers sit, but in righteous repentance and correction of his life will seek eternal life. This is certainly true! Do you now realize, dear reader, where the devil wants to go? Therefore, do not be deceived with vain words. Because of these the wrath of God comes upon the children of unbelief, Eph. 5, 6. May the writer in the "Hausfreund" call this truth, that God has already decided in eternity to turn those who persist in impenitence to hell, a "disgrace, blasphemous words and true devil's filth", it is and remains eternal truth. And if he does not repent of his ungodly scribblings, then God will give him his

Give reward with the impenitent. This is certainly true.

When he finally puts us together with the idolatrous pagans at Ephesus, Apost. 19, he should answer God, the supreme and righteous judge of all the earth, for this ungodly reproach, for it affects him more than us. We do confess that we have the pure doctrine and that it is our most beautiful ornament and most precious jewel, for the sake of which God is shutting more and more doors on us that no one can close, Revelation 3:8 ff. But we also confess before all the world that it is a free gift of God's grace, which God has given us especially through the services of the much-maligned man, Dr. Walther - whom God may bless - but for which we give Him alone the glory. God keep us in this. Amen. L. E. Knies.

Heinrich Voes and Johannes Esch

were the first martyrs who were murdered by the papists for the sake of the Lutheran confession. They were both young Augustinian monks in the monastery of Antwerp and had come to the knowledge of the pure doctrine through Luther's writings. They were brought to Vilvorden near Brussels, where the papist professors at Louvain were to set them straight. They and their fellow member of the tribulation, Lambertus Thorn, were given the simple choice between recantation or death by fire. The notorious heresiarch of Cologne, Hoogstraten, inquired of them. "What do you believe?" he began. - "We believe the articles of the Christian confession, the biblical books, the evangelical writings, also a holy, universal Christian church, but not those which you (heretics) believe." - "Do you believe in the statutes of the church assemblies and the ancient fathers?" - "As many of the same as are according to the divine Scripture and not contrary to it, those we believe." - Heinrich Voes, the youngest of the three, confessed in particular the following: "The pope has no power to command or forbid what is not commanded or forbidden by God the Lord. - In the Mass, the Body of Christ is given to man as a medicine and a memorial; therefore, it cannot be sacrificed anew. - All Christian people are priests before God. - The sacrament of the altar, as the Lord has instituted it, is to be administered under both forms. - Nowhere is it commanded by God that all mortal sins be confessed to a priest. - Confirmation, ordination, matrimony and last rites have no promise of eternal life, therefore they do not entail grace and are not sacraments. - True Christian faith can never be separated from love; for love is the fruit of faith, and without love faith is dead." - Of Luther, Voes confessed that his writings had given him a better and purer understanding of the Gospel than Augustine and Jerome and all other church teachers. Asked if he was deceived by Luther, he answered: "Yes, Luther deceived me just as the Lord and Master deceived his apostles.

This was too much for the heretic master. He became very angry and threatened with all imaginable tortures to make the three of them recant.

because of. The professors tried to reach their goal in another way. With words of flattery and stratagems and intrigues, they harassed the monks, but "the boys stood like a millstone. They firmly declared that they would not deny God's word, but would much rather die for the sake of the Christian faith. Now the papists did not think twice. They decided to light a fire for the young men to celebrate their death.

When the three heard the verdict, they praised the Lord for giving them the grace to die for the sake of their faith. They were then taken to Brussels and put in prison.

On July 1, 1523, the poor, beggared people of Brussels ran in bright heaps to the marketplace, where the priests were about to give an auto-da-fe. The satellites of the Roman Church, who were to form the choirs, the three mendicant orders, Dominicans, Franciscans and Augustinians, came drawn with crosses and flags, as in a solemn procession. They were followed by the Doctors of Theology, the Aebte with the Infuln and the staffs. A stage was set up in front of the town hall. At eleven o'clock Heinrich Voes was led onto the scaffolding in his priestly habit. In the middle of the scaffold stood a table, which was decorated like an altar. In front of it Heinrich had to kneel down, his face turned to the people, so that they should feast on the agony of the heretic and also take a deterrent example. But on Henry's face one saw no fear, no restlessness. Heavenly clarity shone on it, to the annoyance of most, to the admiration of only a few. The guardian of the Barefoot monks preached a heretical sermon. A bishop then began the ceremonies with which priests were usually profaned. The young man remained in the same position of the body, his face color was unchanged, his eye was directed to the sky. He did not pay attention to the scorn and disgrace that now fell upon him.

Immediately afterwards, Johannes Esch and Lambertus Thorn were also brought forward. They had long, wild beards, and their faces and clothing bore the clear marks of hard imprisonment. In their looks, however, power and heavenly peace shone. They, too, were stripped of their priestly and monastic dignity under the traditional ceremonies.

From time immemorial, it was the custom in such courts that before the death sentence was carried out, each person's guilt was read out publicly. This time, however, this was not done. Why? is easy to see. One was ashamed of the injustice committed against these three. Lambertus Thorn was now led away again, because he had asked for four more days to think things over.

Heinrich Voes and Johannes Esch were immediately handed over to the secular authorities, who led them back to the executioner on ropes. Four confessors went with them, the heretic master Hoogstraten together with three monks. The latter were still trying to persuade them to recant. But the martyrs did not waver. On the contrary, even then they praised the Lord that he had given them the grace to die for the sake of his word.

When they came to the fire, and the four confessors wept, the two said, "Weep not for us, but for your sins! Weep for the great injustice that you are thus persecuting divine justice!" They were stripped. One the other

comforting, and hand in hand they now climbed onto the funeral pyre erected for them. The confessors asked again if they did not want to return to the Christian faith. The young men answered, "We believe in God, also a Christian church, but your church we do not believe." They hesitated for almost half an hour to light the fire, hoping to break the courage and joyfulness of the young men by this delay. This also did not succeed. They remained firm and unshaken, and repeatedly testified that they had a fervent desire to depart and be with Jesus Christ. To a repeated admonition of the confessors to convert if they did not want to go to the devil and die in the devil's name, they answered: "We want to die as good Christians for the sake of the evangelical truth!"

Enraged by such persistence, they finally lit the funeral pyre.

Heinrich Voes, seeing the fire under his feet, said, "Those seem to be roses to me!" As the flames blazed brightly, the young men's calm and confidence only increased. To many it seemed as if they were smiling. Also, in the midst of the fire, they said the Apostles' Creed and sang the song, "Lord God, we praise you." They could be heard shouting, "Lord Jesus, Son of David, have mercy on me!" until the woodpile collapsed and their bones were buried under the flames.

(Submitted.)

"The apple must always be with the rut."

I set out to show:

1. that the use of the discipline for parents, teachers 2c. is absolutely necessary, and

(2) The way in which the rod of discipline must be carried out is not to harm the children, but to improve them. God says Proverbs 13:24: "He who s pares his rod hates his son"; Proverbs 22:15: "Foolishness is in the heart of a boy, but the rod of discipline will drive it far from him"; and Proverbs 23:13, 14: "Do not desist from chastising the boy, for where you strike him with the rod, you must not kill him." - These sayings are so clear and plain that they need no explanation. - Scliver says in his *Seelenschatz* (II. p. 342): "You know well that a child must be kept in discipline and under the rod, and that his father can do no more unpaternal deed to his child than by letting him have his way and sparing the rod." - It is true that the rod hurts, and not only the child's back, which receives the pranks, but the righteous father's, the faithful teacher's mind also feels something, indeed often most of it itself. - But should or may one therefore, as some people think, despise and throw away the rod? No, by no means! It may hurt, and it should hurt, but it helps to save our children from temporal and eternal ruin. Dr. Besser says in his Bible lessons about the scriptural words Eph. 6, 4: "Fathers, bring up your children in discipline and admonition to the Lord", therefore quite right and true: "Without breaking the will of the flesh in the

Children the breeding will not be able to exist. . . . Unchanged in New Testament Israel is the saying of Solomon: "He who spares his rod hates his son, but he who loves him chastises him soon/ (Prov. 13, 24. Cf. 22, 15.) Remember Eli." - The story of Eli the priest, his lax discipline of his ungodly children, and God's judgments against him and his children are known to us all; and to the pious boy Samuel, whose heart and conduct were pleasing to God, God announced beforehand what He intended to do to Eli and his household. - But even if all earnestness in discipline is often in vain, as, for example, in the case of Samuel the prophet's unprovided-for sons, it is and nevertheless remains true that discipline, even if (as Luther rightly says) "discipline in itself does not bring salvation," is useful, yes, "that it is absolutely necessary and salutary. Luther (XII, 554): "Such penal office is a work of divine and Christian love, for God has also imposed such on father and mother, since the highest love for their children is planted by God in nature, and yet, if they are pious parents and love their children rightly, they must not laugh at it, nor let it be good, when they see their children disobey, but punish both with words and sharp rods. - And (XI, 1294): "Again, it is a great mercy, yes, an abominable murder, if a father leaves his child unpunished; for it is just as much as if he strangles it with his hands. Therefore Solomon says, Prov. 23, 13, 14: Do not refrain from chastising the child, for if you strike him with the rod, he must not be killed. You beat him with the rod, but you save his soul from hell", i.e.: he does not die from it when you beat him, but (you) make him alive with the rod and save his life, because if you do not beat him, Master Hans (i.e. the executioner) beats him so that he dies from it. As if he wanted to say: If you do not prod your son with the rod, so that he may remain alive, then you are his murderer; for you help your child to become a boy and Master Hans must punish him with the deadly rod; Therefore, you take the rod in your hand and quickly strike when it is necessary that he escape the deadly rod; thus you do a noble work of mercy on him, since otherwise, if you let him have his own will, you would become a murderer of him."

But the chastisement of children can only be of blessed success if it is handled in a Christian manner, so that the apple is and remains with the rod, and that not only the disciplinarian thinks he has it, but that also the chastised can clearly perceive and taste it. Or, without speaking of images, with the earnest desire and wish to serve the child only for his salvation and best, in heartfelt pity and sadness over his fall, which makes the stroking with the rod necessary. In sum: In a true fatherly sense, in a true evangelical spirit, as one who is not under the law but under grace, the father, the teacher 2c. use the rod of discipline on the child. Dr. Besser says to Eph. 6, 4: "Fathers, do not provoke your children to anger" among other things: "Do not provoke your children to anger, or, as it is said in the Colossian parallel passage

(Col. 3, 21.): "Do not make your children bitter, so that they do not become shy. Since he writes to Christian parents, he assumes that they will not let their children's misbehavior go unpunished, but exhorts them to evangelical, truly fatherly child discipline. The father's heart gives your children to feel through where you have to chastise them, then your "discretion" (Hebr. 12, 10.) will not make them bitter, because it will be a discretion of serious love, which fully suffers the pain of the chastisement it exercises. If parents scold and punish their children because they feel annoyed by their naughtiness or offended in their pride; if, therefore, egoism is prominent before the parental office, then they provoke their children to anger, so that they become angry with them, which is all the more sinful because they thereby darken the bright image which the heavenly Father wants to imprint on the minds of the children through the physical fathers. God never frightens His children away from Himself and does not make them shy, but draws them strongly to Himself by dealing strictly with them and not letting anything pass without a severe rebuke; He also likes to punish in heart-warming love in such a way that - as Dr. Luther says - the apple is with the rue. God's fatherly chastisement has nothing corrupting or disinheriting in mind, so the chastisement of physical fathers should also "taste like" the sweet love that corrects. The more childlike parents allow themselves to be raised by the right father (Deut. 8:5), the more fatherly and motherly they will serve their children according to your apostolic commandment: "-but bring them up in discipline and admonition to the Lord. Because the righteous way of using the rod of discipline is so important, so that it may serve our children only for their improvement and not corrupt them, then, united with the truly fatherly sense, caution and right prudence in discipline must also be demonstrated. In his homiletical lexicon, Chr. Stock says under the article "Child discipline": "A (too) hard bit does not make the horse better, and a tree that stands locked up between walls does not grow and also bears little fruit: so too strict child discipline does little, indeed, the children often only become more obdurate and wicked, so that they no longer ask anything about God or people. . . . For just as children are corrupted by too much leniency, so too much strictness does nothing; it embittered the minds of the children and made them stiff-necked. As necessary as the use of the breeding rod is, it is also highly necessary that the apple always be and remain with the rod, otherwise a too lawless, inconsiderate and harsh breeding procedure will occur, and this will then do as much harm as Eli's non-use of the sharp breeding rod did.

Of the teachers in the time before the Reformation, whose schools Luther also had to attend as a child, he later complains that they kept the youth too harsh, so that the poor children were called martyrs; and Luther himself received from such a teacher fifteen consecutive beatings in one morning. But what the teachers lacked in teaching wisdom and skill, the sharp stick could not possibly replace - no! but the opposite had to follow: "With many useless things" - so Luther complains - "the time was often wasted, and many an otherwise skilful head was corrupted. In this context, it should also be noted,

Luther reminds us at the same time that an educator must be able to distinguish the ingenia (the types of mind) in children in order to measure the punishment according to them; "for," he says, "one must punish in such a way that the apple is with the rue."

Also, be careful not to get angry or upset and upset yourself. But if it does happen, do not use a rod to chastise an impure, disobedient child. Even a pagan has rightly called anger a madness, which is distinguished from the natural only by its duration; and: "Man's anger does not do what is right in the sight of God," says the holy scripture; no other anger and resentment may be given room than that against sin. But the use of the rod of discipline must also be connected with the word of admonition to be addressed to the delinquent child in a serious, but at the same time in a fatherly and heart-warming manner. With the law, one should try to awaken the recognition of the greatness and seriousness of sin, along with true remorse and sorrow for sin, and then, when this has happened, one should also show Christ's exuberant love and kindness. (In this connection, special reference is made to the excellent reading No. 147 in the St. Louis Reader for the Middle Classes).

"The apple must always be by the rod" - the word also wants to remind: If you, father, teacher 2c., are about to chastise a disobedient child, then remember that you also have a Father in heaven, whom you also have often offended and angered with sins and still do the same daily, and this your heavenly Father calls out to you: "With the same measure that you measure with, you will be measured again". This word of God certainly also applies to our method of discipline towards our children, just as the word: "Thou shalt love thy neighbor as thyself" also applies to us in relation to our children. In addition to all this, however, the sighing and pleading of the believing heart to God for His blessing and prosperity for our child discipline must also come and remain in constant and righteous practice. Human wit and skill, methods of education devised by human children, and so on, have at best this effect: to train up trained people; but Christians are created and made by God the Lord alone through His grace, Word and Spirit; and as everything else depends on God's blessing, so also with the rearing of children, if it is to be and be called a blessed one in truth. Well then, ask Him also for it. - Pray diligently with your children and keep them devoutly listening to and learning the holy Word of God; when they are properly accustomed to it, i.e. when they have really lived into the dear Word of God, and God's Word lives and works in them, then truly! words often do more than blows would otherwise be able to do. Finally, never forget to lead the child by

your own good example and always remember the serious words of the Lord, Matth. 18, 6. f.: "But whoever offends one of these least ones who believe in me, it would be better for him if a millstone were hung around his neck and he were drowned in the sea where it is deepest. Woe to the world because of trouble. Trouble must come, but woe to the man through whom trouble comes! Th. Siek.

(Submitted.)

Through what does marriage come about?

There are also people in our congregations who think that a legal and valid marriage does not come about through the engagement, but only through the marriage ceremony. However, this is a mistake. According to God's holy word, which should be our guiding star in all matters of conscience, this is rather the betrothal. If two persons who are capable of marriage promise to marry each other voluntarily before witnesses or, if the parents are still alive, with their consent, they are no longer single, but are just as much husband and wife as if they had been married. First of all, this already follows from the nature of marriage, which is nothing other than a covenant between a male and a female person for mutual service and for the procreation of the human race. Such a covenant cannot be made by the preacher or the authorities for two such persons, but only by them themselves. The marriage ceremony, however, is nothing other than the confirmation of the same, as well as the blessing of it. Marriage is therefore a contract, which is why it is the same with it as with other contracts, as far as the beginning of the obligation is concerned. In addition, marriage is nowhere commanded by God in Scripture, but is rather a human order like confirmation, and therefore the essence of marriage is completely independent of it.

That lawfully betrothed couples are really husband and wife before God and their conscience is clearly testified by many passages of the Holy Scriptures. When Abraham had sent out his servant Eliezer to take a wife for his son, he met Rebekah at the well, went home with her and said to Bethuel, her father, that it was Abraham's will that he take a wife for his son from his friendship and his father's house; but God had indicated to him that Rebekah, his daughter, had been chosen for this purpose, to which he received the answer: "There is Rebekah before thee, take her, and go, that she may be thy master's son's wife, as the LORD hath spoken." After Rebekah had given her consent, she went home with Eliezer. Isaac, however, when he had heard the report of Eliezer, led her immediately into the hut of his mother Sarah, "and took Rebekah, and she became his wife". So by the betrothal alone Rebekah became Isaac's wife. An even clearer proof of the fact that the marriage really came about through the betrothal is found in Genesis 29, where we read of Jacob that he became fond of Rachel and asked her father Laban for her, who also promised her to him on the promise that he would serve her for seven years. When these seven years were over, Jacob said to Laban: "Give me now my wife", whereupon the wedding with Rahel was held. It is expressly stated in Deut. 22:23, 24 that he who defiles a familiar (betrothed) prostitute has defiled his neighbor's wife. Hos. 4, 13. But God proclaims to the people of Israel beforehand: "Your brides will become adulteresses. But how would this be possible if the bridal state was not a marriage state in terms of commitment? That through the betrothal already a marriage valid before God would come into being,

But a look into the New Testament also shows us this. For Joseph is called Matth. 1, 19. the husband of Mary, who was entrusted to him or betrothed to him, and the angel expressly spoke to him when he was considering leaving her: Joseph, thou son of David, fear not to take Mariam thy spouse unto thee. It is therefore also expressly said: "When Joseph therefore awoke from sleep, he did as the angel of the Lord commanded him, and took unto him his spouse." It is clear from these passages that the lawfully betrothed are really husband and wife before God.

But what the Holy Scripture teaches so clearly and distinctly has also always been the teaching of our Lutheran church. Let us first hear about this the reformer of his church, sealed by God Himself, who also taught Christianity again how it should view the domestic and worldly status correctly, Dr. Luther. The same writes in his writing: On Matrimonial Matters, thus: "He who has the bride is the bridegroom, says St. John the Baptist Jn. 3:29. Now because the first man betrothed has the bride, and is the bridegroom, she cannot be betrothed to any other afterwards, nor the bridegroom to any other. Therefore also Moses, Deut. 22, 23, calls a betrothed virgin a wife. Also Matth. 1, 20. the angel said to Joseph, when Mary was entrusted to him: Joseph, you son of David, do not be afraid to take Mary as your husband or wife. Therefore this article is certainly sufficient, if two are publicly betrothed to each other, and it remains with the same betrothal, that neither can leave the other for life. ... So it goes here also, if it remains with bad engagement, then it is judged soon, that afterwards no other engagement is valid, because it is a right marriage before God and the world. For before the public betrothal he (the bridegroom) is still single and free, but after the public betrothal he is not single, but a bridegroom and husband. ... It is just as much a marriage after the public betrothal as after the wedding. ..." In the marriage form of our church it is said to the bride and groom about the marriage state: "which stands in both of your hearty and unconstrained consent. Thus, the great teacher of our Church, John Gerhard, says: "The priestly blessing of new spouses is not required for the essence of the matter itself, namely marriage, but for the public testimony of it, so that everyone may know that the marriage has been entered into in a lawful and honorable manner. Before the forum of conscience and before God, the one true and valid marriage is that which has been entered into with mutual lawful and conjugal consent, even if the priestly blessing has not been added. Furthermore, the teachers of the University of Jena declare: "Because God has instituted holy matrimony in such a way that man and woman shall come together in an inseparable marriage by voluntary consent, it would be correct to say that God indirectly, by means of His institution and the lawful consent of the entering spouses, joins together all those who, according to the divine institution, enter into a lawful marriage by mutual consent, even if the ceremony of copulation had not been introduced in the church at all. Just as Rom. 13, 2. Paul speaks, it is

But where there is authority, it is ordained by God, and yet it is not necessary that the authority be ordained by God through priestly consecration; but because the state of authority is instituted by God, the authority is ordained by God, because it is ordained according to the divine institution. So finally the theologians of the University of Wittenberg write: "We consider it right that the essence of marriage consists primarily in the lawful consent of the uniting parties, approved by the consent of their parents; we also readily admit that the priest's copulation, word, and blessing do not in themselves make a marriage."

If, however, marriage comes about solely through a lawful betrothal, it goes without saying that breaking a lawful betrothal is nothing other than adultery, which is why, in the Old Testament, fornication with a betrothed woman was punished as adultery with death, and God, through the prophet Hosea, calls brides who break faithfulness adulteresses. Breaking the betrothal is therefore not something minor, but a gross violation of the sixth commandment, a flagrant breach of a sacred covenant, a shameful disloyalty and an insolent dishonor of the holy estate of marriage - a grave and terrible sin that incurs God's wrath and curse and plunges into eternal damnation. And those who are guilty of this sin are also struck by the word: "The adulterers God will judge." "The adulterers will not inherit the kingdom of God." Thus Dr. Luther writes: "Whoever after the public betrothal touches another with betrothal than to marry the same with it, to break the first betrothal, that shall be considered adultery. . . . Therefore the parish priests should diligently admonish and indicate how great this adultery is. For it is to be feared that he who does not love his bride better than to separate his love and his body from his bride after, in, and before the wedding, has neither sense nor earnestness in marriage. He must be a vice and a loose evil man, not worthy to live, silent that he should possess a marriage."

But, it may be said, if one of the betrothed is filled with dislike for the other and therefore wants to break off the betrothal, is it not better to allow this than to insist on the fulfillment of the given word? To answer this question in the affirmative is to declare that it is better to commit adultery than to keep the marriage; better to obey the voice of the infernal wicked than the voice of the great God who speaks in the sixth commandment: "Thou shalt not commit adultery"; better to go through the world with an evil conscience than with a good one; better to plunge into God's curse and wrath, yes, into eternal damnation, than to be allowed to take comfort in God's love and help, and at last to become and remain completely united with Him through a blessed death for all eternity. O, dreadful delusion!

May the gracious and merciful God, through His Holy Spirit, the Spirit of truth and love, guide the hearts of all engaged couples so that they may faithfully keep the vows they have made to each other, that they may severely punish each other for any disloyalty that may arise in fulfilling the word given, that they may reject the evil of the Holy Spirit, and that they may be able to keep the vows they have made to each other.

Let them break and hinder the will of the devil and their own flesh, and ask God for a pure heart and a new certain spirit, so that they may remain on the level path. Let the example of the heavenly Bridegroom, our Savior, who says to His bride, the Christian Church, "I will be betrothed to you for eternity," always stand before the eyes of all betrothed

(Submitted.)

Luther on monopoly.

In 1524, Luther sent out a small paper through the printing press with the title: "Dr. Martin Luther's Concerns about the Sale of Goods." This writing is made for our time. In it, Luther speaks a serious word to the rich and to all who trade. "The holy gospel," Luther begins, "after it has come to light, punishes and shows all kinds of works of darkness, as St. Paul calls them, Rom. 13:12. For it is a bright light that shines to all the world and teaches how evil the works of the world are, and shows the right works that one should practice toward God and one's neighbor." Here Luther indicates the source from which he wants to draw, namely God's Word. And it was not out of his own impulse that he came to the writing of this scripture. "Am I yet admonished and asked," it says, "to stir up such finances." It was a burning question of the time, a question that moved rich and poor alike. Many minds were agitated - and they also wanted to hear the great reformer's opinion on the matter. And just as Luther never held back with his opinion, he also spoke his mind freely and openly in this external and civil matter, which, however, should not be forgotten, falls within the seventh commandment. Luther had a heart, like no other, for the poor and oppressed people and did not shrink from or fear to tell the monopolists the truth. And it cannot be denied that even today our people have to suffer a great deal at the hands of the violent and at the same time subtle monopolists, even if one must add that a part of the workers puts up with even more violence from their own agitators than is inflicted on them by the monopolists. Nevertheless, the evil of the monopolies is a heavy oppression for our people. Luther deals with the monopolists in the last section of the above-mentioned scripture, under the special title: "Of societies." By this, however, Luther understands monopoly. Now I would like to publish this section "for the benefit and piety" of our time. But will this be of any use? "Although I think that this letter of mine will be almost in vain, because the accident has broken out so far, and in all things has gained the upper hand in all countries" (Luther also had his doubts), "whether the people do not want

that some, however few they are, are delivered from the jaws of avarice. For it must be so that one still finds some among the merchants" (and let us add: factory owners and employers) "and other people who belong to Christ, and would rather be poor with God than rich with the devil.

Now let's hear Luther on monopoly.

"I ought to say a great deal about the societies, but they are all groundless and bottomless, with vain avarice and injustice, so that there is nothing to be found in them that can be acted upon with a good conscience. For who is so rude that does not see how the societies are nothing but vain right *monopolies*? which also forbid the worldly pagan rights,- as a publicly shameful thing of all the world; I will be silent of divine right and Christian law. For they have all merchandise under their hands, and do with it as they please, and without all timidity drive the pieces touched above to increase or decrease according to their pleasure, and press and destroy all lowly merchants, as the pike does the small fish in the water; just as if they were lords over God's creature, and free from all laws of faith and love.

"Hence it comes that all over the world one must buy the wort as dear as they want, and drive the change. For a year they increase the ginger, for a year the saffron, or again: so that the ginger is always in bend, and may suffer no loss, damage or danger: but if the ginger spoils or fails, they recover it in the saffron, and again, so that they remain certain of their profit. Which is contrary to the nature and kind, not only of merchandise, but of all temporal goods, which God wills to have under danger and uncertainty. But they have found it and have come to the conclusion that they can secure, certain and eternal profit through dangerous, uncertain, temporal goods. But at the same time all the world must be sucked out of it and all the money must sink and flow into their hose.

"How could it always be divine and right for a man to become so rich in such a short time that he would buy out kings and emperors? But because they have brought it about that all the world must act in danger and loss, win wages, lose over a year, but they can always and forever win and atone for their loss with auctioned profit; it is no wonder that they snatch all the world's goods to themselves. For an eternal penny is better than an uncertain guilder. Now such companies never buy eternal certain guilders for our temporal uncertain pennies. How can it be a miracle that they become kings and we become beggars?

"Kings and princes should look at this and, according to the strict law, defend it; but I hear that they have their head and their part in it; and go by the saying Isa. 1, 23: 'Your princes have become the companions of thieves? Meanwhile they hang thieves who have stolen a florin or half a florin, and deal with those who rob the whole world, and steal more than all the rest, so that the saying may remain true: Great thieves hang little thieves; and as the Roman Calo said: Bad thieves lie in towers and sticks, but public thieves walk in gold and silk. But what will God say in the end? He will do as he says in Ezekiel, princes and merchants, melting one thief into another like lead and brass, as when a city burns out, so that neither princes nor merchants will be any more than I fear is already at the door. We do not think to amend ourselves, however great the sin and the injustice. So he cannot let injustice go unpunished.

"Therefore, no one may ask how he may be in good conscience in the societies. There is no other advice than: Let it go; nothing else will come of it. If the societies are to remain, right and honesty must perish. If right and honesty are to remain, the societies must perish. The bed is too narrow, says Isaiah, one must fall out, and the cover is too narrow, cannot cover both. Now I know well that my letter will displease them, and perhaps they will throw everything to the wind and remain as they are. But I am excused, and have done my part, so that when God comes with the ruth, it will be seen how honestly we have deserved it. If I had taught one soul and delivered it from the pit, I would not have worked in vain. Although I hope it has become so high and heavy by itself, as I also said above, that it will no longer bear itself, and one must finally let it go. Summa, each one look to himself. No one may leave such things for my love or service: so no one may accept or keep them for my defiance or suffering. It is for you, not for me. God enlighten us and strengthen us to do his good will. Amen."

Aug. Schuessler.

To the ecclesiastical chronicle. I. America.

Against secret societies. At the end of March, a "Congress of Churches and Christians" met in Chicago to testify against the evil of secret societies and to discuss how best to combat them. There were present 161 delegates chosen from various church communities and 190 other participants. Fifteen states, the District of Columbia and the Territory of Dakota were represented. All speakers were in favor of taking up the fight against secret societies of all kinds in all seriousness. At the first meeting a curious incident occurred: one of the audience, a Mason and *Knight Templar*, a Presbyterian preacher from Wisconsin, made a stormy request to speak. He was permitted to do so. He sought to defend Freemasonry, but was cornered by all sorts of questions. He was asked whether he would renounce Freemasonry if it were proved to him that it had deleted the name of Christ from the Bible? When he answered in the affirmative, the proof was brought to him from a manual of the Freemasons. He replied that the edition of the book shown to him had been printed before he joined the Lodge. He was told that Freemasonry prides itself on being unchanging, and offered to get a newer edition of the manual, but the man thought it best to leave. - An African from a Muhamedan family, but converted to Christianity, was present and spoke of the pernicious influence of the African secret societies, which were like Freemasonry.

The German papists in the United States want to establish a refuge house for German Catholic immigrants in New Dort near the harbor, to be called Leo House.

Pabstthum. Bishop Ireland of St. Paul, with whom the Protestant pastors of the various sects in the said city are so fond of working together and whom they seem to consider at least 3/4 Protestant, declared

in 1883: "Luther's statements about the justification of faith without the addition of works are beastly; Luther's doctrine must give the death blow to all virtue." - And another Römling speaks out thus: "In my opinion, among all doctrines that have ever been brought together and passed off as religion, the doctrine of justification of faith is the most nonsensical, the most vicious, the most dangerous, the most diabolical." (Synodalb.)

II. foreign countries.

Rhapsody. The "Franks. Zeitung" writes from London: "Again one of the numerous religious sects of England, which has its headquarters in Chatham, is about to dissolve. On a hill near this city rises a temple-like building, unfinished at the present time, which, when completed, is to provide a refuge for the remnants of the people of Israel, i.e. the 144,000 mentioned in the Revelation of John. This temple is supposed to cost about 50,000 pounds, and so far about 16,000 pounds have been spent for this purpose. And who is raising this money? One of the smallest sects, which calls itself 'the new and last house of Israel', and was founded by a certain Jezreel, the author of the 'flying scroll'. Like Dr. Gregg in Dublin and Mother Girling, the recently deceased head of the English Shakers, this Jezreel believed in the immortality of the body and taught his disciples that they could escape death by drying up the blood. But now this prophet himself has gone the way of all flesh, and a division has broken out in the believing community. Mrs. Jezreel, on whom the mantle of the deceased has fallen, wants to continue her husband's business and has excommunicated without further ado all those who believe that the prophet is moldering in the earth. Now many of these from the new and last house of Israel have brought money offerings for the building of the temple, but the prophet's widow refuses to return the money. On top of that, the excommunicated complain that they are cheated of the bodily resurrection promised by the 'flying scroll', which is supposed to last just 1000 years. There are several such immortal sectarians in England. They hope to become free from sin and perfect; but since death is the wages of sin, death must cease with sin. However, the inexorable death does not turn away from this, and takes them away one after the other in turn, as proof that they have not become free from sin either.

Theographischer Bruderbund is the name of a new sect that has arisen in the Saxon regional church, which has its headquarters in Thiendorf in the parish of Schönhofeld near Großenhain, and there, provided with rich financial means, seems to establish a communist community. The report of the Saxon Consistory goes on to say: "Here they live, some 40 heads strong, in a kind of community of property and family; they reject the marital community, but otherwise lead no offensive life in the practice of mutual brotherly and neighborly love. They consider the 'revelations' that come to them through the mouth of a female medium to be higher than God's word. These and the 'instructions' for the regulation of their domestic, ecclesiastical and civil life, which come to them in the same way, are the guideline of their faith and life. Up to now they have not been hostile to the church; on the contrary, they attend the services diligently." For the latter reason, notes the "Free Church," the Consistory, or whoever wrote the report, seems to have little concern for the people; probably they will also be admitted to Holy Communion. Truly, a sad position: one can take God's word as a guide of faith and

One can reject the conjugal community established by God - this does no harm, if one only does not act hostilely against the national church. Therefore, in the national church the national church seems to be above God's word!

Worthy of imitation.

A farmer's wife came to a preacher and brought 30 marks for the purpose of the Kingdom of God. She said: "In former years I used to spend 30 marks a year for the doctor. This year, no disease has entered my house. Therefore, I offer this gift to the Lord. Another time she brought 12 marks and said: In the last few days many farmers have been hit by thunderstorms, we have been spared. Therefore, I bring you this gift as a thank offering for the advancement of the kingdom of God.

† Pastor W. R. Buhler,

formerly a Negro missionary in Virginia, last, after a short stay in Germany, assistant preacher in the congregation of Father Halfmann in New York, died of smallpox on March 7.

Inaugurations.

By order of Ebrw. Mr. President Biltz, Rev. H. A. E. Schäfer was installed in his new congregation near Tilsit, Cape Girardeau Co, Mo. on Sunday Judica, March 27, 1887, by the undersigned. I. G. Pfla n tz.

Address: Rev. 11. L. Kclinsktzr,

Tilsit, Oaps (Uraräsaii 6o., Llo.

By order of Mr. Praeses Hilgendorf, Mr. P. I. R. L. Lange was introduced in my branch parish on Sunday Judica with the assistance of Mr. U. S. Meeske of

Tr. Häßler.

Address: Usv. .1. R. D. Imi^c,

IT.viuoutli, TeKersoii Oo., Xebr.

Church consecration.

On Palm Sunday afternoon, the Lutheran Zion congregation at Rose land, Cook Co, Ill, dedicated their new church (30x50) to the service of the Triune God. The sermon was

C. Nva ck.

Conference - Displays.

The mixed conference of Watertown, Wis. will meet, s. G. w., April 27. and 28, at the home of Mr. P. Brockmann, in Watertown. I. I. Meyer.
The Fairfield Conference in Minnesota sits, s. G. w., May 4 and 5 atG . Cousin.

Candidate Choice Indicator.

Notice is hereby given that the following persons have been nominated as candidates for Director at our High School at Fort Wayne, Jnd:

1. Mr. U. H. Niemann in Cleveland, O.,
2. mr. U. H. Walker in A->rk, Pa.,
- 3 Prof. Fr. Zucker in Fort Wayne, Jnd,
4. Mr. Director E. Bohm in New Nork, N. A-,
5. Mr. P. A. Biewend of Boston, Mass,
6. Mr. U. I. Schmidt in Saginaw City, Mich.

The deadline for any protests to be made against the candidacy of one of those listed above shall expire on May 15, 1887, in accordance with the Synvdal Constitution, Cap. V., L., § 4, expires on May 15, 1887.

H. G. Sauer, currently secretary of the electoral college.

To the message.

The next issue of "Lebre and Webre" will be a double issue because of the upcoming Synod of Delegates and therefore will not be published until the third week of the month.

Editorial,

For your consideration.

The undersigned teachers' colleges remind that the nominations for this year's preaching candidates are not to be sent to the teachers' colleges, but to the respective district presidents. Since the distribution of candidates will probably take place at the upcoming meeting of the Synod of Delegates, all congregations that intend to appoint candidates for the office of preacher should send the applications immediately to the district presidents. The colleges of teachers at the Springfield and St. Louis seminaries.

Notice.

In the list of delegates of the Western District (p. 63 below) the name of ! P. Bundenthal, which was omitted by mistake. He belongs in the row under No. 7, which will be represented at the Synod by ! Fr. Matuschka at the Synod. This is for correction. I. Counter.

Secretary of the Western District.

Announcement.

The holders of the interest-free shares issued by Trinity Lutheran Parish in Cincinnati, Ohio, are hereby notified that said parish is ready to redeem the sixth (6th) series of its issued shares.

All those persons who are in possession of one or more shares of the sixth series are kindly requested to send them through the intermediary of their pastor to our secretary, ülsrtün II. Lucwtner, 108 l'1eu8kmt 8tr. After receipt of the shares, Mr. Büttner will have an Olleelr or lAoue^-orcker issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

Cincinnati, April 12, 1887.

Alex. Broemer.

Revenue to the Illinois District's coffers:

Synod Fund: Communion Collecte from Fr. Schroeder's congregation in South Litchfield H3.60. From Fr. Frese's congregation in kbamvaigh 3.60. Fr. Mueller's congregation in Ehester 9.00. (S. \$16.20.)

New construction in Addison: By Kassirer Roescher in Fort Wayne 4.50.

Inner Mission in the West: Through Fr. Röder in Arlington Heights by D. Lührs 5.00.

Inner Mission: By H. Matthews in Addison, Coll. at H. Evil's wedding, 6.00. By I P. Wunder in Cbicago from K. Mickow 5.00, By P. Döderlein in Homewood from H. Horstmann 2.50. (S. \$13.50.)

Negro Mission: Through Fr. Succop in Cbicago by Mrs. Kusch 1.00. Through Fr. Wunder there by K. Mickow 5.00. Through Fr. Döderlein in Homewood by H. Horstmann 2.50. Teacher Wilde's pupil in Wine Hill 5.00. Through Fr. Loßner in Lake Zurich by Mrs. Klipp and her children 3.78, Mrs. Knigge .50. Fr. Brauer's Gem. in Beecher >5.00. - New Station in New Orleans: Through Fr. Frese in bhampaign, Coll. in Mission- stunken, 1.00. Lebrer Baeder's pupil in Addison 2.75, By R. Roeder in Arlington Heights by D. Luehrs 5.00. Lebrer Rose's pupil in Addison 6.00. Lcbrer Zastrow's pupil in Ehester 3.50. By P. Wagner in Cbicago by Mrs. N. N. 1.00. P. Kirchner's pupil in Matteson 1.00. (S. H53.03.)

Pilgrim House in New York: By Fr. Wunder in Cbicago by K. Mickow 5.00. By Fr. Röder in Arlington Heights by W. Hinrichs 2.00. (S. \$7.00.)

Poor students in St. Louis: Through Fr. Succop in Cbicago from the Disciples' Association for A. Schülke 18.00.

College house cold in Springfield: by P. Schroeder in South Litchfield by W. D. 5.00.

Poor students in Springfield: By Fr. Wunder in Cbicago from K. Mickow 5.00. By Fr. Schroeder in South Litchfield from W. D. 5 00 for Fr. Westvbal. ! P. Brauer's Gem. in Beecher for Seltz 15.00. (S. \$25.00.)

Seminary household in Addison: P. Döderlein's comm. in Homewood 7.28.

Poor students in Addison: By W. B. in Richmond, Va. from B. Göpfart >8.00. By Kassirer Frne in New Orleans for H. Licht 3.25, for G. Pallmer 2.25. By ? Witte in Pekin by C. S. 1.00, N. N. 1.00, P. A. .50 for lac. Raß. By P. Smukal of the Women's Association in Pilot Knob, Mo. for W. Maurer 5.00. By P. Wagner in Cbicago for E. Rischow from A. Bcdubn 2.00, Job. Anders 1.00 and by the Women's Club 5.00. (S. H39.00.)

Poor college students in Milwaukee: Through Fr. Miracle in Cbicago from the women in sr. Gem. for A. Ullrich 7.00.

Debt settlement in Milwaukee: Coll. of P. Schröder's Gem. in South Litchfield 11.00. ?, Döderlein's Gem. in Homewood, 1st Sdg., 15.50. Coll. of P. Streckfuß's Petri Gem. in Cbicago 13.20. From P. Hölter's Gem. there, 1st Sdg.: W. Rokn 20.00, teacher Hattstadt's pupils 12.25, Aug. Schön, Sopkie Fieberitz and C. Dannekl 5.00 each, C. Jäckel, G. Scholz, Herm. Große 2.00 each, G. Merkel, Anna Merkel, Wittwe Wachmann, Ed. Weiland, Rud. Freder, Frau Landeck, Dor? Bog, Heinr. Stille, Job. Kütz, Lina Müller, Friedr. Roß each 1.00, Conrad Höratb, Max Hennig and Tb. Havermann .50 each, C. Gomoll .35, A. Hökendorf.30. (p. \$106.10.)

Salary in Milwaukee: By Fr. Wunder in Cki- cago of K. Mickow 5.00. Fr. Hölter's Gem. the. 18.25. (S. \$23.25.)

Wittwe Wunderlich: By Hölter in Cbicago by Marie Keller 1.00,

Widow's Fund: By Fr. Hölter in Cbicago from Marie Keller 1.00. By Fr. Schröder in South Litchfield, ges. at Fuchs-Schäfer's wedding, 10.15. By Fr. Lenk in Mill- stadt by F. I. 1.00. By Fr. Brunn in Strasburg by N. N. 2.00. By Fr. Wunder in Cbicago by K. Mickow 5.00. By Fr. Döderlein's Gem. in Homewood 9.27. (p. -28.42.)

Deaf and Dumb Institution in Morris: By Fr. Roeder in Arlington Heights by D. Luehrs 5.00. Fr. Brewer's Gem. in Brecher 15.00. (S. -20.00.)

Orphanage bet St. Louis: By? Brunn in Strasburg by N. N. 2.00.

Studying orphans from Addison: By Fr. Weisbrodt in Mount Olive from the Women's Association 10.00. By ?. Wunder in Cbicago from L. Hacker 1.00. Through Fr. Röder in Arlington Heights from D. Lührs 5.00, from the Gem. 11.68. Through Fr. Loßner in Lake Zurich, Coll. at W. Teyler's wedding, 10.53. (p. -38.21.)

Comm. in Freeport, Ill: Comm. in Addison 59.03.

P. Hübeners Gem. in Hannover: By P. Röder in Arlington Heights by W. Hinrichs 3.00.

Lutheran Free Church in Sacksen: N. N. in Nokomis 5.00. By Fr. Wunder in Cbicago by F. Rank 2.00. (S. -7.00.)

Gem. in Honey Grove, Tex.: By Fr. Bartling in Cbicago from N. N. 10.00.

Fellow believers Germany: Fr. Brauer in Beecher 2.00.

Addison, Ill, April 2, 1887. h. bartling, cassirer.

Incoming to the Middle District Coffee:

New construction in Addison: Nachtr. from Fr. Daib's parish in Friedheim, 10th inst., -4.50.

Synod Fund: From Fr. Michael's congregation in Goeglein 5.93. From Fr. Sieving's congregation in Fairfield Centre 11.00. From Fr. Heintz's congregation in Crown Point 2.00. Communion Collecte in Fr. Kaiser's congregation in Julietta 4.75. Fr. Jox's congregation in Logansport 14.25. Fr. Querl's congregation in Toledo 9.48. Fr. Berg's congregation, in Adams Co. 8.00. (p. -55.41.)

Fellow believers in Germany: Fr. Michael in Göglein 1.00. Through teacher Fedder in Valparaiso ges. at H. Böje's birthday party 4.00. (S. -5.00.)

Fr. Hübeners congregation in Hanover, Germany: Fr. Michael in Göglein 1.00. Fr. Lift's congregation in Adams Co. 6.00. By Fr. Seemeyer in Schumm by G. Weinmann sr. and F. Schumm sr. 1.00 each. Fr. Ernst's congregation in South Euclid 8.00. G. Bippus by Fr. Saupert in Evansville 1.00.

(S. -18.00.)

Gem. in Columbus, Okio: By P. Hassold in Hunt- ington from W. Fauerbach .50, Fr. Peting, Just. Gemmer and Ebr. Recklau each 1.00. Fr. Sckeips' Gem. in Hobart 21.20. ? Bischoff's Gem. at Bingen 17.00. (p. -41.70.)

For heathen mission in distant heathen country: Karl Westenfeld from ?- Frankes Gem. near Ft. Wayne 50.00.

For traveling preacher: Through Fr. Brömer in Cincinnati. sent by men's choir at Fr. Schröder's birthday party 3.75.

Inner Mission : Ans of missionary box from Fr. Franke's Gem. at Fort Wayne 10.00. Mrs. Westenfeld from his. Gem. (N. Westen) 1.00. By Fr. Niethammer in La Porte from H. Knippenberg 2.50, Ebr. Bielefeld 1.00. From Fr. Heintz's Gem. at Crown Point 3.00. Fr. Schmidt's Gem. at Elyria 12.35. By k. Niemann in Cleveland from Wittwe H. 5.00. By P. Zorn das. from G. H. Bente 1.50. (p. -36.35.)

Jewish mission: P. Kocks Gem. in Huff 2.00. From ? Heintz's Gem. in Crown Point 1.10. (Lo. -3.10.)

Negermission: Confirmands Fr. Michaels in Göglein 2.75. Fr. Schlesselmanns in Bremen south branch 2.00. Fr. Kochs Gem. in Huff 2.00. N. N. in Schumm .25. From Fr. Seemeyer's Gem. in Schumm from F. Schumm sr. 1.00. from P. Heintz's Gem. in Crown Point 2.00. G. Fürboff from P. Weselok's Gem. in Cleveland 1.00, F. Pelster there 1.00. Confirmands from ? Querl's congregation in Toledo 1.31. For the new station in New Orleans: by Mrs. F. Haker from the children in the sewing school of Zions congregation in Cleveland 10.00. P. Niethammer's congregation in La Porte 24.96, H. Knippenberg that. 2.50. By Student Koch: from the school children on Cold Mater Road bet Fort Wayne 4.00, on Columbia Road 2.50. Elisabeth Starke, Karl, Fr. and W. Haffold tu Huntingtoun each .25. ? Jox'Gem. at Leguisport 30.85. Lebrer Kampes school children at Fort Wayne 2.20.. Lebrer Hormel's schoolchildren that. 3.00. Lebrer Roscher's schoolchildren that. 2.62. By Lebrer Fedder in Valparaiso: from God's box sr. school 1.00, ges. at Cl. Clausen's birthday 1.65, at H. Leetz' birthday 1.90. (p. -101.49.)

Poor students in Springfield: By Lebrer Hafner in Göglein, ges. at W. Rodenberg's wedding for Scklink- mann 11.28. N. N. from P. Zollmann's congreg. at Bear Creek for Kleimana .50. By P. Daib in Friedbeim "proceeds of a hundred-dollar endowment" 6.00. N. N. from Schumm .25. Quite a few members from P. Seuel's congreg. in Indianapolis for Karl Schleicher 50.00. (S. -68.03.)

Laundry fund in Springfield: through Fr. Querl in Toledo, thank offering from N. N., 1.00.

Poor students in Fort Wayne: For W. Deppert: ? Schmidt's congregation in Seymour 12.00, Virgins' Association 8.00, several members of his congregation 20.00. Gem. 20.00. From Fr. Seemeyer's congregation in Schumm for Demzien 3.00. By Fr. Sieving in Fairfield Centre, sent at Swibart-Ziebell's wedding, for Val. Kern 5.25. Young Men's Society in Fr. Weselob's congregation in Cleveland for F. Erthal 14.15. By Fr. Schmidt in Elyria "from Graf ton" for Haserodt 3.25. By dens. sent at Aug. Jacob's wedding, for Haserodt and Rimbach 5.25. (p. -70.90.)

Poor students in Addison: For Alb. Krobn: By Lebrer Lutz from Cleveland Lebrerconference 14.00, by ? Zorn in Cleveland from the support fund of sr. Gem. 5.00. From the Luther Foundation of St. Paul's School in Fort Wayne for I. Naß 11.38. Mrs. R. in Fort Wayne 1.00. (S. -31.38.)

Orphanage in Addison: Mrs. Westenfeld of P. Franke's comm. near Fort Wayne 2.00. By P. Heintz in Crown Point of I. Schlemme, M. Fraas and F. Schlemmer 2.00 each. (S. -8.00.)

Orphanage near St. Louis: Mrs. Westenfeld of ? Frankes Gem. near Fort Wayne 2.00. Teacher Riedel's school children at Fort Wayne 1.10. Lebrer Gerberding's school children that. .80. Teacher Grahl's school children that. .50. (p. -4.40.)

Orphanage near Pittsburg: Teacher Hafner's school children in Vöglein 4.00. Mrs. Westenfeld from Fr. Franke's Gem. near Fort Wayne 2.00. (S. - 6.00.)

Orphanage in Wittenberg, Wis.: N.N. from Schumm .25.

Orphanage near Boston: Mrs. Westenfeld from I'. Franke's Gem. near Fort Wayne 2.00.

Taubst um inen-Anstalt: U. Zollmann's Gem. in Bear Creek 5.25. P. Schlesselmann's Gem. in Bremen 5.20. Mrs. Westenfeld of P. Franke's Gem. near Fort Wayne 2.00. (S. -12.45.)

Pilgrim House in New stfork: P. Preuß'Gem. at Avilla,

Zhlg., 10.00. I P. Daib and Gem. in Friedheim, 2nd Zhlg., 19.00. U. Schlesselmann's Gem. in Bremen 9.10. P. Müller's Gem. in Lanesville 11.00.

From P. Heintz's Gem. in Crown Point 3.00. P. Kaiser's Gem. in Jnlletta 14.25. (S. -66.35.)

Districts support fund: U. Berg's congreg. in Adams Co. 7.50. N. N. of Schumm .25. Mrs. Westenfeld of P. Frank's congreg. at Ft. Wayne 4.00. By P. Heintz's congreg. in Crown Point 4.00. U. Lotbmann's congreg. in Akron 14.50. U. Frank in Zanesville 5.00. By E. König of P. Kolbe's congreg. in Independence 11.00. By P. Querl in Toledo, thank offering by N. N., 1.50. By Fr. Jciemann in Cleveland from Wittwe H. 5.00. By u. Saupert in Evansville from G. Bip pus 1.50. By I'. Zorn in Cleveland by Offenhäuser 1.00, Bräunlich .50, D. Stühm and Engelke each 1.00. I. Welcher and H. Schake each 2.00. W. Herbkesmann 1.00. (S. -62.75.) Total -652.81.

Fort Wayne, March 31, 1887. d. W. Noscher, Cassirer.

Entered the Coffee of the Nebraska District:

(For March.)

Inner Mission: By Fr. S. Meeske, Tobias, from sr. By U. H. Frincke, Lincoln, from sr. By Fr. A. Hofius, Fontanelle, from sr. Gem. 8.50. By P. A. H. Cämmerer, Battle Creek, 1.00, by C. Werner 3.00, G. Seckel, thank offering, 2.00. Ges. on H. Nemösh's birthday party, 2.75. Bon H. Mantey, H. Jost, A. Mantey, C. Prauner, A. Schott, C. Schultz, H. Wiensk, H. Clans, H. Eyl each, 1.00. H. Heuermann, Bro. Miller, Bro. G. Prauner, Unnamed, H. Gehrts, Chr. Dinkel, Wittwe Eyl each .50. A. Schinkus, O. Borchers, D. Borchers, K. Ketelson each.25. (S. -52.28.)

Widows and orphans: By P. A. Hofius, Fontanelle, 5.00.

Orphanage near St. Louis: ByA. H. Cämmerer, Battle Creek, by H. Masmann 2.00.

Lincoln, April 12, 1887. I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synod treasury: From the congregation U. Steups-9.93. Gem. P. Beners 14.53 and 14.22. Gem. U. Buchs in Wellsville 5.00. (S. 43.68.)

Pilgerb from: By P. Körner from teacher Merker 5.00. By P. Steup from H. Springborn .75, L. Obermeycr .75, A. M. Januśkiewicz .50, Mrs. Merkel 1.00. Gem. P. Sanders in Otto 6.00. St. Mattb.-Gem. in New Uork, 3rd Sdng, 200.00. 4th Sdng. 200.00. by U. Beyer of I. Morch 50.00. Imm.- Gein. in Danbury 14.00. by U. F. König 10.25. women's club of Gem. U. Stutz' 20.00. Kassirer Schmalzriedt in Michigan District 8.94. (S. 517.19.)

Progyrnasium in New Uork: Gem. P. Steups 9.93. Gem. U. Beyers 14.15. Gem. U. F. Königs 15.00. Women's Club of Gem. P. Stutz' 15.00. Gem. in Basswood Hill 2.50. (S. -56.58.)

Emigr. mission in New Nork: Kassirer Röscher in the Middle District 5.56.

Emigr. mission in Baltim ore: Gem. U. Bernreuthers in Olean 2.83, in Allegany 2.47. (p. -5.30.)

Interior Miss i o n i n the East: Gem. P. Kraffts for the New England States 9.25. Mission in Lockport: Gem. U. Sanders in Little Valley 3.50, Ueberschuß vom Kinderblatt .50. In Buffalo: Gem. P. Buchs in Wellsville 2.50. (S. -15.75.)

Jewish mission: Kassirer Röscher in the Middle Distr. 17.55. Kassirer Fryc in the Southern Distr. 3.30. (S. -20.85.)

Negro Mission: Mrs. I. Taapken in Boston 1.00. Gem. U. Beyers 18.89. From the orphans' box of Gem. U. Schutzes for the new station in New Orleans 5.00. Through P. Bröcker from the piggy bank of sr. Children 1.00. Community I'. Bernreuthers in Olean 4.45, in Megany 4.17. (p. -34.51.)

Traveling preachers: from the missionary fund of the congregation of P. Bie- wends 11.69. F. K. K. in Baltimore 2.00. (S. -13.69.)

Health insurance: Gem. U. Bernreuthers in Olean 3.00, in Allegany 3.00. (S. -6.00.)

College maintenance: comm. U. Buchs at Wellsville 2.50.

Poor students in St. Louis: Gem. U. Siecks 13.00 for F. Randt.

Poor students in Fort Wayne: Sturkens Community Women's Association 25.00 for F. Meuschke.

Poor students in Addison: Women's Club of the U. F. King's comm. 15.00 for brushwood.

Gem. in Nochester: By U. Biewend by E. v. Ette 2.00.

Gem. in Hannover, Germany: Kassirer Röscher in Mittleren District 99.90.

Lutheran Free Church in Germany: Gem. U. Steups 9.93.

Wartburg Heimath in East New Uork: For the Hospital: Gem. P. Beyers 35.75.

Orphanage at West Rozbury: By U. W. A. Frey from Mr. Uhl 2.00. By Kinderblatt ges. 35.00. By ? Schulze by Eva Kriegmann 1.00. Collect. U. Steups 5.00. (p. -43.00.)

Orphanage in Union Hill: Through the Children's Leaf ges. 35.00. Gem. U. Steups 5.00. (S. -40.00.)

Orphanage near Pittsburgh: Through the Children's Leaf ges. 20.00. Kassirer Schmalzriedt in the Michigan District 3.05. (S. -23.05.)

Orphanage near St. Louis: Through the children's leaf ges. 20.00.

Orphanage inAddison: Through the children's leaf s. 20.00.

Widow's fund: Through P. W. A. Frey from Mr. Uhl 2.50.

Gem. in Basswood Hill 2.50. (S. -5.00.)

Poor students in Milwaukee: By Fr. Schulze from Mrs. Mehlhorn 2.00.

Iowa poor students: Mrs. P. F. King 2.00. Total -1080.74.

Baltimore, March 31, 1887, C. Spilman, Cassirer.

619 V7. Baltimore 8tr.

Entered the caste of the Western District:

Synodal funds: By Mr. Umbach of Fr. Wangerin's congregation in St. Louis -27.75. By Fr. Griebel's congregation in California 5.20. By Mr. Hertling of Fr. Rohlfing's congregation in Alma 14.20. (p. -47.15.)

Inner Mission in the West: Through Fr. Roschke in Freistatt by H. Aufdembrink 1.00. Fr. Herzberger's Gem. in Carson 2.85. (S. -3.85.)

Negro Mission: By Fr. Stemmermann from Mrs. N. N. in Humboldt 1.00.

English Mission: Fr. Roschke's Gem. in Freistatt 2.20.

Widow's Fund: P. Roschke's Gem. in Freistatt 3.80. By P. Brandt in St. Louis from L. W. 5.00. P. Griebel in California 4.00. (S. -12.80.)

Sick pastors and teachers: By Fr. Brandt in St. Louis of L. W. 10.00.

Orphanage near St. Louis: By P. Proft in Lohman by A. Mueller .50. teacher Wendt's pupils in Kansas City 3.40. (p. -3.90.)

Deaf and dumb: P. Grimm's Gem. in Washington 7.65.

Fr. Hü beners Gem.: Fr. Grimm's Gem. in Washington 6.00. Fr. Janzow's Gem. in St. Louis, Theil of Palm Sunday Collecte, 25.00. (S. -31.00.)

Saxon Free Church: Through Fr. Brandt in St. Louis by L. W. 5.00.

Gem. in Sedalia, Mo.: Fr. Prvft's Gem. at Lohmann 1.85. Fr. Janzow's Gem. in St. Louis, Theil of Palm Sun. day coll., 20.50. (S. -22.35.)

Gem. in Honey Grove, Tex.: P. Janzow's Gem. in St. Louis, Theil of Palm Sunday Scoll., 30.00.
St. Louis, April 7, 1887. H. H. Meyer, Cassirer.

Entered the caste of Wisconsin district:

Poor Students in Fort Wayne: From the Women's Association of St. Stephen's Parish in Milwaukee -15.00. From the Hymnal Fund of the same parish 5.00. (S. -20.00.)

Poor students in Addison: P. F. Wolbrecht's comm. in Sheboygan 22.00.

Poor students in Springfield: virgins club in Sheboygan 3.00. W. Kroß Sr. 5.00. F. Kvhn Sr. 5.00. E. Wetzel 2.00. confirmands in Hancock 5.60. (S. -20.60.)

Laundry Leave in Addison: Women's Club in Sheboygan 5.00.

Lutheran Free Church in Saxony : N. N. by P. L. G. Dorpat 8.00.

Laundry Fund in Springfield: From the poor fund of the comm. in Hancock 4.55. Women's Club in Sheboygan 5.00. (p. -9.55.)

Emi gr. -Mission in New York: P. Osterhus' Gem. 5.00.

Pilgrimage us: Fr. Kotdes upper comm. 16.00.

Poor students in Milwaukee: Trinity comm. in Milwaukee 40.16. Wedding coll. at W. Benz in Concord 5.78. (p. -45.94.)

Preacher and teacher widow fund: Teacher Ehmann in Adelt 3.00.

Orphanage in Wittenberg: Teacher Weigle's pupils 1.50. Lätsch's children in Milwaukee 2.00. Sing- und Blaschor in Freistadt 4.10. (p. -7.60.)

Negro Mission: Teacher Chr. Weigle 3.00. E. Wetzel in Sheboygan 2.00. N. N. in Milwaukee 2.00.

Milwaukee building and debt retirement fund: F. W. in Sheboygan 20.00.

Wisconsin District Inner Mission: high time coll. by Karl Butschke in Lebanon 7.40. Mrs. Kohl in Sheboygan 2.50, E. Wetzel 3.00. P. I. Strasen's Cross Gem. 18.00. F. I. Rank in Chicago 1.00. P. Osterbus' Gem. 5.00. Mrs. Tkeresa Kulisck in Janesville 2.00, P. E. Grotbe's Gem. 7.28. N. N. in Milwaukee by P. G. Kühle 1.00. By P. Plehn of P. L. 5.00, Mrs. G. 1.00. P. C. Strasen's Gem. in Watertown 36.35. Jmm. Gem. in Milwaukee 24.25, Mrs. Maria Seidel that. 1.50. A. Mueller in Sheboygan 1.00. (S. -116.28.)

Professorial salaries in Milwaukee: P. F. Keller's Gem. 5.20.

Synod treasury: P. F. Keller's comm. in Racine 5.90, Milwaukee, March 31, 1887. C. Eissfeldt, Treasurer.

Received for poor pupils: through Father Spreugeler from Mrs. Baumann -1.50; from the worthy women's association of the local Drci- einigkcits parish 17 towels, 7 colored shirts, 7 pr. underpants, 1 pr. woolen stockings; from Mrs. Meyer in Crete, Ill, 3 colored shirts, 1 undershirt, 1 pair of underpants, 6 pillow covers: for Karl Lochner from Mrs. Deckmann in Chicago, 5.00, from Mrs. Wegert there, 1.00; for Bro. Sell by Fr. Bernthal in Minnesota, Christabendcolleete sr. Gem., 9.50 and Theil einer Hochzciis- coll. bei Wackholz und Hardt 8.00; for Paul Beck and Heinrich Markworth from Jünglingen und Jungfrauen der Gem. des? C. Strafen in Watertown 22.00; for G. Gotsck by Fr. Vrömc in Cincinnati 15.00; for Karl Müller by Fr. Franke in Mon roe, Mich. 15.00; for Dav. Ehmann by the congreg. of P. I. Fr. Müller in Michigan 9.00; for S. Schlacht by the Gern, of P. Grabarkewitz in Minnesota 13.00; for W. Hallerberg by teacher H. R. Charle in Golden, Adams Co, Ill, on M. Aden's wedding ges. 2.40; for Friedr. Jaap by the Trinity congreg. of P. Lochner in Chicago 30.00. From the Women's Association of the Trinity congreg. here 10 handkerchiefs. For Herm. Brandt, Hochzeitseoll. at Joh. Schläger in P. Potzgers Gem. 15.00. For Theod. Schurddl from the parish of Fr. Pröhls 13.50. - Heartfelt thanks and blessings to all donors.

Milwaukee, March 29, 1887.

C h. H. Löber.

Pilgrim House - Collect

From January 1, 1887 to April 1, 1887.

From the treasurers: D. W. Röscher \$245.00, C. Spilman 254.03 and 50.00, H. H. Meyer 289.91, D. W. Röscher 80.34, and 150.00, Renfer 11.65, C. Spilman 107.66, H. Tiarks 94.14, H. H. Meyer 32.00, D. W. Röscher 100.00, C. Spilman 605.00, T. H. Menk 27.38, Neldner in Chemnitz, Saxony, 6.00. ? Sieglers Trinity Gem. 3.40, Joh. Gem. 4.60. Gem. in Cohocton by P. Rauh 8.00. Bails Gern. 10.80. P. C. F. W. Maaß' Gem. 2.00. H. Kretzmann .75. G. K. 1.51. H. B. 1.00. Mr. W. Kuhphal 1.50. Mr. N. Tietjen 1.00. Mr. Kleinmann 1.00. Dr. Müll 1.00. Mrs. Föhlinger 5.00. From Pekin, Ill., from N. N. 37.00. (Total \$2131.67.)

Also, the following gifts were received for the Pilgrims' House: From Mrs. Hausheer and Mrs. Bockhaus in La Porte, Ind, 3 quilts, 3 feather pillows, 4 double bed sheets, 6 pillow cases. From Mr. Neisinger, a kerosene stove. From the Women's Association of St. Paul's Parish, Baltimore, a dozen sheets.

S. Keyl.

Income for emigrant mission

From January 1, 1887 to April 1, 1887.

By G. Noth H .50. municipality in Bayonne 10.00. cassirer C. Spilman 59.84. G. Kühn 5.00. P. Petris Gem. 5.20. N. N. .25. cassirer C. Spilman 17.82. P. Halfmann 4.41. Dr. Wagemann .50. cassirer C. Spilman 29.41. C. Steinbrecher 1.35. Mr. Schwerdt .50. Mr. Obermeyer 1.30. Geo. Thamer 2.00. (Total \$138.08.)

S. Keyl.

Freestyle the preacher and teacher widows and orphans coffee

(of Jowa District)

have been received: From the ILIL. Lvhr, Brauer, Brammer, Rei- singer, Bünger each K4.00, Reinhardt, Diederich, Bayer, Haar each 2.00, Händschke 3.00, Bretscher 10.00. By Goßweiler from sr. Gemeinde at Van Meter 3.50. By Fr. Gläß from the bell bag of sr. Gem. at Waverley 8.92. By P. C. F. Herrmann, coll. sr. Gem., 4.00. By Fr. Reinhardt, Festcoll. sr. Gem., 13.00. By Fr. Bayer, Coll. sr. Gem., 4.75, By H. Brust, ges. on the infant baptism of Mr. K. Schultz, 2.20. By Fr. Seßler of sr. Gem. in Sheridan Township, 6.00, in Grant City, 2.00. By H. Händschke, Festcoll. sr. Gem., 7.90, from s. preaching place in Fauette Co. 2.60. By 1'. Ph. Dornseif of Mrs. Rikowsky 1.50. By 1'. Brewer, coll. sr. Gem. in Elkport, 5.00. By P. C. R. Riedel, part of a coll. of his gem. 2.60. By 1'. Zürrer by Mrs. Richter sen. (?) (SEE P106.97.)

Monticellv, March 4, 1887. F. v. Strohe, Cassirer.

For poor students with heartfelt thanks received: by Mr. P. Sieck from Mrs. Cath. Bohlmann P2.00, by Mr. i?. Wangerin from Mrs. N. N. 5.00, from Mrs. Kn. 5.00, by Mr. P. Ph. Gräbner from sr. Gern., Coll. on the 2nd day of Easter, 7.88.

F. Beeper.

For poor students received from an unnamed person in Nebraska G5.00. M. Guenther.

New printed matter.

On the certainty of salvation. A book for the strengthening of believers who are eager for salvation and are challenged by error and false doctrine. - By A. Brauer, pastor at Dargun. Dresden 1887, published by H. J. Naumann.

This is a beautiful testimony of a pastor of a German regional church, the Mecklenburg church, - a man who knows the pure doctrine, is attached to it with all his heart and confesses it joyfully, and on the other hand hates and fights the false doctrine. The testimony which the honored author bears here concerns a precious doctrine of the divine word, which is known purely only in our Lutheran church, but is denied and ridiculed by the Pabst Church and perverted by the enthusiasts: the doctrine of the certainty of salvation, that a Christian standing in repentance and faith can and should be certain of his present state of grace with God, as well as of his future eternal blessedness. The doctrines which the honored author here considers are these: 1. of the sinner's justification before God, 2. of faith, 3. of hope, 4. of election or election by grace, 5. of sanctification. The language is quite plain and simple, and rightly so, since it is a question that concerns everyone, even the simple-minded Christian.

The excellent 66-page booklet can be obtained from the Concordia publishing house against payment of 15 cents.

Of the Judgments of God. By F. W. W . . e. Price 5 cents. Proceeds to be used for charitable purposes. Milwaukee.

When God's judgments come, as the Charleston earthquake was, many questions are raised by scoffers and presented to Christians. The author of this essay, Mr. Wehle, known to the readers, shows how Christians can answer such questions and should look at the divine judgments in general.

Changed addresses:

kev. ^V. 6. 8. oetbluA, Holden, ^ckams 6o., III.

Rev. d Lui;. Hostage, door" liivers, Llieü.

Rov. L. Xalin, Llv8iai>, 1.6 8ueur 6o., Llinn.

jl. Spuüler, 216 Luokexe 8br., ^krcm, Oüio.

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Volume 43, St. Louis, Mon. May 1, 1887, No. 9.

A song of the two martyrs of Christ burned in Brussels by the Sophists of Louvain.

Done on July 1, 1523.

A new song we lift up, that God our Lord has chosen, To sing what God has done To His praise and glory: In Brussels in the land of Nietzsche Well through two young boys He has made known His miraculous power, Which He has so richly adorned with His gifts.

Who is called John, so rich in God's debt, His brother Henry according to the spirit, A true Christian without debts, From this world are divorced, They have acquired the crown, Right as the pious God's child For his word have died, His martyrs they have become.

The old enemy let them be caught, frightened them long with threats, The word of God they were made to deny, With cunning also they wanted to deaf; Of lions of the sophists much, With their art lost, he gathers to this game, The spirit makes them fools, They could win nothing.

They sang sweetly, they sang sourly, Tried many a stratagem, The boys stood like a mouse, Despising the sophists. The old enemy was very angry that he was overcome by such boys, he was so great, He was full of anger from hours, thought to burn them.

They robbed him of the monastery robe, the consecration they also took from him;
The boys were ready for it, they said happily: Amen! They thanked their father, God, that they should be rid of the devil's charade and mockery, In which by false pretenses the world he even trespasses.

Then God, by his grace, sent them so that they became priests, had to sacrifice themselves to him there, and go in the Christian order, to be completely dead to the world, to put away hypocrisy, to come to heaven free and pure, to sweep out monasticism, and to leave humanity here.

They wrote it small for a letter, which they read themselves: The pieces they drew all three, What their faith had been. The highest error of these was: One must believe God alone; Man lies and trusts forever, One should trust nothing. They had to burn it.

Two great fires they lit, The boys they brought, It was a great wonder to everyone That they despised such torment; With joy they gave themselves in, With God's praise and singing, The courage of the sophists was small Before these new things, That God let himself be noticed so.

The disgrace has now made them angry, They would like to make it beautiful, They may not boast of the deed, They almost hide the things: The shame in their hearts bites them, And they complain to their comrades, But the spirit cannot be silent here, The blood of Abel spilled, It must report the Cain.

The ashes will not let go, They dust in all lands, Here no brook, hole, pit, nor grave helps, They make the enemy to shame: Whom he in life by murder has urged to silence, He must sing them dead in all places, With all voice and tongues, cheerfully burden.

Nor do they burden their lies, To adorn the great murder, They pretend a false poem, Their knowledge does them press; The saints of God even after death Of them are blasphemed;

They say: in the last emergency the boys still on earth should have turned back.

They let you lie, after all, you have no pious. We shall thank God in it, His word is come again. The summer is hard at the door, The winter is gone, The tender little flowers are coming. He who began this, He will complete it. Amen!

In this magnificent song Luther sings of the martyrdom of the two young martyrs of Jesus Christ, which we described in the previous number.

In addition to this song, there is also a delicious letter from him, which he wrote for the comfort and strengthening of his fellow believers in the countries there. We also enclose this letter. It reads:

To all dear brothers in Christ who are in Holland, Brabant and Flanders, together with all believers in Christ, grace and peace from God our Father and our Lord Jesus Christ!

Praise and thanks be to the Father of all mercy, who at this time again lets us see his wonderful light, which until now has been hidden because of our sin, has made us subject to the terrible power of darkness, and thus shamefully stray and serve the Antichrist. But now the time has come again for us to hear the voice of the turtledove, and for the flowers to come forth in our land. What joy, my beloved, you not only share, but have become the most distinguished, in whom we have experienced such joy and delight. For it was given to you, before all the world, not only to hear the gospel and to know Christ, but also to be the first to suffer for Christ's sake shame and harm, anguish and distress, imprisonment and peril, and now to have become so full of fruit and strength that you have poured out and confirmed it with your own blood; since with you the two noble jewels of Christ, Henricus and John, have in Brussels laid low their lives, that Christ might be glorified by his word.

O how contemptibly the two souls are executed, but how gloriously and in everlasting joy they shall be

Return with Christ and judge those by whom they are now unjustly judged! Oh how small a thing it is to be ravished and slain by the world, to those who know that their blood is precious and their death is dear in the sight of God, as the Psalms sing! What is the world against God? What delight and joy have all the angels seen in these two souls! Praise be to God for ever and ever that we have experienced seeing and hearing true saints and true martyrs, whom we have hitherto exalted and worshipped so many false saints. We here above have not yet been worthy to become such a precious, valuable sacrifice to Christ, although many of our members have not been and still are not without persecution.

Therefore, my beloved, be of good cheer in Christ, and let us give thanks for his great signs and wonders, which he has begun to do among us. He has given us fresh new examples of his life. Now it is time for the kingdom of God to stand not in words but in power. Here is what is said: Be glad in tribulation. Rom. 12,12. It is a little while (says Isaias 54, 7.) that I will leave you, but with everlasting mercy I will receive you. And Psalm 91:14, 15: I am (saith God) with him in tribulation: I will save him, and will set him in honor: for he hath known my name. Seeing then the present affliction, we have a comforting promise, let us renew our hearts, be of good cheer, and rejoice in the slaughter of the Lord. He has said it, he will not lie: Even the very hairs of your head are all numbered. Matth. 10, 30. And whether the adversaries will call these saints Hussite, Vikleffian and Lutheran, and boast of their murder, should not surprise us, but strengthen us all the more; for Christ's cross must have blasphemers. But our judge is not far off; he will pass a different sentence, we know that and are certain of it.

Pray for us, dear brethren, and for one another, that we may extend the faithful hand of one to another, holding all in one Spirit to our Head, Jesus Christ, who strengthens you with grace and prepares you for the glory of His holy name. To him be glory, praise, and thanksgiving among you and all creatures forever and ever!

E. W.
Martin Luther, D.
(Submitted.)

The calling of God is a mighty proof that God earnestly desires the blessedness of all people.

The Holy Scripture is God's revelation, it opens up God's heart, His will and His attitude towards us human beings. And what is it that it reveals to us in clear and unquestionable words as God's will? It is that he earnestly desires the conversion and blessedness of all men without exception and of every individual. Listen to St. Paul: "God wants all men to be saved," 1 Timothy 2:4; listen to Peter: "God does not want anyone to be lost, but that everyone should turn to repentance," 2 Peter 3:9; listen to Paul: "God has decided everything among all men.

And how earnestly God does not want the death of the sinner, the damnation of no man, but the salvation and blessedness of all men, is also evident from the fact that he, the high and majestic God, even swears to his will of mercy with a great oath. He says Ezk. 33: "As surely as I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way of being and live. The oath puts an end to all strife. Who would still dare to dispute and doubt God's good and gracious will full of the blessedness of all men, since he, the great and true God, himself swears? "He swears," says Jerome, "so that, if we do not believe his promise, we may at least believe him when he swears for the sake of our blessedness." And if there should still be a man who doubts whether God really so earnestly and urgently desires the salvation and blessedness of mankind, let him look in his mind toward Jerusalem's gates, when once the Lord, before his passion, wished to enter them. "Then," says Luc. 19, "the Lord looked upon the city and wept over it." What was it that made him, the most high Son of God, our Savior, weep tears, hot tears of compassion and pity? Ah, it was the sad fact that the inhabitants of Jerusalem despised their salvation, their blessedness, which had been so often and urgently offered to them, in unbelief, and cast it away, not esteeming themselves worthy of eternal life; it was their contempt and hardening against grace, the miserable condition of their souls, the subsequent temporal and eternal judgment of God, which the Lord mourned and wept over. The tears are, as an old church father says, messengers of pain, the blood of a wounded heart. Shouldn't God want the salvation and blessedness of mankind seriously and urgently, since his only begotten Son, our Savior, even bursts into tears over the spiritual and eternal ruin of mankind?

However, this precious truth shines out most brightly from the great saving deeds of God in Christ, from what God has done and is still doing for the salvation of all people. First of all, from the great redemption of all people through Christ. It shows us God as a God who thirsts for the salvation and life of sinners. It leads us into the heavenly council chamber of the Holy Trinity and shows how God was concerned about the salvation of mankind from eternity, since he foresaw the unhappy, eternally lamentable fall of mankind, and how he took the blessed decision to save and redeem mankind, which was lying in the blood of their sins, through his

only begotten and beloved Son. He gave the world his highest and best, his Son. He gave him into our flesh, made him man, our brother and blood relative. On him he cast all men's sins, including mine and yours, so that through his active and suffering obedience he might atone for all transgressions and sins and atone for the temporal and eternal punishments of them. And he, the holy and innocent Son of God, by his obedience perfectly fulfilled all the demands that the holy God makes on man in his law. But he also has all the punishments,

which men have earned by transgressing it, completely borne and atoned for. Oh, behold how he felt the wrath of God in his conscience, as we see from his suffering in Gethsemane, when he trembled and trembled for fear of his soul, was grieved even unto death, lay before God like a worm in the dust, and sweated bloody sweat! But see also how he endured the wages of sin and all the sufferings that should befall men: How he was innocently accused before the spiritual and temporal court and condemned to death, how he was mocked, spit upon, beaten, bloodied with scourges, crowned with thorns, and finally nailed hand and foot to the wood of the cross; behold, how there, hanging as a curse between heaven and earth, he broke out in lamentation, "My God, my God, why have you forsaken me?" and then bowed his head in death and passed away! How? Should God be pleased with the death of the sinner, since he himself gives his Son to die for sinners? Should he not earnestly desire the salvation and life of mankind, since the Son of God himself laid down his life in order to obtain it? Through this vicarious, active and suffering obedience of Christ, a perfect redemption and reconciliation was effected; for God was in Christ and reconciled the world to Himself and did not impute their sins to them. Yes, at that time, now almost 1900 years ago, when Christ fulfilled the law for men and atoned for the punishments for the transgression of the same, God set men free, absolved them from all guilt and punishment, reconciled men to Himself. Through the obedience, suffering and death of Christ, the Son of God, an eternal, complete redemption has been invented. Is not his resurrection the surest seal and testimony to this? In the resurrection of His Son, God actually called out to all men: I am now completely reconciled with you, I have nothing more against you. Your guarantor, to whom I have adhered, has made everything good; in him I have absolved and justified you. - And now consider this: this reconciliation and redemption, which took place through Christ, is a general one. As in Adam all men sinned, became evil debtors and sinners, so now through Christ, the second Adam, all men are redeemed and bought. Everyone who can say: I believe that I am a lost and damned man by nature - and who could and should not? He can also say: I believe that Jesus Christ has redeemed me, a lost and condemned man, purchased me, etc. Look in the spirit at the multitudes of the poor heathen, who sit there in darkness and the shadow of death, - they are redeemed through Christ. Look also at the multitudes of the poor Jews, the Negroes, the scattered and neglected German tribesmen on whom our missionaries work, - Christ has shed his precious blood for them all. Look at the unbelievers who surround us and despise Christ's word and grace and trample his blood underfoot, - ah! this blood has also flowed for them. Think of the innumerable multitudes of those who fall into the judgment of damnation and cry out eternal woe over themselves in hell.

have rejected the Lord and his salvation in unbelief. The Lord has also purchased those who deny the Lord and are therefore lost, and has also shed His precious blood for them.

But, dear reader, how earnestly and urgently God desires the salvation of all men is also most gloriously evident from the calling of God, from the fact that he offers men his grace and the benefits of Christ through the Word and earnestly seeks to bring them to repentance and conversion. And with this we actually come to the proof of the truth mentioned in the heading: The calling of God is a mighty proof that God earnestly desires the salvation of all men. As the gracious and merciful God did everything to save and redeem the lost humanity in Christ, so he also did and still does everything to bring the acquired salvation, the blessedness, close to men through his divine means of grace and to work in them repentance and faith, acceptance of salvation. This gracious act of God, which has been taking place since the fall of man and continues until the end of time, is what we call the calling. But when will it become especially clear to us that God's calling is so ardently and earnestly to bring about the salvation of all men that the guilt of no man's damnation lies with him? Without doubt, if we always keep two things in mind when considering the calling: First, that it is a general one and, according to God's intention, should embrace all men; second, that God is always serious about it with men.

First, then, dear reader, consider diligently in your mind the generality of the divine calling. It is a firm and unshakable foundation of your faithful certainty that God is highly interested in the happiness of all people, also in your happiness, a wellspring of rich consolation against all attempts and arrows of the evil one. In the end, immerse yourself diligently in God's Word. How did the Savior, who purchased salvation for all men, once speak to the twelve chosen apostles, who were to bring salvation to all men through the word? He gave them the command, Marc. 16: "Go ye into all the world, and preach the gospel to every creature." Here there is a strong emphasis on the word "creature." According to this command of Christ, all rational creatures, who can only hear the gospel, are to hear the preaching of it: Command of Christ the preaching of the same is to be brought. The explanation of this emphasis is found in Matth. 28: "Go, teach all nations", and Luc. 24: "So Christ had to suffer and rise from the dead and preach repentance and forgiveness of sins in His name among all nations. and forgiveness of sins among all nations." Go," the Savior says, "preach to all people, bring the gospel to all nations, in the gospel the benefits of my suffering and death, in the benefits of my suffering and death the grace of God, in the grace of God eternal life. All these things depend on one another, for whoever takes hold of the gospel in faith will be saved. Matth. 11. the Savior of sinners calls and invites all men to the enjoyment of his grace with the words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. All, then, who are weighed down by the burden of their

Let them recognize their misery and seek the rest of their souls in Christ, for they are oppressed and burdened by sin - and that is what all people are, although not all feel this burden. Apost. 17. Paul testifies: "God overlooked the time of ignorance, but now he gives all men in all places to repent. So it is God's will to bring all men everywhere to repentance and faith through his word, yes, this is his command to all men: "Repent and believe in the gospel; the kingdom of heaven is at hand." In the 31st verse, the apostle invokes the future judgment on the last day to justify his statement. From this we conclude: To those God has proclaimed his word to repent, whom the Lord will judge one day. But these are all men without exception. So the same thing is testified to us here that Peter says in chap. 3, 9: "The Lord does not refrain from the promise, but is patient with us, and does not want anyone to be lost, but that everyone should repent. And what does the same apostle testify about himself and the fellow apostles Col. 1, 9. P. He says: "For we proclaim, and admonish all men, and teach all men, with all wisdom, that we present every man perfect in Christ JEsu." What was already prophesied in the 19th Psalm, "Her voice goes out into all the earth, and her words to the ends of the world," was fulfilled by the holy apostles; for which reason St. Paul says in Romans 10, "Indeed, her voice has gone out into all the earth, and her words into all the world." Thus it is clear: God's grace is offered to all, to all men, through the word of calling; to all, without distinction of nation, class or sex, the call of grace of the gospel goes forth: "Come to the wedding, come, for all things are ready; return, and I will not hide my face from you; come to me, all you who labor and are burdened. Yes, God's call of grace goes out not only to those who really come, but also to those who do not want to come. Christ testifies to us that he also wants to gather those who do not accept his invitation, when he lamentingly exclaims in Matt. 23: "Jerusalem, Jerusalem, how often have I wanted to gather your children together, as a hen gathers her chicks under her wings, and you have not wanted to." Even to the impenitent and lost, God offers His saving hand of grace through the Word, as He testifies Isa. 65: "I stretch out My hand all the day long to a disobedient people who walk after their thoughts in a way that is not good. A people that offends me is always before my face." Indeed, the word of grace was preached to the Jews, who nevertheless despised it and resisted the Holy Spirit. Many who hear God's voice harden their hearts. Hebr. 4, 7.

(To be continued.)

Urbanus Rhegius

was a faithful collaborator in the work of the Reformation. Luther counted him, along with Brenz and Amsdorf, among the "highest and most distinguished theologians of his time.

He was born in 1490 around Pentecost in Langenargen on Lake Constance. His studies

He completed his studies in Ingolstadt. One of his teachers and patrons was the notorious Dr. Eck, who had once ransomed him when he had enlisted among the soldiers because of his poverty. Eck's friendship could not keep him from testifying when he began to recognize Luther's teaching as the true one. Already in 1520 we find his relationship with Eck resolved. In Augsburg, where he had been called as a preacher, he caused great offence among the papists when he rejected purgatory, indulgences and the celibacy of priests in the explanation of the Lord's Prayer, and also distributed the Lord's Supper in both forms. One day, after the sermon, the canon started a quarrel with him, which ended with the latter hitting him in the face with a bunch of keys. Rhegius then left the city, and although he was urged to return, he was forced to leave by papal order. In 1521 he went to Hall in Tyrol and preached the pure word, which from there reached the Salzburgers. In 1523, at the urgent request of some senators, he returned to Augsburg, where in the meantime Frosch had been employed as a Lutheran preacher. Both worked from now on in rich blessing. He gained a great reputation through his pamphlets against papists, against the zealot Carlstadt, against the Anabaptists and others.

In 1527, he was severely challenged about the doctrine of the Lord's Supper, since Zwingli, the founder of the Reformed Church, had been bombarding him with letters. By God's grace he overcame the challenge. On July 7, 1528, Luther wrote to him: "Grace and peace in the Lord. Now came a more pleasing rumor than before to us, my best Urban! For both some friends' letters and Zwingli's boastful pretensions led me to suspect that you had been completely turned away from us in regard to the doctrine of Holy Communion. Now, of course, you are spoken of quite differently, so that I am hardly allowed to believe my former, hopeless grief over your elopement. But I wish with all my heart that Christ will hear my sighs for you and gladden us with this good news. This should be an Easter celebration for us, a true fraternal Passover, if you do not separate from us, if you are of one faith with us. I do not write this without concern. For I know from experience how often we tend to deceive ourselves not only with bad but also with good news. I therefore ask you to honor me with a letter in which you let me know what kind of spirit animates you, what kind of

attitudes you cherish. Be well in Christ."

Eck also assailed him and tried to bring him back to the papacy. He even set out for Augsburg to deal with him personally. But Rhegius remained steadfast, no matter how much he acknowledged Eck's earlier good deeds. Now Eck began to scold and condemn, and when other papists had also tried in vain to win Rhegius, they spoke all kinds of lies against him. By the proof of his innocence and by his soon after marriage their rage was still increased. Rhegius married Anna Weisbruck from Augsburg. She was well versed in languages, but also, according to Melanchthon's judgment, "adorned with all the virtues of true womanhood. The

happy marriage was blessed with 14 children, the youngest of which was baptized by Duke Ernst the Confessor of Lüneburg.

Duke Ernst was one of the princes who, at the Imperial Diet in Augsburg in 1530, delivered the confession of faith, the Augsburg Confession, to the emperor and the empire. From his faithful and steadfast appearance on this occasion he received the honorary name of the "Confessor". Here in Augsburg the prince had become acquainted with Rhegius and sought to win him for his country. Rhegius accepted the call as court preacher and as general superintendent of the principality. On his journey to Selle, he visited Luther in Coburg. Great was the impression Luther made on him. "Luther," he expressed himself, "is such a mighty theologian, the like of which there has never been. I have always held him in high esteem; but now that I have seen and heard him myself, I know not how to express my esteem to one who is absent. His writings are indeed proofs of the greatness of his spirit; but when one hears him speak even of divine things with apostolic spirit, then one must confess, he is above all reproach of his adversaries."

When Duke Ernst returned to Celle and was asked by his courtiers what new and precious things he had brought home from the Imperial Diet, he replied, "he had brought with him an incomparable treasure for the whole principality, namely a man of great learning and loyalty, whom he respected more highly than all the princes' jewels. He was not sorry for all the money and expenses that had gone on the difficult journey, because he had gotten this distinguished man there. When Rhegius was called back to Augsburg after two years, the duke did not let him go and said, pointing to his eyes: "I do not know whether I would rather lose one eye or my doctor, for I have two eyes and only one Rhegius. But to the latter he turned with the words: "Dear Urbane, stay with us. You may well find someone who will give you more money than I, but no one who would rather listen to your sermons."

(Conclusion follows.)

How Popes and Popes Interpret Scripture.

An example of a foolish and childish papist interpretation of Scripture is given by Melancthon in the Apology of the Augsburg Confession. He writes: "It is foolish and childish enough for those with understanding to introduce the saying of Solomon, when he says in the 27th (Cap.): ViliAeMer eoZuoseo vultum po^oris tui that is, take care of your sheep 2c., in the place of confession or absolution. For Solomon does not speak of confession at all, but gives a commandment to the fathers of the house that they should be content with their own and abstain from other people's goods, and commands with the word that each one should take care of his livestock and goods diligently, but he should not forget God's fear, God's commandment and God's word out of stinginess. But the adversaries make black and white out of the Scripture, if and as they will against all natural way of the clear words in the place: OoZnoseo vulduin pecoris tui oto. There eoZnos- eoro (to have attention) must mean to hear confession. Cattle or sheep must be called people. 8oümlum (stable),

we observe, is also called a school, where such [papist] Doctores and Oratores are inside. But it serves them right, who thus despise the sacred Scriptures, all the fine arts, that they are so grossly lacking in the Grammatica." (VI, Z 9.)

Recently we reported how the Jesuit Bellarmine wanted to prove from the words: "Get up, Peter, slaughter and eat" (Apost. 10, 13.) that the pope has the power to kill the heretics.

We include a few more examples of papist interpretation of Scripture.

In the 8th Psalm it is said: "You have put everything under his feet, sheep and oxen everywhere, as well as the wild animals, the birds of the air and the fish of the sea. - This is how Anthony, a bishop of Florence, interprets it: "God has put everything under his feet, that is, the Roman pope's feet: the sheep, that is, the Christians; and oxen, that is, Jews and heretics; the wild animals, that is, the pagans; the fish in the sea, that is, the souls in purgatory."

Genesis says in its 1st book, in the first chapter: "And God made two great lights, a great light to rule the day, and a small light to rule the night." This is interpreted by Pope Innocent III thus: "God made two great lights, that is, he instituted two dignities, namely, the papal majesty and the royal majesty; but that which governs the day, that is, the spiritual, is greater than the other which governs the night, that is, the carnal; that as great as the difference is between the sun and the moon, so great (difference) is assumed also between popes and kings." Luther says of this interpretation: "If the pope says that the sun signifies his papal majesty, but the moon signifies the emperor, not only is the application foolish and ludicrous, but the reason is also harmful and ungodly. Therefore such allegories are not conceived and invented by the Holy Spirit, but by the lying spirit, the devil." (To Gen. 9, 12 f.)

Matth. 5, 15. says the Lord: "Neither do men light a candle, and put it under a bushel, but on a candlestick, and it shall shine unto all that are in the house. These words are thus interpreted by Pope Eugene: the saints are to be canonized, so that they may be worshipped.

Concerning the words of the Lord, which he once spoke (Luc. 5, 4.) to Peter: "Go up on high", - remarks Pope Innocent III: "The Lord says to Peter: Go up on high, that is, go to Rome and go with your own to the city, which has dominion over all nations, and there you shall cast the nets and make a catch."

Revelation 4:2 is written of God: "And behold, a throne was set in heaven, and upon the throne sat one, and he that sat there was like unto the stone of jasper and sardis: and about the throne were four and twenty chairs, and upon the chairs sat four and twenty elders" 2c. The pope de Torquemada says that this chair is the chair on which the pope sits, and the four and twenty elders who sit around him are his cardinals.

In the Song of Songs, Cap. 4, 8, Christ, the bridegroom, says to his bride, the believing soul: "Come, my bride. According to the Jesuit C. Sanctius' interpretation, this should mean as much as: Come, ye young men and virgins, and enter the order of monks and nuns, and (because the call to

The three vows of the monastery are: celibacy, poverty, and obedience: Celibacy, poverty and obedience.

According to Exodus 19, no animal was allowed to touch the mountain. So, says the pope Malder, a prelate should not be attacked by everyone without distinction. And because an animal that touched the mountain should be stoned, so, according to the declaration of Pope Innocent III, laymen who read the Bible should be punished.

The words of the Lord: "And I, when I am lifted up from the earth, will draw them all to Myself", John 12:32, are explained by Jac. de Terrano thus: I will regain all the kingdoms of the world and take them from the emperor, from kings and other princes, through my men of war, the apostles, and I will subject them to the pope, my representative.

The words: "The Lord had me in the beginning of his ways" 2c., Prov. 8, 22. which the Son of God, the eternal Wisdom, speaks - Fr. Bessaeus explains from the Virgin Mary.

To the ecclesiastical chronicle.

I. America.

A Methodist preacher. In Morris, Ill, several railroad robbers are being tried. The jury was permitted to attend the Methodist Church on Sunday. The preacher took the opportunity to address the jury in conscience and to discuss the trial at hand. Since it is now illegal to exert any influence on the jurors outside the courtroom, there is a danger that the jury's verdict will be overturned as a result of the Methodist preacher's uninvited interference. (Her. u. Ztschr.)

God have mercy! A lady came to an American sectarian preacher and asked him, "How can I obtain the peace of God?" - Did the preacher point her to Christ, praising the precious ransom of Christ accepted by the Father? - No. It pointed her to works. He reminded her that the Flower Mission (which distributes bouquets of flowers in hospitals) needed help, that she could be assigned to work in the temperance room 2c. When she came back to the pastor after some time and told him what she had done, he asked her, "And what did you find in all this?" She replied, "Christum and peace." - Poor souls! In the law there is neither rest nor peace with all its works. Only he who has found peace in Christ can and will do works pleasing to God - in his state and profession.

II. abroad.

The Pabst can also "sing sweetly". Luther calls the papacy "the right great pit of murder" (31,256). Rome still thirsts for the blood of the martyrs and would like to erect the pyres again, as we recently reported from a Spanish newspaper. But - this is no longer possible and therefore the pope tries to "sing sweetly" once. From the "Free Church" we learn the following: Bishop Dr. Klein of Limburg, who was consecrated in Rome last fall, enjoyed a special benevolent reception from the Pope. At a reception on October 31, the Pope addressed the following speech to him: "You are a German bishop. In Germany you live among Protestants and are dependent on closer contact with them. You will therefore make it doubly your duty to carry out your sacred office in the spirit of the

love, of glory, of modesty, of gentleness, of benevolence toward everyone. For if it is perceived that you are guided by these feelings, and if you take care that your clergy keep away from quarrels and strife, if you always remain alike in compassion for the poor, in gentleness, in bearing with opposition and devotion to the service of the church and of the divine Savior, and if you persistently strive to carry on the spirit of the gospel: Then many prejudices will fall away, then people will be prompted to recognize the spirit that animates you and our holy church as the spirit of God, then people will come closer to us and trust us. The surest way to the heart is to show love, and our Lord and Savior himself said: By this it will be known that you are my disciples, if you love one another; and this love will also be the mark of the true church for the Protestants. In this way we will come closer to one another." This sounds very peaceful, if only this coming closer did not involve the conversion of heretics from the "plague of the Protestant faith" to the Roman unity of faith. The "Peace Pope" does not otherwise leave us in the dark about this, and the facts on German soil speak louder than the address in the Vatican. The "Evangelical Lutheran Messenger of Peace", from which the above is taken, adds: Already Luther sings in the song of the martyrs in Brussels: "They sang sweetly, they sang sourly". After the Pabst sang sour for a long time, he also flutes once on the peace pipe. With this he can deceive only ignorant and superficial spirits among the Protestants, who have long been fond of singing the song of love on all notes and, for instance, also, like the pope, claim such love to be a characteristic of the true church or of true Christians. But for his purposes the pope also needs God's word once, if it fits into his stuff. Otherwise, however, he does not know it. Here also his use is a right abuse. The passage is John 13:35, but our Savior said in the preceding verse 34: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." Jesus loved His disciples so much that He gave them His word as well as other testimonies of His love. But the word of the Lord, as it is written in the Bible, is despised by the papacy, which forbids the Bible to the people and calls the Bible societies a "plague".

Theater. A strange confession of an actor is reported by a correspondent of a magazine. He reports: "In El Paso, a theater group of 58 people boarded the train, among them several Germans. With one of them we talked a little. In the course of the conversation it turned out that he was the father of a family of 6 daughters and 2 sons; the daughters, however, had all died young. I asked him if his sons were also exiting on stage. And now hear the answer from a man who served the theater for nine years; 'No, sir,' he replied, 'it was hard to lose my daughters; but rather than have my sons enter the stage, I would bury them too.'"

Cremation. The seat of the German cremators is known to be the city of Gotha, where the number of cremations increases from year to year. In total, 405 corpses were cremated there from December 10, 1878 to March 11, 1886, i.e. in not quite eight years. The majority falls in the last three years. From the city of Gotha itself 122 persons, from Berlin 36, from Dresden 27, from Hamburg 18, from Coburg 7, from Leipzig 6 bodies were buried by fire. America, France, England, Sweden also supplied individual corpses to the furnace. Also in Liegnitz

there is an association for cremation, whose chairman is a professor of the Knight Academy there. There recently Mrs. Hedwig Henrich-Wilhelmi from Stuttgart gave a lecture on propaganda for cremation of corpses in front of hundreds of listeners. The speaker openly and undisguisedly advocated the material worldview and ridiculed the church and Christianity. When she intended to give a second lecture, it was forbidden by the police because of the social-democratic tendency of her agitation. Since this lecture was also arranged by the professor of the Knight's Academy, we have here an eclatant sign of the so-called Christianity of the higher educational institutions. What Gotha is for Germany, Milan is for Italy, the headquarters of the fiery ones. In September of this year an international congress for the burning of corpses will meet in Milan, for which the progressive papers are already advertising. It is reported that the Milan Corpse Incineration Society has taken an unimagined upswing since the few years of its existence. With a capital stock of 80,000 lire, the society has 400 members. Under the energetic leadership of the Supervisory Board, 34 associations for cremation have been founded in the rest of Italy.

(U. d. Kr.)

(Submitted.)

The new seminary organ in Addison.

It is obvious that not only small practice organs with a few stops, but also a large organ is needed in our school teacher seminary, where the students are also to be trained for later organist service. When using a church organ, it is not only important that the organist plays well and precisely, that he has dexterity, but above all that he knows how to use the stops of the organ properly. The most beautiful organ will never unfold its magnificent music under the fingers of a player who is not familiar with the stops; indeed, it can be degraded to a monotonous lyre or scream box. In a good large organ there is such a great variety of voice harmonies that a true organist can give the right expression to every chorale, even to every single verse of a song. The congregation now sings of the great deeds of God or complains to their God of their physical or spiritual distress, they sing penitential songs, pray, sigh or praise and thank the Lord of hosts; under the hands of a right organist, the organ will always lament, weep, sigh and plead with the congregation or rejoice and jubilate with them.

But such art has to be learned and practiced. Our seminarians, however, lacked every opportunity to do so during their studies, because we only had small practice organs and there was no room to set up a large organ. But when God the Lord, through the rich gifts of the synodal congregations, had given us a new seminary building and with it a spacious auditorium, then it was said: now God will certainly also give us a large organ. And so it happened. We wrote to all the teachers of our synod asking whether they were in favor of the undertaking and whether they would be willing to solicit donations for it from choirs and other music lovers. Immediately the approving answers came in with heaps. Not a single teacher was against the plan, a few only complained that they were unable to lend a hand to the work. Many teachers, however, demanded that a good and large organ be purchased. At the beginning we thought that an organ for about \$2000.00 would be enough, but we got a better and bigger one than we had expected, besieged and urged by many teachers who promised: we will make the money.

Now that a number of well-known good organ builders had submitted their bids, Mr. Carl Barckhoff of Salem, Ohio, was awarded the contract to build an organ based on the stoplist he had designed himself. The following is the

Disposition of the organ.

The instrument contains 3 manuals and a free pedal. The range of the manuals is 58 notes, that of the pedal is 27 notes. The organ has 33 speaking stops with 1960 pipes, 7 combination pedals and 5 pneumatic combinations. It is 16' 6" wide, 25' high and 12' deep, not including claviatures.

Pedal.

1.	16' Principal, wood	27 pipes	.	
2.	16' Subbass, wood	.....	27	"
3.	8' Violoncello, metal	....	27	"
4.	8' Flute bass, wood	27	"	
5.	5^ Quintbaß, metal	27	"	
6.	4' Octave, metal	27	"	-

Main work.

7.	16' Principal, metal	58 pipes	.-	
8.	8' Octave, metal	58	"	
9.	8' Reed flute, wood	58	"	
10.	8' Viola di gamba, metal	... .	58	"
11.	4' Octave, metal	58	"	
12.	4' Gemshorn, metal	....	58	"
13.	3' fifth, metal	....	58	"
14.	2' Octave, metal	58	"	
15.	3' Mixture, 3-choir, metal	... .	174	"

16. 8' Trumpet, metal58 "

Upper work.

17. 16' Bourdon, wood58pipes .
 18. 8' Principal, metal58 "
 19. 8' Gedackt, wood58 "
 20. 8' Salicional, metal 58 "
 21. 8' Quintatone, Metal 46 "
 22. 4' Flute Harmony, Metal ... 58 "
 23. 4' Fugara, metal58 "
 24. 3' Cornet, 3chords, metal . . . 174 "
 25. 8' Cornopean, metal 58 "
 26. 8' Oboe and bassoon, metal . . 58 "

Solo work.

27. 8' Viola, metal58pipes .
 28. 8' Dulciana, metal58 "
 29. 8' Melodia, wood46 "
 30. 4' Flauto D'Amour, Wood ... 58 "
 31. 4' Violino, metal58 "
 32. 2' Piccolo, metal58 "
 33. 8' Clarinet, metal46 "

Mechanical registers.

34th chop, II manual to the pedal.
 35. coupler, III manual to the pedal.
 36. coupler, I. manual to the pedal.
 37. chop III manual to II manual.
 38. chop III manual to the I manual.
 39. chop I. manual to II. manual.
 40. calcant.

Combination pedals.

I. Main workForte .
 II. Main workPiano .
 III. main workMezzoForte .
 IV. OberwerkForte .
 V. OberwerkPiano .
 VI. Reversible pedal.
 VII. Swell pedal.

Pneumatic trains.

I. Agitators in the main plant.
 II. Tube mills in the Oberwerkab .
 III. Nohrwerke in the Oberwerkan .
 IV. Pipe mills in the main plant.
 V. Wind-Indicator.

The case of the organ is in pure gothic style of ash wood. The prospect pipes are of pure polished pewter, all speaking, consisting of the low pipes of the Principal 16' and Octave 8'. The action is of the finest and original design, and will interest any organ lover to examine it more closely.

The price of this organ is \$4100.00. However, Mr. Barckhoff made a gift of \$1200.00 to the seminary, so that we only had to pay the sum of \$2900.00. On April 5 of this year, this beautiful, magnificent work was examined and unanimously praised by the three professors of music here in the presence of all professors and the supervisory authority, and Mr. Barckhoff was also warmly thanked both for this organ and for having repaired all the damaged practice organs in the seminary at the same time free of charge.

The organ has not yet been paid for in full. Baar present was only the sum of \$1866.25. Of these come from Illinois \$1374.39, from "Indian" \$61.10, from Iowa \$14.50, from Kansas \$2.00, from Louisiana \$7.00, from Michigan \$136.50, from Minnesota \$42.75, from Missouri \$72.25, from Nebraska \$5.00, from New

Dork \$15.00, from Ohio \$10.00, from Pennsylvania \$15.90, from Wisconsin \$92.86, from Baltimore \$17.60, Summa \$1866.25. (See receipt in this sheet.)

The missing money has been lent to us without interest. Those teachers who have not yet collected the signed funds are asked to send in the money as soon as possible. And those who have not yet done anything should try to collect or contribute a mite. If, on average, each teacher of our synod contributes \$2.50, the organ will be completely paid for and will be a worthy and beautiful gift from the teachers of our synod.

If you want to get to know the organ and enjoy its music, come to this year's exam of the students at the end of June. A musical entertainment will form the end of the exam.

Addison, April 25, 1887.

T. John Great.

A youthful fighter of Jesus Christ.

The word of Scripture: "Out of the mouth of babes and sucklings thou hast prepared praise" was fulfilled in a wonderful way in the city of Caesarea in Cappadocia. Here the young heart of a boy named Cyril was so inflamed with the love of Christ that he constantly bore his name on his lips. Neither threats nor blows could induce him to desist from his loud confession. Some pagan children of the same age persecuted him in the streets, his own pagan father scolded and beat him, and finally chased him away from his home. The child endured everything with patience, even with joy, and said that his father deprived him of a little compared to what his heavenly Father offered him. The rumor about this boy reached the governor. He had him brought before him and spoke kindly to him: "My child, I will forgive you, and your father shall take you back, if you will be reasonable and consider your own best interests. It is up to thee to become thy father's heir." The child answered undauntedly: "I suffer gladly: God will accept me. I am not grieved that I have been driven out of the house; I shall have a better dwelling. Death I do not fear, for it leads me to a better life." Now the governor tried to frighten the boy by threats, but in vain. At last he angrily commanded that he be led to execution. Secretly, however, he had given the order that the boy should only be frightened and then brought back to him; for he hoped with certainty that the sight of the fire would defeat the child's determination. But Cyril remained unshaken, and gazed into the flames with a serene look. When he was brought back, the judge, out of pity, sang his ideas anew. The boy answered: "Your fire and sword do me no good. I am going to a better house, prepare myself quickly, so that I may soon get there." Those present wept with pity. "You had better rejoice," Cyril said to them, "but you know nothing of the city where I am going." God soon granted the boy the joy for which he longed. The short pain of a cruel death led him into the arms of Him who already in the days of his flesh had cherished and blessed the children.

By faith alone.

When Prince George, Margrave of Brandenburg, sent his theologians to the religious discussion at Regensburg in 1541, he seriously bound them to the statement of the Holy Scripture that we alone (sola) become righteous by faith, and spoke among other things: Go, but do not forgive me the word "sola" (alone), or do not come back to my country.

Luther provides a testimony that he is still alive.

After Luther had survived his illness in Schmalkalden, the papists began to speak out: Luther had died. Therefore, a messenger from Hall came to him from the Jnnthal and indicated to him that the common legend was in the Walian country, and also the papists were very happy how Dr. M. Luther had died and that the epitaph had been made with Hebrew, Latin and Greek letters; by which clamor many God-fearing hearts would have been frightened, and would have asked him to bring them a copy of the same epitaph. "Because I now find Your Esteeming Dignity alive, I ask you to give me a copy of your grave, so that I can comfort the pious people who are distressed. The doctor laughed: "That is a strange request of the Scriptures. I haven't written any about my burial in all my days." Finally he wrote to him: "I, Doctor Martin Luther, confess with this handwriting of mine that I am of no mind at all with the devil, the pope and all my enemies; for they would gladly be happy that I had died, and I grudged them such joy from my heart, and would gladly have died in Schmalkalden; but God has not yet willed to confirm such joy. He will do it, however, before they think, not to great happiness, and will sing once: Oh, that only Luther were alive. This is the transcript from my grave, German, Greek, Latin, and Ebrew.

A Westphalian farmer,

who had grown fond of the heathen mission, wrote down shortly before his death that he would donate 6000 Thaler from his fortune for it. There was no notary public who could fix the matter. When the inheritance was recently settled and the earlier will was opened, the six sons appeared, brought the father's note and explained that this was a supplement. The judge replied that this was

not valid in court and that they did not have to pay the money to the missionary society. But then one of the peasants said, "What are you saying? That what our father wrote is not valid? What do you think of as a Westphalian peasant?" And immediately the missionary inspector was called, and before the sons divided the inheritance, he received the 6000 Thaler according to the will of the deceased father.

Egg" infidel

always talked about nature being enough for him. The preacher asked him to kindly tell the people what nature is. He replied that everyone knew what nature was. "Well, then it will be all the easier for you to tell us," replied the preacher. Now the unbeliever started and said, "Nature, yes nature is just - nature." The audience laughed, of course, and the wise man withdrew.

Consolation in Temptation.

Dr. N. Selnecker once told a little story in the pulpit about a student who, in Wittenberg, had not spoken a word for three days in deep melancholy, but then picked himself up and won with the words: "Thanks be to God, who has given us the victory! (I Cor. 15:57.) He who believes will have eternal life. I believe, therefore I will have eternal life."

(V. Herberger's Life, p. 86.)

When Dr. Luther

on the maturity to Schmalkalden in Altenburg with his friend G. Spalatin, Luther dedicated to him some Latin verses, which read German thus:

Just as, my Spalatin, your deeds are pleasing to God, so do not let your guests be repugnant to you:

The princes have ordered us to Schmalkalden, but the purpose of this journey is God's honor alone.

You yourself shall go with us and accompany us there, and otherwise, by wise counsel, deny the cunning of the enemy.

When he returned to Wittenberg ill, he again wrote some Latin verses for his friend, which were thus translated into German:

Christ the Lord, my Spalatin, in the sick Luther goes, and seeks shelter with you, so that he may have his rest.

What Luther will show to be good, the Lord himself will show to him, in whose word it is written that we are the members of his body.

What does Luther say about preachers who do not preach God's Word?

There is no more dreadful plague, misery and misfortune than a preacher who does not preach God's word; now, alas, all the world is full of them, and yet they think they are doing good and are pious, and nothing else is their nature but murdering souls, blaspheming God, erecting idolatry; That they would be much happier if they had been robbers, murderers, and the worst of boys, knowing that they were doing evil; but now they go about under the priestly-spiritual name and appearance, and are only ravening wolves in sheep's clothing, so that it would be good if their preaching were heard by no one. (10, 146.)

The absolution

is truly certain and eternal, even if you do not believe in it; just as the sun truly shines and glows in the sky and is the right sun, even if you do not see it, or if you are in a cellar so that you cannot see it, which is not the fault of the sun but of you, God nevertheless considers it to be the right sun, which he created for the light of the world. It is his sun, you sleep or sit in a dark deep tower, or otherwise close your eyes, so that you do not see its light. So God also knows nothing of the false key of the pope, but the absolution is quite certain. If you do not believe the absolution, it is not their fault, but yours. If I give gold or silver, if you accept it, you have it; if not, if you despise and reject my gift, it remains gold and silver in its essence and dignity. So God is not lacking, but we are lacking; we often receive absolution without faith, but it does not become ashes and dirt, but is God's gift.

(Luther, 44, 167 f.)

A Christian Court Counselor

at the court of the prince of Liegnitz, named Johann Wentzki, was asked with which Bible verse he would most like to be comforted in his last agony. He answered: With the saying: "Thus hath God the world beloved 2c." In his healthy days he often said: "Help, eternal God, what a powerful saying this is! What a comforting saying this is! I have a special joy in this, for I know for certain and have no doubt that whoever relies on this comfort cannot fail to find the right path to eternal life.

Inaugurations.

On Sunday Quasimodogeniti Mr. P. W. C. H. Oettin'g was introduced by order of the Honorable Mr. Praeses Wunder in the Lutheran Immanuel congregation at Golden, Ill, by W. Hall erberg.

Address: Rev. >V. O. II.

Ootclsu, Oo., III.

On Sunday Quasimodogeniti, by order of Praeses Studt, Mr. 8 Anton Ehlers was inducted into his congregation at Grav, Audubon Co, Iowa, by.

E. A. Bretscher.

Address: Rev. .4th Lllsrs,

Hox 25, 6rux, ^ncludon 60th, Iorva.

On behalf of Praeses Biltz, Mr. 8. H. Wesche was introduced to his new congregation at Ellisville, Mo. on Sunday Misericordias Domini, April 24, by the undersigned. Th. Mießler.

Adreffe: Rev. 8. äVesclutz,

LUIsviUtz, 8t. koruis 6o., Mo.

By order of the Reverend Mr. Praeses Biltz, on Sunday Quasimodogeniti, Mr. 8th Judge was installed in his office in Point Prairie, assisted by Mr. 8th Jben, by the undersigned. I. H. Ph. Gräbner.

Adreffe: Rev. L. 1 P. Riellter,

Lox 260, 8t. Lliurlos, Mo.

On Sunday Misericordias Domini, Mr. 8. C. A. Weisel on behalf of the Honorable Mr. Praeses Schmidt at Three Rivers, Mich., in the midst of his congregation, with the assistance of Mr. 8. F. Kämmerer, introduced byF .Dreyer.

Address: Rev. O. -V. Geisel, liivers, Mied.

Gonferen;- Anxeige.

On May 31, the Baltimore Districts Pastoral Conference will meet at the home of Mr. 8. C. Stürken in Baltimore, Md. and remain in session until June 2. A. T. Pech told.

To the District Presidents

to the news that the Distribution Commission will meet on the occasion of the Synod of Delegates.

H. Sprengeler.

Announcement.

Mr. Wilhelm Emil Schreiber from West Prussia, with good credentials, has been in America for three years, and is now provisionally in the school service with the congregation of Mr. 8. Hertrich, has registered for the Colloquium and wishes to be admitted to our Synod.

Friedrich Sievers,

Minnesota and Dakota District President.

Proceeds to the Illinois - District treasury:

Synod treasury: Easter feast collect: from congregations of the 88th: Große at Addison -34.94 (half), Lücke at Troy 17.50, Ramelow at Elk Grove 15.33, Große at Hartem 19.25 (half), Eirich at New Minden 21.10, Schroeder at South Litchfield 10.50 (communion coll.). Of the gem. of the 8k.: Weisbrodt at Mount Olive 9.50, Lochner at Springfield 15.25, Erdmann at Red Bud 50.30, Bartling at Chicago 26.00 (half of Coll. on Palm Sunday), Heumann at Farina 6.22 (Evens.Coll.), Lücke at Jefferson 5.50, Frederking at Dwight 8.80, at Dwight 3.60, Bergen at Wartburg 8.10, Burfeind at Richten 7.00, Röder at Arlington Heights 21.79, Hölter at Chicago 46.50, Leeb at Chicago 11.25, Landgraf at Decatur 26.00, Lewerenz at Effing- ham 11.81, Lenk at Millstadt 10.00, Müller at Echester 10.85, Hansen at Worden 8.23, Feddersen at New Berlin 4.25, Döder- lein at Homewood 11.25. (P. - 420.82.)

Building fund in Springfield: by 8. Kobn from Joh.-Gem. in Pecatonica 7.60. 8. Kühn in Belleville 1.00 and by the same from Mrs. N. N. 1.00, C. Funcke 1.00, Brandner 1.00, H. Schipke 1.00 and from the Women's Association 10.00. (S. -22.60.)

Minnesota and Dakota Inner Mission: thank offering for God's gracious guidance from 8. A. Pfothenhauer in Palatine 5.00 and Paschal Coll. sr. Gem. there 10.56. (S. -15.56.)

Inner Mission in the West: Ostereoll. by 8. Müllers Gem. in Schaumburg 32.25. By 8. Heumann in Farina by F. Rauckmann 1.00. By 8. Burfeinh in Richton by sr. Gem. 12.75, by H. Stege 2.00. (S. -48.00.)

Inner Mission: By 8. Noack from sr. Gem. in Dolton 14.35, by N. N. .65. 8th Erdmann's Gem. at Red Bud 45.00. F. Lührs in Addison 5.00. By 8th Bartling in Chicago by

Chr. Freundt .25. Easter coll. by U. v. Schenck's congregation in Algonquin 15.00. By P. Detzer of the congreg. in Glencoe § 4.06. By P. Engelbrecht in Chicago of Bro. Koltz 1.00, E. Koltz 1.00. By 1 Fr. Große in Hartem by Alb. Schneider .25. by P. Neinke in Chicago from Herm. Nagel 1.00, Sophie Dreckmann 1.00, Arthur R. .75. by I P. Hansen in Worden from Wittwe Lüker 3.00, Hrn. Pieper 2.00. by P. Döderlein in Homewood from Hch. Bensemann 1.00. (p. -95.31.)

Jewish Mission: Fr. Erdmann's parish at Red Bud 12.50. Through Fr. Hansen in Worden by Mr. Pieper 1.00. L. Feddersen's parish in New Berlin 4.00. (S. -17.50.)

Negro Mission: 1 P. Erdmann's Gem. at Red Bud 12.50. F. Lührs at Addison 5.00. By P. Bartling at Chicago from Th. Reinhardt 2.00. By P. Große at Hartem from Th. Harks 1.00. By P. Engelbrecht at Chicago from Max Fieger, 1.00, Martha Fadschild .25. I". Uffenbeck's Gem. there 20.72. I-. Baumgart's Gem. in Darmstadt 5.60. By 1 p. Hansen in Worden by Mr. Pieper 2.00. By P. Feddersen in New Berlin by F. Kammholz 1.00. By I P. Döderlein in Homewood by Hch. Bensemann 1.00. By 1'. Kühn in Belleville by Mrs. A. Ensinger .50. (p. -52.57.)

Emigr.-Mission: P. Erdmann's Gem. at Red Bud 10.00.

Pilgrim House in New Uork: Fr. Willes Gem. at Geneseo 8.74. Through Fr. Merbitz in Beardstown from Mrs. N. N., thank offering for happy recovery. Recovery, 2.00. (p. -10.74.)

Emigr. Mission in New Uork: Fr. Hölter's Gem. in Chicago 20.00.

Emigr. mission in Baltimore: P. Hölter's Gem. in Chicago 14.05.

Poor students in St. Louis: By Weisbrodt in Mount Olive, ges. at Arkebauer-Eiler's wedding, 5.25. F. Lührs in Addison 5.00. Teacher Stedingk in Red Bud 2.00. By Fr. Holiday in Colehour by K. Mau 1.00. Coll. on Easter Sunday by Fr. Schroeder's congregation in Kankakee 17.30, Fr. Döderlein's comm. in Homewood 8.35. From mission fund of Fr. Merbitz's comm. in Beardstown for Fr. Büschel 15.00. 1?. Great comm. in Addison for W. Baths 6.00 and 14.21. (S. -74.11.)

Poor students in Springfield: P. Böttcher's Gem. in Mount Pulaski 25.00. By L. Wunder in Chicago from N. N. 1.00. Bünger's Gem. in Steeleville 5.00. Easter Coll. by P. Meyer's Gem. in East St. Louis 9.60. L. Beraen's Gem. in Prairie Town 10.25. By P. Feddersen in New Berlin from F. Kammholz 1.00. By P. Heumann in Farina for F. Feddersen 2.00, by N. N. .55. By P. Frederking for G. Hempfing, wedding coll. at Hackeneis, 1.65, coll. by the Gem. at Dwight 8.00, in Dwight 4.70. By P. Hölter in Chicago for O. Maas of the Jünger-Verein 15.00. Coll. from k. Schröder's Gem. at South Litchfield for Daberkow, Dommann, Krenke and Westphal 9.66. Feddersen's Gem. at New Berlin for G. Matzat 6.75. (p. -100.16.)

Poor college students in Fort Wayne: By Fr. Wunder in Chicago from the Virgin Association for A. Leutheuser 6.00. By Fr. Hansen in Worden for A. Merz from the Gem. 12.00, N. N. 1.00, Mr. Bentrup 2.00. L. Nöder's Gem. in Arlington Heights for M. Dorn 25.00. (S. -46.00.)

Wash checkout in Addison: By Kassirer Eißfeldt in Milwaukee 5.00.

New seminary organ in Addison: By T. C. Diener, from the united singing choirs of the Gemm. in Chicago 1031.50.

Poor students in Addison: By Kassirer Eißfeldt in Milwaukee for W. Hirsch 22.00. By P. Zehn in Kansas City, Mo., ges. at C. Amhaus after Confirmation for B. Hemmann. Hemmann 6.00. By P. Grosses Gem. in Addison for C. Roßmann 14.21, W. Hulke 14.21. By P. Wunder in Chicago from Jungfr.-Verein for C. Haase 6.00. By P. Bergens Gem. in Prairie Town 7.00. (S. -69.42.)

Poor students in Milwaukee: Through P. Wunder in Chicago from the Jungfr.-Verein for A. Ullrich 6.00. Through L. Engelbrecht there from Mrs. Ehrmann 5.00. (S. -11.00.)

Debt repayment in Milwaukee: by 1 P. Böttcher in Mount Pulaski by Wittwe Roos 1.00. P. Wehrs' Gem. in Oak Glen 11.50. From Chicago: by P. Hölter, 2nd Zhlg., by Mrs. Rathgeber 10.00, Th. Peters, Mrs. Haverland each 5.00, Mrs. Dokt. Michelt 3.00, Dor. Bog, W. Henschel, K. Kelzo 2.00 each, Mrs. Adam 1.50, H. Piegors, Elise Kreft, A. Kramp, K. Faas, Mrs. Schneider, Joach. Rossow, K. Lübke, Ch. Wismer, Gottf. Krause, Mrs. Kohtz 1.00 each, I. Schraub, Mrs. Haushalter, Mrs. Möller, H. Teßmann .50 each; by 1>. Neinke by G. Kormann, Joh. Holland, Amalie Neniczeck, Bertha Neitzel, Louise Schallus, Gust. Goisewwe, W. Kuck, Christoph Lehmsberg .50 each; C. Stenzel, C. Mollnhauer, Chr. Dörfeld, C. Abendroth, Sophie Dreckmann, Fr. Sawusch, Joh. Brüning, W. Ladwig, Ernst Prochnow, Joh. Bauermeister, Franz Kopplin, Minna Schmidt, Christ. Wockasin, Joh. Otto, Heinr. Bohn, Ferd. Spannenberg I. each 1.00, W. Balwanz II., Heinr. Kaiczack, W. Balwanzl. each 1.50, Gottf. Schmidt, Heinr. Höpe, Heinr. Minke, Herm. Paradies 5.00 each, Aug. Freund, W. Schiefelbein, Fr. Birr, W. Bohl, Wittwe Domke, Gust. Bartusch, Marie von Horn, Marie Zipperer, Ludw. Nagel, P. Bräunling ie 2.00, Alwine Schmidt, Aug. Panske each .25, Fr. Otto 1.00. By P. Schroeder in South Litchfield, found in bell bag, 2.00. L. Döderlein's comm. in Homewood, 2nd plat, 10.25. (S. -133.25.)

Progymnasium and salary in Milwaukee: k. Erdmann's Gem. at Red Bud 10.00. F. Luehrs at Addison 5.00. Easter coll. of P. Heyer's Gem. at Wheaton 1.80. Half of Easter coll. of 1 P. Great's Gem. in Addison 34.94. Kirchner's Gem. in Matteson 3.50. P. Burfeind's Gem. in Nichton 7.00. By P. Great's in Härlein by Fr. Mirow 1.00. From Chicago: k. Wunders Gem. 49.50; by 1 p. Bartling, half of Coll. on Palm Sunday, 26.00; P. Wagner's Gem. 59.00; L. Uffenbeck's Gem. 23.69; P. Engelbrecht's Gem. 45.00. P. Eißfeldt's Gem. in South Chicago 25.00. P. Feiertag's Gem. in Colehour 11.25. P. Müller's Gem. in Lake View 15.00. By U. Döderlein in Homewood by Hch. Bensemann 1.00. (P. -318.68.)

Widow's Fund: P. Bergen in Wartburg 5.00. By Teacher Dörfel from Chicago Lehrerconferenz 20.25. By P. Bartling in Chicago from Ferd. Remle 2.00. P. Merbitz in Beardstown 4.00. U. Uffenbecks Gem. in Chicago 15.50. P. Röder in Arlington Heights 4.00, whose Gem. 10.00. P. Leeb's Gem. in Chicago 7.20. P. Werfelmann's Gem. there 10.00, Coll.

von Schröder's Gem. in South Litchfield 9.25. P. Hansen in Worden 5.00, from an unnamed person 5.00, Wittwe Hinz 1.00. U. Feddersen's Gem. in New Berlin 4.00. (S. -102.20.)

Deaf and Dumb Institution: 1 P. Erdmann's parish in Red Bud 10.00. P. Uffenbeck's parish in Chicago 11.34. Through P. Leeb in Chicago from an unnamed person 5.00. Through U. Engelbrecht there from Frida, Ella, Clara, Georg and Willie Treide each .50, k. Lewerenz's Gem. in Effingham 7.16. U. Bergen's confirmands in Prairie Town 4.40. By ä P. Döderlein in Homewood from Fr. Stelter 1.00. (S. -41.40.)

Orphanage near St. Louis: Through Fr. Hansen in Worden from Mr. Pieper 1.00.

Studying orphans from Addison: Fr. Lührs in Addison 5.00. By I P. Bartling in Chicago by Als. Knudsen 4.00. By U. Große in Härlein by Fr. Frick 1.00. (S. -10.00.)

Saxon Free Church: Fr. Büngers Gem. in Steeleville 6.35. IL. Käselitz in Juka 5.00. (S. -11.35.)

German Free Church: Through Fr. Engelbrecht in Chicago from E. 5.00, Mrs. Faltz 1.00, Mrs. Piper .50. (S. -6.50.)

U. Herbst's Gem. in Columbus, O.: By P. Engelbrecht in Chicago from Aug. Johnske 1.00, Fr. Scheibe 1.00. By P. Neinke there from W. Awizzus 5.00, Herm. Paradies 5.00. (S. -12.00.)

U. Hübener's Gem. in Hannover: By Fr. Engelbrecht in Chicago from H. Helms 1.00. By Fr. Lochner in Springfield, thanksgiving offering for happy delivery of his wife, 5.00. (S. -6.00.)

Luther monument in St. Louis: Durck P. Kühn in Belleville by F. Endres .25, C. Beck .20. (pp. - .45.)

Poor students at Concordia, Mo.: Bro. Gehrke at Addison for Gotthilf Pranke 5.00.

Addison, Ill, April 15, 1887. h. bartling, cassirer.

Incorporated into the Michigan District Caste:

Synod Fund: From Lenox congregation -6.15. Sebewaing congregation 14.61. Saginaw City congregation 20.00. Amelith congregation 8.80. Wyandotte congregation 8.85. Gern, in Frankenmuth 35.78. Big Rapids congregation 8.26. Gern, in Manistee 10.00. Frankenlust congregation 18.38. and 15.00 for teacher salaries. Gem. in Montague 6.92. Gem. in Grand Rapids 30.00. Gem. in Bay City 27.00. Gem. in Noseville 7.69. Gem. in Lisbon 11.00. Gem. in Merritt 8.00. (Summa-236.44.)

Building fund: comm. in Manistee 10.00. comm. in Montague 8.00. comm. in Reed City for Springfield 9.00. (S. -27.00.)

New construction in St. Louis: Gem. in Frankenlust 3.00. Jmm. Gem. in Detroit 21.40. (S. -24.40.)

New construction in Addison: Gem. in Frankenlust 3.00. Durck P. Müller of Wittve Kirchhoff 5.00. (S. -8.00.)

Heathen Mission: By Fr. Heinicke, on infant baptism at H. Gast ges., 3.00.

Sick pastors and teachers: Thank offering by Mrs.?. Hügli 5.00. By P. Mühlhäuser for Hopf by W. Schröder 1.00. N. N. .25. (S. -6.25.)
Household in St. Louis: Gem. in Amelith 6.88.
Poor students and pupils: 1) in St. Louis: Gem. in Manistee 8.64. 2) in Springfield: By Fr. Hagen from his congregations 4.00. By Fr. Fackler from C. Schneider 1.00. By Fr. Markworth from A. Jobst 1.00. I. Grvnwald .25. By Fr. Schliepsick from sr. Frau 1.00. H. Rühls 1.00. 3) in Addison: By Fr. Hagen from s. Gemm. 3.50. Teacher Winterstein 1.00. (p.-21.39.)
Sophomores from Mickigan: Gem. at Amelith 5.00. Gem. at St. Clair 2.70. Gem. at Manistee 10.00. Gem. at Frankenlust 14.17. Teacher Appold 2.00. (p.-33.87.)
Inner Mission: By Fr. Link from Wittwe Seiferlein 5.00. By Fr. Cämmerer from N. N. 1.00. Gem. in Sherman 1.25. Gem. in Frankenlust 16.50. Gem. in St. Joseph 5.20. Gem. in Sturgis 4.00. Gem. in Sebewaing 5.67. By Fr. Hagen from s. Gemm. 13.30. comm. in Big Rapids 2.32. by P. Hügli of W. Scharf 5.00. G. Minkus Jr. 1.00. comm. in Adrian 12.00. comm. in Saginaw City 12.50. comm. in Amelith 6.17. comm. in Cold Water 2.23. comm. in Lenox 10.08. comm. in St. Clair 6.00. comm. in Wyandotte 7.16. comm. in Lansing 9.00. comm. in Sand Beack 3.00. comm. at Richville 10.50. comm. at Manistee 10.00. comm. at Montague 10.00. M. Beyerlein Sr. 2.00. By P. Sievers from C. Mueller 2.30. comm. at Turk Lake 2.00. comm. at Bay City 15.75. comm. at Jonia 9.30. comm. at Kilmanagh 4.50. comm. at Rogers City 6.05. comm. at Mvltke 3.35. Jmm.-Comm. in Detroit 24.85. Comm. in Caledonia 7.59. Comm. in Lisbon 14.50. Comm. in Merritt 3.00. (S. -254.07.)
Widow's Fund: P. Lohrman 2.00. Teacher Helmreich 3.00. By P. Hahn from Wittwe Bach 5.00. Congregation in Hillsdale 8.86. Thank offering by Mrs. P. Hügli 5.00. Congregation in Adrian 12.00. Congregation in Frankenmuth 25.75. Congregation in Rickville 10.00. Thank offering from Mrs. P. E. G. Frank 2.00. teacher Winterstein 3.00. congreg. in Gr. Rapids 30.00. (P. -106.91.)
Taubstum in en-An held: Teacher Helmreich 1.00. Durck 1*. Hahn from Wittwe Bach 3.00. Gem. in Cold Water 2.00. Gem. in Sand Brack 2.40. Gem. at Forestville 6.30. P. I. H. Ehlers .50. By the same from N. N. .50. By P. Partenfeller from the 4 children of W. Kerkau 1.00. (S. -16.70.)
Negro Mission: By teacher Helmreich from Mrs. Mertens 1.00. Congregation at St. Joseph 5.00. Congregation at Lenox 14.00. Teacher Riedel's pupils .40. Congregation at Montague 8.00. Congregation at Roseville 10.08. Speziell for New Orleans: By I P. Fackler from L. Schneider 3.00; Miss Heid's pupils 2.00, durck P. Müller from Andr. Schmidt .40; M. Beyerlein Sr. 3.00. (p. -46.88.)
Jewish Mission: Gem. at St. Joseph 5.00. Gem. at Clay Bank 2.62.
Emigr. Mission: Comm. in Frankenlust 10.00. Comm. in St. Joseph 5.00.
Pilgrim House: Fr. Sievers, Sr. 2.00. By Fr. Sievers, at the birthday party of H. Himmler and N. Sievers ges., 4.50. Etl. members of the Gem. in Sebewaing 2.20. M. Beyerlein, Sr. 3.00. Gem. in Frankentrvtst 14.75. (S. -26.45.)
Hospital in St. Louis: By Father Hahn from Wittwe Bach 1.00.
Orphanage: 1) near St. Louis: By rooster of widow

Bach 1.00. M. Gremel .25. 2) in Addison: Gem. in Frankenlust 2.00. Teacher Helmrch 1.00. 3) in Wittenberg: Teacher Müller's pupil 2.55. Gem. in Frankenlust 3.25. Teacher Nie- del's pupil 4.47. (S. -14.52.)

German Free Church: Gem. in Manistee 10.00. Teacher Winterstein 1.00.

Students in Springfield: By Fr. Hügli of the Young Women's Vcrein sr. Gem. for Heike 10.00. Fr. Lohrmann for Thrun 1.00. Gem. in St. Clair for the same 4.00. (S. -15.00.)

For Prange in Addison: teacher Denninger's student 2.00. From middle class in Adrian 2.00. (-L. -4.00.)

Gem. in Columbus, O.: Gem. in Saginaw City 12.50. By P. I. ilchmidt of K. Gräbner 5.00. (" -17.50.)

Gem. in East Saginaw: Gem. in Frankentrost 13.00.

Total -916.88.

Detroit, April 20, '87, Chr. Schmalzriedt, Cassirer.

Revenue to the Western District's coffers:

Synodal funds: From Praeses Biltz's congregation in Concordia -25.00. B. Frese's congregation near Hanover 7.60. I'. Hafner's congregation at Leavenworth 12.55. By Mr. Goehmann from 1'. Siecks Gem. at St. Louis 11.15. P. Sennes Gem. at Alma 5.00. P. Nethings Gem. at Lincoln 15.00. By Rupprecht at Cole Camp by D. M. .25. By 1>. Matuschka in New Melle by Wittwe Wulfekötter 1.00. P. Buszin's Gem. in Linnwood 3.80. I'. Umbach's Gem. in Prairie City 5.00. P. Alexander's Gem. in Palmer 3.86. P. Grupe's Gem. in Eisleben 6.80. By Mr. Weinhold from 1>. Zschoche's parish in Frohna 19.56. By 1^ Nütze! in West Ely 9.50. B. Jben's parish in Harvester 5.55. I'. Hahn's Gem. in Lincoln 3.35. By Mr. Kühnert of k. Kösterings Gem. in Altenburg 17.37. By B. Vetter in Atchison from sr. Gem. 16.28, from God's box .27. k. Heyne's congreg. in Lake Creek 7.00. By Mr. Poggemöller of I P. Meyer's congreg. in Neu Bielefeld 23.15. (p. -199.04.)

College church building in Springfield: By Fr. Jungck in Palmer from Heinrich, Jda and Mina Lebowksy each .50. 1?. Schalters Gem. in Cape Girardeau 5.00. Lükers Gem. in Aroma 11.00. Fr. Kellers Gem. at Palmer 6.00. By ?. Michels in New Haven by sr. Gem. 8.00, by Mother Holling 2.00. I". Holls' Gem. in Osage Bluffs 8.50. (S. -42.00.)

Progymnasium in Concordia: Praeses Biltz' Gem. in Concordia 15.00. By Mr. Kröncke, school fees from Gottf. Hamm, 10.00, by Louis Wolter 30.00. 1>. Ianzow's Gem. in St. Louis 28.50. 1'. Jehu's Gem. in Kansas City 20.00. Walther's Gem. in and near Brunswick 13.50. P. Grimm's Gem. in Washington 8.50. (S. -125.50.)

Debt repayment: By Mr. Kröncke of Praeses Biltz's Gem. in Concordia 3.25. I'. Ianzow's Gem. in St. Louis 12.50. (p. -15.50.)

Inner Mission in the West: Praeses Biltz's congregation at Concordia 10.00. By Mr. Schwartz of Fr. Ianzow's congregation at St. Louis 10.00. 1 Fr. Sandvoß's congregation at Applcton City 5.00. I^ Meyr's Gem. in Friedheim 7.00. Fr. Dcmetrio's Gem. at Concordia 9.00. By Fr. O. Hanser in St. Louis from Mrs. N. N. 2.00. By Mr. E. F. W. Meier from the general mission fund 63.61. By B. Achenbach in St. Louis from H. Müller 5.00. By Vetter in Atchison from God's treasury 1.25, from Unnamed 2.00. u. Freses Gem. in Port Hudson 1.75. (S. -116.61.)

Negro Mission: Mr. Karl Kuhlmann in U. Sieck's congregation in St. Louis 2.00. U. Pflanz's congregation in Gordonville 10.00. By k. Michels in New Haven by s. Confirmanden (N. St.) 2.00, by N. N. (N. St.) .50. by U. Buszin in Linnwood from B. Fehner 2.00, Mrs. Fehner 2.00, G. Fehner 1.00. by ?. O. Hanser in St. Louis by Mr. Kasp. Moritz 2.00. By k. Achenbach in St. Louis from Mrs. Clausen 3.00. By Mr. May from U. Mendes Gem. in Uniontown (N. Lt.) 9.00. (S. -33.50.)

Mission to the Jews: U. Schalter's parish in Cape Girardeau 2.45. By Mr. Weinhold of U. Zschoche's parish in Frohna 13.00. (S. -15.45.)

Widow's Fund: P. Jungck in Palmer 2.58. U. Nohlfing's Gem. in Carrollton 7.85. By 1". Nützet in West Ely by M. B. 1.00, by N. R. 1.00, by H. M. .50. U. Hahn in Lincoln 5.00. St. Louis Teachers' Conference 11.75. By Mr. Kühnert by U. Kösterings Gem. in Altenburg 19.43. U. De- metrios Gem. at Concordia 10.00. By U. Achenbach in St. Louis by Mrs. Trampe 2.00. By U. Vetter in Atchison by Unnamed 5.00. U. Frese's Gem. in Port Hudson 9.10. U. Grimm's Gem. in Washington 5.50. (p. -80.71.)

Orphanage near St. Louis: U. Nauh's Sunday School children in Denver 7.60. By Kassirer Spilmann 20.00. By k. Drögemüller in Millwood, thank offering by N. N., 5.00. By U. Schaller in Cape Girardeau by Elis. Rotb'1.00. U. Rohlfings congregation in Carrollton 7.85. By Fr. isandvoß in Appleton Ckty, coll. at Passion services, 7.90, coll. at a wedding 1.35. U. Matuschkas congregation in New Melle 11.00. Fr. Profts congregation at Lohmann 8.00. U. Jben's congregation in Harvester 3.45. By Dir. A. C. Burgdorf by Christine Thämert in Ellsworth 1.25. U. Hoyer's Gem. in Spring Valley 7.87. By U. Walther in Brunswick, coll. at wedding of Mr. I. Blunk's daughters, 4.00. P. Holls' Gem. in Osage Bluffs 6.40. (p.-92.67.)

Hospital in St. Louis: By Dir. A. C. Burgdorf by Christine Thämert in Ellsworth 1.25. By U. O. Hanser in St. Louis by Mrs. Leop. Gast 3.00, by Mrs. Anselmanu 1.00. (P. -5.25.)

Deaf and Dumb Institution: Mrs. H. M. in Venedy, Ill, 5.00.

Poor students in St. Louis: Mr. Karl Kuhlmann in Fr. Sieck's parish in St. Louis 3.00. By Fr. Drögemüller in Millwood from F. Knollmann 1.00. By Fr. Sieck in St. Louis from the löbl. Jungfrauenverein sr. Gem. 5.00 for Boldt. ?. Schalters Gem. in Cape Girardeau 5.00. By Fr. Sandvoß in Appleton City from sr. Gem. 3.75, by Mrs. R. .50. By k. Achenbach in St. Louis by N. N. 2.00, by Mrs. Laudel and Mrs. Brinkmann 1.00 each. (S. -22.25.)

Household in St. Louis: Through Fr. Achenbach in St. Louis from the Frauenverein sr. Gem. 5.00.

Poor college students in Fort Wayne: Through Fr. Sieck in St. Louis from the St. Louis Society of Virgins sr. Gem. 10.00 for Buszin.

Poor students in Springfield: through-D. Sieck in <L>. Louis by the löbl. virgins' association sr. Comm. 15.00 for Hagelberg. By ! Fr. Jungck in Palmer from Heinrich, Jda and Mina Lebowksy each .50. Fr. Schalters Gem. in Cape Girardeau 5.00. (S. -21.50.)

Poor seminarians in Addison: Through Fr. Sieck in St. Louis, thank offering from Mrs. Burgdorf, teacher, 2.00.

k. Hübener's Gem.: By P. Hahn in Lincoln by I. Weseloh 1.00.

Saxon Free Church: P. Rupprechts Gem. in Cole Camp 5.75.

Pilgrim House in New Dort: Fr. Great's Gem. in St. Joseph 20.05. Fr. Meyer's Gem. in Macon City 10.00. B. Michels' Gem. in New Haven 2.50. By Fr. Rupprecht in Cole Camp nachtr. .50. By Fr. Buszin in Linnwood by B. Fehner 2.00, Mrs. Fehner 2.00 and G. Fehner 1.00. By B. Grupe in Eisleben by G. Sturm 1.00. By P. Müller's congregation in Wellsville 7.00. By Mr. Poggemöller of P. Meyer's congregation in Neu-Bielefeld 18.50. (P. -64.55.)

St. Louis, April 21, 1887. H. H. Meyer, Cassirer.

For the new seminary organ in Addison

have been received:

From **Illinois**. From Chicago: By T. C. Diener, Ueberschuß von mehreren Concerten sämmtl. Gesangvereine, -1031.50; by teacher L. L>elle 10.00; by teacher F. Rusch from Gemischter Chor 10.00, Ernst sen. 1.00, Kleinke 2.00, H. Kasch .50; by teacher C. H. Schlüter from Concordia-Männerchor 20.00, from Jünglings-Verein 10.00, N. N. 1.00; by teacher F. Krum- sieg by L. Höppe 2.00, H. Piepho 2.00; by teacher I. S. Nützet by Maria Keller 1.00, G. Pudewa 1.00; by teacher L. Döring by Männerchor "Einigkeit" 10.00; by C. Kemnitz 10.00. From Arlington Heights: by teacher F. Militzer from F. Brockmann's wedding 6.50, D. Scharnhorst 1.00, I. Hinz 1.00, W. Battermann .50, H. Lorenzen .50, I. Gipp 1.00, H. Heinrich 1.00, N. N. .50; N. N. 10.00. From Bloomington: by teacher L. F. Rittmüller of the men's choir 14.50. From Freeport: by teacher O. Kolb of the choral society 4.00. from Ehester by teacher H. Zastrow 5.00. from Beardstown: by Lebrer H. W. Witte 3.00, N. N. 2.00. from Okawville: by teacher Ph. Müller 16.05, by teacher F. A. Weiß 5.00. from Beecker: by Lebrer A. Dorn 5.00. from Crystal Lake: by teacher H. Hickn 5.00. from Eagle Lake: by Lebrer F. Fathauer of his pupils 2.25. from Crete: by teacher I. Brase 12.25, ges. by Holsten 8.50. from Mine Hill: by teacher A. Wilde, wedding collecte at H. Helmer and W. Werre, 4.00. from Elgin by teacher N. Ä. Wismar from Singckor 5.00. From Addison, half of collecte at dedication of seminary building, 146.84. From Homew ood by teacher E. A. Eggers from H. Ratke Sr. 1.00, D. Vietfeldt 1.00.

From **Indian**". From La Fayette by teacher H. W. Gehrke by I. Scknaible 2.00, Ch. Merz 1.00. From Evans- ville by teacher C. Zitzlaff of the Singverein 12.00; by teacher M. Große of the Singverein 5.00. From Jonesville by teacher I. C. Vonderau of N. N. 5.00. From Fort Wayne by liver R.

Mueller 12.60, by teacher W. Röscher 5.00. From Julietta by liver M. Conzelmann 2.00. From La Porte by teacher A. Backhaus 5.00. From Columbus by liver W. M. Spuhler by I. Schidt.25, C. Scheidt .25, himself 1.00. From Terre Haute by seminarist Katel, ges. in B. Katts Gem. 10.00.

From **Jotva**. From Lowden by Lebrer G. P. Fehrmann 9.50. From Paullina by teacher F. Wilde from the singing club 5.00.

From **Kansas**. From Leavenworth by teacher W. Hem- pel by W. Schott 2.00.

From **Louisiana**. From New Orleans by teacher I. H. Schönhardt of the singing society of Johannis-Gem. 3.50, from several good friends 3.50.

From **Michigan**. From Salzburg by teacher I. Ch. Winterstein of school children 2.00, himself 1.00; by teacher I. G. Appoldt 10.00; by teacher I. Himmler 28.00. From Manistee by teacher H. Hensick of the singing society 5.00. From Waldenburg by teacher W. Falch of I. Posner 1.00, himself 2.00. From Frankenmutb by teacher S. Riedel 30.00. From Monroe by teacher W. Harbeck 10.00. From Richville by teacher W. v. Nenner 5.25. From Sebewaing by teacher E. H. Dreff of the Gemischter Chor 10.00. From Detroit by teacher H. Wendt of the Gesangverein 6.00, by Kassirer Ch. Schmalzriedt 20.00. From Adrian by teacher I. G. Denninger of the Singkor 6.25.

From **Minnesota**. From Arlington by Lebrer F. W. Kleinscknnt of some members 12.50. From Willow Creek by teacher C. Voigt of young people 19.00, by Kassirer Tb. Menk 10.65.

From **Missouri**. From St. Louis by teacher B. Bartbel 38.00, by H. Spilker of Harmonia Gesangverein der Betble- hems Gemeinde 5.00. From Frohna by teacher M. Wukasch 10.00. From Lake Creek by teacher W. Pflug of Gesangverein 8.00. from Alma by Lebrer A. Eickmann of W. Loböfener 1.00, H. Brackboff .75, A. Sckön .50. from Des Peres by teacher P. W. Gayer 2.00. from Central by seminarian Möller in P. Winkler's Gem. ges. 7.00.

From **Nebraska**. From Norfolk by teacher A. Kirchboff 5.00.

From **New York**. From Albany by teacher A. H. F. Breuen of the Men's Choir of St. Paul's Parish 5.00. From Van Buskirk by teacher H. Meißner 10.00.

From **Ohio**. From Cleveland by teacher L. M. Gotsch of the Jüngl.-Verein 5.00, Singchor 3.00, P. Weseloh 1.00, N. N. 1.00.

From **Pennsylvania**. From Pittsburgh by Lebrer I. L. List from the Sing Choir 5.00, himself 1.00; by Seminarian Lensner ges. at the Orphanage 2.40, from friends and relatives 4.50; by Seminarian E. Monhardt from Mrs. Burmeister 1.00, himself 2.00.

From **Wisconsin**. From Milwaukee by teacher I. H. Beyer of the Singkor of the Martini-Gem. 6.00, by teacher F. Nix 2.00, himself 2.00; by teacher F. Rünzel of 4 teachers of the Jmm.- Gem Gem. 10.00; by teacher G. Scholz of the Gemischten Chor 10.50; by Lebrer H. F. Ahrens of the Männerchor der Jmm.- Gem.Gem. 10.00. From Germania by teacher P. E. Elbert 5.00. From Freistadt by teacher Th. F. Wichmann 4.75. From Adell by teacher A. Ebmam of the Singkor, school children and other music friends 10.00. From Plymouth by teacher G. Möhlmaun of the Singchor 9.00. From Sheboygan by teacher C. D. Markworth of the Gemischter Chor 5.00, Männerchor 5.45, Blaschor 7.00, by teacher Göhringer 2.40, teacher Kühle 3.75.

From **Baltimore**, Md. by teacher B. Feiertag of the Sing Choir 10.00; by teacher L. Krieger of Karl Zink's wedding 7.60. Summa \$1866.25.

God reward the kind givers!

Addison, April 25, 1887. T. Johannes Groß e.

For our progymnasium

received with thanks: From Knoble's parish: from Jakob Neunübel in Wauwatosa, 2 sacks of potatoes, 1 p. of flour; for poor students, 4 woolen blankets; from colleague \$1.50. Mrs. Behling, 1.00, Bosse .50. From H. F. Vrhö's parish in Augusta, Wis. Wheat and 1 box salted meat, 1 pail lard. From Wichmann's comm. in Freistadt, Wis. 140 lbs. butter; Hrn. Schönhals daselbst 1 p. apples.

Milwaukee, April 25, 1887.

H. H. Schröter.

Missouri Pastoral Conference Student Support Fund:

Received through Mr. L. C. L. Janzow spec. for Paul Franke in Springfield, Ill., By A. Bischofs H3.00, F. G. Uhlich 2.00, Fr. Schürmann 1.00, Julius Zastrow 1.00, Mrs. Schürmann .50, C. Krömeke 1.00, I. T. Boltz 3.00, H. Schlingmann 5.00, G. Weinhold 7.00, H. Beumer 2.00, Jobst Krallmann 1.00, F. Schwartz 8.00, Aug. Reller .50, B. Weber .50, I. Ulrich .30, Mrs. Meinholz 1.00, F. A. Uhlich 20.00, C. W. Alsmeyer 5.00, H. Doht 5.00, W. Schlingmann 4.00, John Krallmann 1.00, W. Waltke 10.00.

Many thanks on behalf of the supported.

St. Louis Mo., April 21, 1887. b. C. E. Brandt.

For poor students received with heartfelt thanks through Mr. L. Schuppan K50.00 as a bequest of love from Mr. Karl Nagel of New Wells, Mo.; through L. F. Walther, collected at the wedding of Mr. I. Blunk's daughters, 4.00.

C. F. W. Walther.

Received by L. E. I. Frese for Stud. Spannuth from Mrs. N. N. P5.00, by Mrs. H. B. 2.50, by I. F. 2.50. By Mr. M. Dietz durck Mr.L. Hebler two garments for Stud. **K**. By Mr. L. Holls for Stud. G. Müller (cost money) 10.00/.

F. Beeper.

New printed matter.

Just published:

335 melodies of German church hymns, mostly from the 16th and 17th centuries, after Dr. Fr. Layriz. Revised and increased edition. Price: 35 cents.

Interludes to the melodies of the St. Louis Hymnal in the New Choral Book. With use of Baum, Herzog, Zahn, Löwe, Wede- mann u. A. compiled by H- F- Hölter. First issue. Price: 75 cents.

The Luth. Concordia Publishing House.

The receipt of Mr. Kassirer Tiarks will follow in the next number.

Uovärrderto Advofsen:

Kkv. I P. Ludporuell, blortll Lust, Lrio Co, ?u. k6V. ck. C. I., Lr686,

312 Lust Luiversitz? ^ve., CdainpuiM, III. lov. H. Luopptzl, Lox 58, ckeKersou Cit^, Llo.

Rkv. IV. C. II. lueblrvrt,

307 U 8tr, X. IV, IVusdiuZtou, v. C. Lr. Ooopko, 65 'Lexus ^ve., Houstou, Box.

O. Lriuelre, 1414 Letter ^ve., Loulsville, I<^.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the home by porters, subscribers must pay an extra 25 cents porter's fee.

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Letters containing information for the paper (articles, advertisements, receipts, adverts, etc.) should be sent to the editor at the address: "Latdnranvr", ConeorUI" 8vmin "rx.

Lltorsck ut tlik Lost Oölöe at 8t. Louis, lAo., as ssouuä-Lluss wuttsr.

† Dr C. F. W. Walther, †

So it has come to pass, the sad event which, although not unexpected, nevertheless fills all our hearts with the deepest sadness - the passing away of our dearly beloved and highly revered father and teacher, Dr. C. F. W. Walther.

What the dear deceased has been to our synod, yes, to the church near and far - and what we have now lost in him, is not necessary to emphasize here. What we owe to him, next to God, was emphasized in the "Lutheran" on the occasion of the report on his fiftieth anniversary in office; and how we mourn justly, and yet do not mourn hopelessly, is shown by the synodal speech and synodal sermon included in this number.

We therefore confine ourselves here to a brief account of the last days of the life of our blessed Walther and of his blessed death.

His illness has already been reported in the above-mentioned number. From that time on, with each passing week, the hope diminished that the faithful, tireless worker would again be given to the work in the vineyard of the Lord. His strength decreased more and more. During the first period, the deceased may have cherished the hope that he would recover once again; the one who was only used to working for God's kingdom may have thought that he would be able - even if only partially - to do his usual work.

But he gave up these thoughts afterwards and looked forward to his release from service and longed for redemption.

He confessed at the beginning of the year that he felt great joy when he let the many great blessings that God had shown him during his long life pass over his spirit. He often praised it as a special grace of God that he had protected him in this last illness from severe spiritual challenges, which he had not been spared in earlier illnesses. He also took comfort in God's gracious election and was comforted by it. Once he said that many thought him to be a rather stiff-necked man who could not be dissuaded from his opinion, but he was sure that this "stubbornness" with which he held on to the recognized truth was a *donum Dei* (a gift of God). As for special wishes and concerns for the future, he had nothing special on his heart, as he expressed several times, - only a matter that Pastor Stöckhardt took care of at his request. Only in general he often declared: Oh, that only our synod persists in what it has! God has shown it such abundant grace, - and that it only keeps a pious ministry and does not allow unworthy persons into office!

In the last weeks he was often asleep and unconscious. Visitors could talk little with him. When Schreiber said this to him at the time of his farewell, he said: "The Lord will not forsake thee nor fail thee, he will mightily succor thee, said the weary one, turning his head a little: "especially in the last hour!" Often from his heart came the sigh, "God, have mercy!" Often he prayed: "Christ's blood and righteousness - that is my adornment and garment of honor" re. When Pastor O. Hanser took leave of him, he answered his question whether he was looking forward to the heavenly glory with yes.

Pastor Stöckhardt reports about the last days as follows: "Tonut Abend (den 7. Mai) 26 Uhr ist unser Dr. Walther endlich von seinen langen Leiden eröst und in die Zahl der Ueberwinder versetzt worden. The last days were a quite peaceful conclusion of the hard sick camp. Whereas eight days ago he was almost always unconscious, since Wednesday it has been possible to speak to him intelligibly again and he grasped everything that was said to him. At the beginning of the synod, his son reminded him that the synod was about to begin, but that he would soon be called to another assembly, that of the patriarchs, prophets and apostles. He replied: He must have sighed a lot more: God, have mercy! But he also confirmed the consolation of death, which was promised to him from God's word, until the end either with a yes or with a nod of the head or a handshake. When an old parishioner visited him the day before yesterday and began the 23rd Psalm, he said the whole Psalm. Last night we braced ourselves for the end. At his request I prayed one more

He then recited the verse of the evening hymn to him: 'If this night shall be the last in this valley of tears, then, O Lord, drive me into heaven to the chosen number' 2c. He also said: "God grant it! To the question, which I put to him, whether he now also wanted to die confidently on the grace of the Lord Jesus Christ, which he had witnessed all his life, he answered with a loud, clear yes. Towards midnight he seemed to be in severe pain once again and then said: 'It is enough!' Since then he seems to have felt no more agony. Today he lay the whole day, as mau says, dying, but kept consciousness until the end and clearly indicated that he understood what his son, Prof. Schaller and I told him. An hour before his death, I was called to see another dying man, and found him different when I returned. In short, it was quite a peaceful, quiet, uplifting conclusion to the long, often gloomy period of suffering."

We bow under God's hand. We mourn. He is well. He has entered into the joy of his Lord. With what joys the soul of this pious and faithful servant will have been received in heaven! Oh, how glorious, how great will be his reward!

Synodal Address by the Reverend President of the General Synod of Missouri, Ohio and the Eastern States H. C. Swan.

Venerable fathers and brothers beloved in the Lord!

Our penultimate general synodal assembly fell into the middle of the doctrinal dispute and did much to bring it to a proper end. The last meeting found the struggle already over. We could apply to ourselves what Apost. 9, 31. is said of the apostolic church: "So then the church had peace through all Judea and Galilee and Samaria." For we had peace through all the districts, in all the churches. But now it should also be said of us, as it goes on to say, "and was built up, and walked in the fear of the Lord, and was filled with the consolation of the Holy Ghost." This is what we desired, this is what we hoped for, this is what we set out to do. With this we wanted to pay for the vows we made to God in great distress. Now that God had given us peace again, we also wanted to build ourselves up in silence, to walk in the fear of God and to be sure of the comfort of the Holy Spirit.

This was also a righteous beginning. Preachers and teachers had fresh courage. The congregations stirred. Our institutions became full to overflowing. We looked forward to this year's meeting with comfort and joy.

But now that we are together, this cheerful spirit is very much dampened. We have been deprived of men we had counted on. Already among the eight and twenty servants of the Word who have left our midst since the last general synod were workers who stood in the front ranks. I mention only the name: Sihler. Then, however, after Professor Schaller, moved by the blow, had to resign from his work last year, the heaviest blow of all hit us. It became obvious and certain that the weakness of the body, which had afflicted our dear Dr. Walther, would not be a temporary affliction, but that it would be a final illness, as far as people could see. Even if hope has always fought against fear, we can now hardly look forward to his recovery. We must be prepared that the next moment will bring us the message of his departure. - Oh, what a blow that will be! Although it has been foreseen for a long time, it will hit us with equal severity, and will only become more severe the more we think about it. Everyone knows what it was for our synod. For how many hopes have fallen with it! He had laid the foundation. He had done more than others in building the whole. He was our leader in work and in conflict. If one can apply the word of Elisha at the parting of Elijah and the word of Joash at the entrance of Elisha to a servant of God of indirect enlightenment and mission, then we too will have to call out to him: "My father, my father, chariot Israel and its riders!" He was in fact and truth the spiritual father of "who knows how many souls". And as 'I represent the power of a worldly empire in chariots and horsemen, so was the power of our synod embodied in him. How indispensable he seemed to us! How much we miss him! How much more will we miss him! How could we ever forget him!

But - God wants to take him from us". Let us then humble ourselves under his mighty hand. He is the Lord, He does what pleases Him. Let us give glory to God! No man is indispensable before Him. God is our refuge for all time. He alone remains as He is. But this God is none other than our God, yes, for the sake of His dear Son, our Father. And His mercy has no end. Even if Elisha felt abandoned, God did not abandon his Israel. He might call away one of His servants after another, He remained. So He will not forget ours. And can He not even today raise up children for Himself from the stones and prepare a power against His enemies out of the mouths of babes? Is not His power mighty in the weak? Will He not hold them fast to the end? How could He leave the work,

which He Himself has begun among us and through us?

Let us then mourn, my brothers, but not as those who have no hope. Let us not meekly put our hands in our laps. No, let us lift up our eyes to the mountains from whence help comes; let us straighten our weary knees and our feeble arms; let us confidently reach again for the ladle and, where necessary, for the sword. But carefully, in the fear of God.

Until now, it was a foregone conclusion among us that no other ground could be built on.

The church is to be established by no other means than by the word that leads to Christ and keeps it with Christ, and by no other plan than the one given to the saints in the formation and reformation of the church. Now it must remain completely firm and unbreakable. Now more than ever it is necessary to ask for wisdom, that we stand firmly together in one mind and opinion. For only if we build as we have the apostolic times as a model, only if each one of us first builds himself and then, according to his gift, profession and opportunity, builds his house, that is, founds, consolidates and fully prepares on the eternal rock of salvation, only then will the Lord continue to build his house through our work; Only then will the Lord, through our work, continue to build his house; only then will what each one has quietly worked for and erected in his own place, without the need for many orders of men, be most beautifully brought together and joined together, so that it grows with one another into one and the same spiritual temple, the dwelling place of God in the Spirit.

Well then! This year's meeting will mark the beginning of a new period in the history of our Synod. This cannot be missed. But if we enter with the vow to do our work in the coming period according to the old way, only more diligently and more carefully than before, we will also build ourselves as the apostolic churches built themselves, we will walk in the fear of God and, come what may, we will not lack the comfort of the Holy Spirit.

May the gracious and merciful God grant this for the sake of His dear Son JEsu Christ. Amen.

Sermon at the opening of the Synod of Delegates

at Fort Wayne, Ind. on May 4, 1887.

(Sent in by decision of the Synod by Ch. H. Löber.)

Grace, mercy and peace from God the Father and from our Lord Jesus Christ be with you. Amen.

Dear and honored brothers in the Lord!

Once upon a time, 40 years ago, our synod held its first meetings. Even though it was a small group of pastors and representatives of several congregations who had come together there - one in faith and confession - the joy among them was nevertheless great that the first step had been taken and that an external bond now linked them together.

But what has become of the small group during these 40 years? No one had any idea at that time. The little mustard seed has become a tree whose branches extend over the whole country. We should not be surprised if our opponents look with envy at the number of our members, at the number of our churches and schools, at our institutions, our publications, our missionary work. We cannot help it, especially we who have experienced the beginning, we must say: This is a miracle before our eyes! But it is not we, but the Lord, who deserves honor, praise and glory for this, who has made the space of our hut wide, who even in the greatest hardships and under the most difficult struggles has kept His

He has held his hand over us, has poured out his blessings on us so abundantly, has done great, exuberantly great things for us - the children of this last time. How? should we not praise and extol him again and again out of a grateful heart?

But do we feel as if we could sing joyful songs of praise this time? Are not our hearts rather filled with melancholy and anxious sorrow at our meeting this time, so that we would like to hang our harps on the willows? He to whom we always listened so gladly, who could speak so convincingly with proof of spirit and strength even for the simplest, to whom everyone had to fall, that chosen armor, that brave champion, that tireless worker, that wise governor and faithful guardian, who in these 40 years has never been absent from any of our common synodal assemblies, is not in our midst this time and soon he will be gone from us forever. It does not occur to me to give him a eulogy. He does not need a eulogy among us. We all know what we had in our dear Walther and what we will lose in him. But do we not have to think of what our enemies have long since prophesied to us full of time, when he would once be gone? Will we also remain what we have been? Of course, the church, also our synod, is not built on people. We must not mourn desolately, we must not let hope sink. Ill the source of all consolation is nevertheless consolation also for us. But it is a serious time before which we stand, and it is a serious admonition that we need. How I would like to leave it to someone else from among us and listen to it myself! But since I am to speak first in this place today, let me base my sermon on those well-known words from the high priestly prayer of our Lord and Saviour, which John the Evangelist has distinguished for us.

Text: Joh. 17, 20. 21.

The words of our text are thus taken from the 17th chapter of John, which contains the incomparably glorious prayer of our dear Lord Christ, with which he addressed his heavenly Father when he was about to set out for Gethsemane. He does not pray for himself, as he did soon after, that he might be delivered of the cup, if possible; nor, as he himself says, for the world, not that its doings and undertakings might have a happy progress, but for his disciples, whom he was now to leave, and who were nevertheless to carry on his work in the world, to be proclaimers of his word in the world. But he does not stop with them. His gaze goes on, out to the end of days. I do not pray for them alone, he says, but also for those who will believe in me through their word. And what then has he to ask for those who would have come to believe in him through the word of his apostles? That they all may be one, just as You, Father, are in me and I in You, that they also may be one in us, so that - he adds - the world may believe that You sent me.

Certainly, these are words that we should also take to heart in our time. So let me now, with the help of the Holy Spirit, show you a few things:

What this fervent intercession of our dear Lord Christ, also made for us, should give us to consider, even in this our time.

I mean,

1. that this unity must also be of great importance to us;
2. that nevertheless the danger of losing this treasure is great, and that therefore
3. We, too, have great cause to make every effort to remain one.

1.

That they all may be one is what the Lord wants to ask of his own. We do not read that he is simply exhorting them, but that he is pleading with his heavenly Father. And this he does even now, when he is about to go to his bitter death on the cross. First of all, this had been his request for his disciples at that time, to whom he had been able to give the testimony that they had accepted his word and had truly recognized him as the one who had come forth from the Father and had been sent. For them he asked: Holy Father, keep them in your name, that they may be one like us (v. 11). Now he says: But I do not pray for them alone. He makes the same request for all those who would believe in him through the word of his apostles and ascend to the throne of his heavenly Father. Oh certainly, what the Lord himself asks for so fervently, not only for his former disciples, but also for his own of all times, and even now in the last hours before his death, must be very important for all of them, also for us.

But we will have to recognize this even more if we now pay attention to the words in which the Lord put his request. He says: "That they all may be one, just as You, Father, are in me and I in You, that they also may be one in us. - —

One of the well-known songs of David in the higher chorus begins: "Behold, how fine and lovely it is that brothers dwell together in unity". He continues with enthusiastic words and compares this dwelling together of the brothers to the sweet-smelling balsam, which flowed down from Aaron's head into his beard and into his garment, to the refreshing and refreshing dew, which fell down from Hermon onto the mountains of Zion. For there, he says, the Lord promises blessing and life forever and ever. As certainly as the enmity, discord and strife among people, who are all brothers and sisters since Adam, emanating from the infernal adversary, is something extremely sad and deplorable, so certainly is harmony something delicious, great and glorious. But of course not all unity. According to the testimony of the Lord, there is unity even in the kingdom of Satan. And if this prince of darkness only thinks that it serves the purposes of his kingdom, he also knows how to unite those who were previously so unlike each other, like Pilate and Herod. In what words, then, does the Lord put this request of his? As we hear, he asks for such a thing One-ness of his own, which is like that between himself and the Father, yes, for one-ness in him and therefore with him and the Father. Truly, this is something great and glorious, for it is not a oneness in malice, as with the children of unbelief, or in error, as with the multitude of false believers; nor is it an outwardly apparent oneness, in which inner discord and dissension remain, but such a oneness as one is most intimately united not only with one another, but at the same time with the Father and with the Son, and thus with the whole holy Trinity. This is the case only with those who are They are one in the truth and by standing in the living faith in this truth, they are all members of one and the same body, the body of which Christ is the head.

O what a great, what a glorious thing! Then they are not those who grope in darkness by leaving the way of truth; not those who walk in doubt and are like a swaying pipe, weighing and being weighed by all kinds of wind of doctrine; also not those who pass by each other coldly, but with them the word is true: "If one member suffers, all members suffer with it". Yes, they may be sure that with him who is above and who governs all things it is still said, "He who touches you touches the apple of my eye."

So the words in which the Lord has put this request must convince us how much it is also important for us that we all be and remain one. - —

But there is a third reason. The Lord adds a very special motive to his request for his own when he says: "That the world may believe that you have sent me". Of course, he made this request above all in order to ask something great from his heavenly Father, but - as we can see from these words - also for the sake of the impression that their presence would make on the world, which was in unbelief, or in false faith, or in mutual hatred and bitter enmity. And let us only think of the time of the first Christians, what an advantage it must have been for the testimony of truth from the mouths of the apostles, when everyone could see and perceive that the multitude of believers was One Heart and One Soul! - On the other hand, what a tremendous annoyance is given to the world when the opposite is revealed among those who boast of the Christian name, who want to be considered confessors of the truth. What obstacles have been thrown in the way of the course of the Gospel, which Luther had brought to light again, when already at the time of the Reformation the army camp of the Antichrist could raise the reproach: You Protestants do not agree among yourselves! or when the opponents of the truth in our days call out to us: You, who separate yourselves and claim the glory of strict

orthodoxy before others, are once again divided into different, fighting camps! We, as members of our synod, have so far remained in right harmony by God's grace. What has kept us together was not the outward power of a visible head, nor the broad mantle of a faith-based union,

but unity in the spirit, through the bond of peace. This has made us great, it has made us strong, and it has contributed so much that our witness has not been in vain, even to the outside world. If our hitherto so richly blessed missionary work is not to falter, how much will depend on our remaining one in faith and confession of the truth, and thus standing before the world as those who are also one, as members of one and the same body, in love.

But should we really have reason to fear that this could easily become different for us as well? That the intercession of our dear Lord Christ may make such a danger, which is also present for us, significant, let me now

2.

Hints.

The Lord makes one and the same prayer, one and the same intercession for his disciples at that time and also for those who would believe in him through their word. It cannot be otherwise, he must have considered it necessary for some as well as for others. And if he considered it necessary, what other reason could there be than that he, before whose eyes nothing was hidden, whose eyes also looked into the farthest future, saw great danger for his own of all times in this very piece. He must have foreseen that there was a danger for them, that the bond which tied them so intimately among themselves and with himself and your father would be broken. This is also confirmed by the history of all times.

First of all, as far as his disciples at that time were concerned, the Lord expressly foretold it to them: "Now you believe. Behold, the hour cometh, and is already come, that ye should be scattered every man into his own." And another time to Peter: "Satan has desired you, that he may sift you as wheat. And how soon it really became apparent how much danger they were in, and how the wicked enemy was using the time when their Lord Christ was taken from them to scatter them, possibly forever. What would have happened to them without the fervent intercession of our Lord Christ, of which he also assured his Peter with the words that he had prayed for him that his faith would not cease, so that when he converted at once, he could also strengthen his brothers.

Furthermore, how Satan scattered the seeds of discord while the apostles were still alive, in the first Christian churches through false apostles, against whom especially an apostle Paul had to come out and against whom he had to warn, since many allowed themselves to be prayed to, as against those who caused division and trouble, apart from the teaching they had learned. Another time he had to write: "If you bite and devour one another, see to it that you are not consumed one by another. Gal. 5, 15. But how did it look when one by one these pillars of the church, the apostles, were taken away? How soon was it fulfilled what Paul foretold to the Ephesian elders: "I know that after my departure there will come among you

The wolves will not spare the flock. Even to yourselves shall men stand out, speaking perverse doctrines, to draw the disciples unto themselves.

And does not the history of the church of all times really confirm that the danger, which this intercession of our Lord Christ gives us to "consider", was always great and especially great when those, through whom he had done great things in his ark, were no longer present? -How did it go when the dear man of God, Dr. Luther, had closed his eyes? At last, the coming into being of the last of the glorious confessing Christians of our Concordia showed that here, too, the intercession of our Lord Christ had not been in vain, and that he still sends him who "gives his people one mind on earth"; but what a picture of sad discord does the history of our ark present in the decades immediately following Luther's death! How soon Luther's own warning predictions came true! "After my death," he had repeatedly said, "none of these theologians will remain steadfast." And what great damage and what horrible confusion the old evil enemy had caused in the church through them at that time!

Shouldn't the intercession of our Lord Christ warn us of the danger that also threatens us? Shouldn't his concern for those who believe in him through the word of his apostles, which is manifested in this intercession, make us aware of the danger in which we too are in these last days? How soon, especially if we thought we were safe, would the enemy succeed in making our synod a babel of disruption and confusion and in breaking the bond of peace that still holds us together. He has already tried it once and again; even from among ourselves men have already appeared who spoke false doctrine in order to draw others to themselves. What Satan, to whom our unity was a thorn in the flesh, had in mind, he did not succeed in doing. But he will not give up the fight because of that. Perhaps he will make his attacks from a completely different side. If not over doctrine, he may well seek to divide us for the sake of other, much lesser things. - Once again, the heartfelt intercession of our dear Lord Christ for His own of all times gives us too a strong sense of the danger we are in. - —

But only the more finally

3.

how great a reason we have to do everything we can, even on our part, to remain one.

Here one might well object: Is it not precisely because of the intercession of our Lord Christ that we may be quite calm and

unconcerned about this, in spite of all dangers? And it is true that his intercession is for us and should be for us a great and inexpressible comfort. He who asks here cannot make a wrong request, he still asks and cannot be taken away from us, yes, he himself is the one who has preserved his church until now and wants to preserve it.

until the end. For his sake, there will be and must be until the end of days a small group of those who are one, and all those who are preserved in this way certainly owe this to his intercession with the Father. In him alone we will continue to place our hope and confidence, and he will not let us be disgraced with the same.

But as little as it follows from this that no one can fall through his own fault, so little that we may now refrain from pursuing peace and keeping right unity in the spirit with all diligence. On the contrary, through the heartfelt care for the unity of His own, which is expressed in this intercession of our dear Lord Christ, He also wants to awaken in us a similar care, a holy zeal, not to lose this treasure.

And if we now ask what we should and could do, as much as it is up to us, to remain one, then this is certainly the most important thing, that we let ourselves be awakened by Christ's example, to let his request be our constant, heartfelt and fervent request for ourselves. He himself urges his own disciples to do this, especially in his farewell discourses, with the words: I do not say to you that I will ask the Father for you, for he himself, the Father, loves you. Ask, and you will receive, that your joy may be complete. And the more such people are taken from us, who were not only great teachers, wise governors, faithful watchmen, brave and courageous champions of our synod, but also fervent intercessors, who made themselves a wall with their prayers: Prayer made to the wall, the more necessary that now others with the request:

Stand by your little group, By grace grant peace and rest -

step in front of the crack.

But if Christ's faithful care for the unity of his own has awakened the same care in us, then it cannot be otherwise, we will also recognize this as our task, as much as it is in us to cooperate in this. And how can we do that? In many cases we want to do this in a completely wrong way and by completely wrong means, as we see enough before our eyes. They try to make it possible to work together for the advancement of ecclesiastical purposes by giving way and giving in at the expense of the truth; they try to keep up the outward appearance of inner harmony by leaving everyone to his own opinion, by ignoring existing differences, and by not dealing at all with questions whose discussion could possibly lead to division. God protect us from such pseudo-peace, in which the inner discord remains, and even if we are still called those who understand tearing down, but not building up. True oneness is only the fruit of unceasing research in the Word, diligent pursuit of doctrine, constant struggle against error and lies, and common humble submission to the Word of truth. In this our fathers, some of whom are already at rest in God, have preceded us, and in this let us also follow them. Let us, as before, hold fast to the word that is certain and can teach, and we will then be powerful to admonish by sound doctrine and to punish the contrary.

speaker. Build yourselves up, St. Jude exhorts (verse 20.), on your most holy faith, through the Holy Spirit, and pray. And the God of peace will be with us.

But if the faithful God has preserved us in the One Spirit and faith, let us take care that the enemy does not succeed in tearing our hearts apart in another way, or at least in alienating them, namely by violating love. We will preserve and cultivate this precious bond of brotherly love if we diligently practice the virtues of humility, gentleness and patience, if we carefully guard against unkind judgments, if we do not exalt ourselves one above the other, if we give each other credit for our weaknesses and infirmities, not to cover them up, not to put everything on the gold scale, not to want to push through our own favorite plans by trying to gain followers, but rather to be willing to give way and give in, and to have only this as our purpose and goal, to seek the common best together.

Certainly, then we do what the intercession of our dear Lord Christ also gives us to do in this piece. May a heartfelt care for unity in Him and among ourselves be awakened and increased in all our hearts at all times!

But he, the Lord our God, will not withdraw his hand from us; he will let our dear synod continue to be commanded to him in grace until the time when all struggle and strife will end forever and we will enter the tabernacles of eternal peace, which our dear Lord Christ also asked for us in his last high priestly prayer with the words: "Father, I want that where I am, those whom you have given me may also be with me, that they may see my glory which you have given me. Then, having been caught up from all the dangers that surround us here, we will be completely one with the Father, Son and Holy Spirit, and with all the angels and the elect, and will praise and glorify him with one mouth without end, for all eternity. Amen. Amen. - —

To the ecclesiastical chronicle.

I. America.

Synod Assembly. On May 4, at Fort Wayne, Ind. our General Synod met and is still in session at the time this is written. The Synod is numerous attended; only a few delegates are absent. Nearly 40 pastors were received. Many guests are present. - The reports submitted and discussed, namely about our teaching institutions, tell of a great blessing from the Lord. - However, it has pleased the wonderful God to fill our hearts with sorrow. This meeting of the Synod was the first since its foundation 40 years ago, at which its main founder and most zealous promoter, Dr. Walther, was absent! Immediately upon meeting, the synod members had to brace themselves to hear the sad news of his death. On Thursday morning came the news: "Very weak, but conscious"; on Friday: "It is coming to an end"; on Saturday: "Last weakness!" and in the evening of that day the saddest message that he had passed away. The inside

of St. Paul's Church, where the Synod holds its meeting, was draped with mourning flags by the members of this dear congregation. On Sunday evening at 7 o'clock the Synod in a short meeting expressed its wishes concerning the funeral. The meeting on Monday morning was begun with a liturgical funeral service.

More details about the negotiations in the next issue.

H. W. Beecher. What kind of preacher this notorious, much praised sensational preacher was, can also be seen from the fact that he was not in the habit of visiting the sick of his congregation, even the sick who were particularly friendly to him, for fear of excitement.

Unirte (Evangelical). We read a report about the inner conditions of this community, which calls itself the German Protestant Synod, some weeks ago in the "Independent".

In a speech given by Pastor Zimmermann of Burlington, Iowa, at the last General Synod in Buffalo, it is reported that many members of their congregations cannot be given a good report card. Lodge people and those who belong to the saloon population form a part of the members of the congregations. Many a pastor says: "I know your works and where you live, where Satan's chair is. - But is it not often the fault of the Unrighteous themselves that their congregations are like this? We could cite a whole series of congregations from Albany to Buffalo, "which, as unrighteous heaps, have made a mockery of the order of the Lutheran Church and have been quickly "taken care of" by the Unrighteous. It is notorious that in their eastern congregations no discipline is practiced, often because none can be practiced. The pastor is often the slave of a licentious mob. - It is further reported that a number of resolutions have been adopted against beer picnics, balls, and the like, which are usually held to raise funds to cover congregational expenses, but none against the dance halls and the like which their church members hold.

(Herald and magazine.)

From the General Synod. The Nebraska Synod, which is part of this body, has also had a "State Secretary" since its last meeting. The duty of the latter is, among other things, to visit all the pastors of the synod and, if necessary, to render them assistance 2c. This visiting does not seem to have much in common with the ecclesiastical institute of visitations, but seems to have more of an enthusiastic *revival* purpose. In the first parish, where he stayed as "state secretary", he preached six times and made many visits to the parishioners.

G.

The infallible Pope and the Knights of Labor. The Roman Archbishop Taschereau of Quebec, with the approval of the Pope, famously forbade his people to join the Order of the Knights of Labor. The bishops in the United States felt they had to take a different position on the Order. Since a very large number of the members of the Order are Roman, they believed the same would become rebellious if the pope also forbade the Order in the United States. In addition, Grand Master Powderly knew how to ingratiate himself with the American bishops as a good Catholic. And finally the bishops feared that their and the Pope's income could be greatly endangered by a ban. Therefore, especially Bishop Gibbons of Baltimore, who was in Rome, felt it his duty to change the infallible pope's mind. And he succeeded. The infallible pope retracts his condemnation of the order. Archbishop Taschereau has therefore made known to his priests the latest papal decision. He says in his decree: "In September 1884, the Holy Father, consulted by me, condemned the Order of the Knights of Labor, and

I have instructed the bishops to dissuade their diocesans from entering this Order, or to urge them to leave, as I did in my circular letter of February 2, 1885. After the bishops of the United States have made representations to the Holy Father, that sentence of condemnation has been suspended until further notice. As a result, I authorize the confessors in the diocese to absolve labor knights under the following conditions: 1. they must confess and repent of the grave sin they have committed by not complying with the decree of September 1884. 2. they must agree to resign from the Order as soon as the Holy Father so orders" 2c. - Notice, dear reader, the papal abomination: the Roman labor knights must confess and repent of their entry into the Order as a sin not because entry is sinful before God, but because they have not obeyed the archbishop's decree approved by the pope. They are asked to leave as soon as "the holy (?) father" orders it, not because it is wrong before God!

G.

II. foreign countries.

Conditions in the Bavarian State Church. Not far from Memmingen are two reformed communities, Herbishofen and Grünenbach. In both of them, it has been the tacit custom for years that every member of the Lutheran church, as soon as he enters these places, is considered and treated as belonging to the Reformed church. But since these two places are in connection and traffic with Lutheran places, the population of these places is composed for the most part of members of the Lutheran Church, who, because they live in the Reformed place, are considered Reformed and are served Reformed, without having declared their conversion anywhere or somehow! In the opposite case, if a reformed church member moves to a Lutheran place, he is usually tacitly considered and treated as Lutheran. A man of Lutheran confession who moved to one of these places was immediately elected to the Reformed presbytery without conversion and sent to the Reformed synod in Erlangen. - If this is not union, then there is no union at all! And this happens in the midst of the Bavarian Lutheran State Church! The General Synod of the Lutheran Church

of Bavaria, assembled last year at Ansbach, was urgently asked for immediate remedy, but the Synod that no step! Another affliction of the Lutheran Church in Bavaria is that the Lutheran soldiers who come to the numerous garrisons in the unirritated Rhenish Palatinate remain without all spiritual care of their mother church, and are even urged to attend unirkgregated services and sacraments; there is no Lutheran pastor in the entire Bavarian Rhenish Palatinate! For 30 to 40 years, Lutheran pastors in Bavaria on the Rhine, who saw members of the congregation moving to the Rhine Palatinate, have been asking that this crying abuse be remedied by sending a Lutheran pastor to the Rhine Palatinate, or even better, by permanently employing a Lutheran vicar there to serve Lutheran soldiers and officials in the Palatinate! The Oberconsistorium in Munich under Dr. Harleß was also inclined and willing to remedy the situation. The Unirte Consistorium in Speyer protested quite decidedly against it, because the Rhenish Palatinate still had Lutheranism in its fold (Lutherans within the Union), and the remedy was not forthcoming. In Metz there are two Bavarian regiments, which count many Lutheran soldiers. For their service - nothing happens. Proposals for remedy were not heeded. The many Lutheran soldiers and officials from Old Bavaria in the Reichsland are abandoned to the Union without further ado.

82

Spain. In the short period of 18 years, no less than 150 Protestant congregations have been established in Spain. The total number of parishioners is between 9000 and 10,000. Madrid, Barcelona, Cadix and Malaga even have several churches and chapels; everywhere Protestant schools have been founded at the same time, which enjoy an increasing frequency. - In Malaga, the Protestants own two churches, which in earlier times had served the Jesuits. Who would have thought this possible some 20 years ago! In Madrid, the Gospel has been preached, albeit temporarily, in the same place where the blazing pyre of the Inquisition used to claim so many victims. The fact that, despite the present tolerance, it still takes a great deal of courage for the Spaniard to profess Protestantism is proven by the fact that, especially in smaller towns, no Catholic wants to employ a Protestant craftsman or worker. Often it is most difficult to find a suitable place to hold services for good money, since the priests make the greatest efforts to prevent the formation of new congregations. In various cities, so-called "welfare committees" have even been formed among the most respected ladies, with the obvious program of putting the greatest possible obstacles in the way of Protestantism and, where possible, completely eradicating it. In general, women, especially from the higher classes, seem to be the bitterest enemies of the young, rapidly blossoming Protestant church. (Christi. Botsch.)

Inaugurations.

On Sunday Misericordias Domini, on behalf of Praeses Beyer, Mr. IN Bro. Dubpernell was introduced to his new congregation in North East, Pa. A. Senne.

Address: tiev. I?r. Dnllpvriitzll, dlortll llust, lNr.

On behalf of Praeses Biltz, Mr. I P. R. von Niebelsch ü tz was introduced to my previous branch parish at Hillsboro on Sunday Misericordias Domini. I. H. F. Hoyer.

Address: Rev. R. of MedelsoknotL,

llillsdoro, Llarion Co, l<un8.

On behalf of the Presidii Middle District on Sunday Misericordias Domini undersigned has introduced Mr. INPh. Wambs - ganß also at the St. Johannis parish in Jndependence. This and the Zions - parish in Bedford now together form One Parish. The address remains the same for the time being.

Cleveland, O., April 29, 1887.

H. C. Sch wan.

On Sunday Misericordias Domini U. G. Mark- worth was introduced by order of Mr. Praeses Niemann in his parish near Jonesvttle, Jnd. assisted by Messrs. l?IN A. Trautmann and G. Schäfer by R. (5 irich.

Address: Kvv. 6l. Llurkrvortll, ckouosvillk, lull.

Election result.

It is hereby brought to public notice that among the candidates for the vacant directorship at Fort Wayne, Jnd. listed in the "Lutheran" of April 15, Rev. Edmund Bohm of New Uork has been unanimously chosen. C. At Large,

Secretary of the Electoral College.

Election display.

Since, as a result of the retirement of our dear Prof. Schaller in St. Louis due to persistent illness, a theological professorship is to be filled, the undersigned, on behalf of the electoral college, requests all those concerned to send to him within the next four weeks the names of those whom they wish to see nominated as candidates for this professorship. According to the synodal constitution, all synodal congregations as well as the teachers' college together with the supervisory authority of the institution concerned have the right to nominate candidates.

Fort Wayne, May 15, 1887, C. At-large,

Secretary of the Electoral College.

Conference - Display.

The Southern Districts Conference of Iowa will meet, s. G. w., June 14, at the church of Mr. IN G. Bayer, near Marengo, Iowa Co, Iowa - Registration requested.

H. F. W. Brandes.

Those who intend to travel on the OllieuAo L lVortllrvvMc-rm railroad must get off at Vlirstown. I would therefore kindly ask you gentlemen to inform me at the time of your registration which train you intend to travel on, so that I can arrange for the necessary carriages to the stations in question. Those who arrive at night cannot be promised a carriage.

Marengo, Iowa, April 25, 1887. geo. Bayer, IN

Announcement.

All those persons who are in possession of the interest-free shares issued by the Lutheran congregation of Trinity in Peoria, Ill, are hereby informed that the above-mentioned congregation is prepared to redeem the first (1st) series of its issued shares. - The shares should therefore be sent to the treasurer of the local municipality, Mr. F. Meyer, 3138tr . will send their money.

Peoria, May 1, 1887.

Gottlieb Traub.

Income to the Eanada District coffers:

Inner Mission: Collecte in IN Borth's congregation in Ottawa K9.85. Heinrich Ruthig in North East Hope 1.00. Communion Collecte in IN Kirmis' congregation in Wellesley 6.18. Desgl. in 1 P. Andres' Gem. in Berlin 11.76. Desgl. in Petersburg 4.83. Desgl. in Shanz Station 3.76. W. Huth in Howick 1.00. Thanksgiving offering of Mrs. S. Bräutigam in Howick 1.00. Thanksgiving offering of Mrs. Fr. B. in Humberstone 3.00. Coll. in IN Frosch's

Gem. in Salem 3.55. Ferd. Reinke in Farmers bürg, Iowa, 1.00. (S. K46.93.)

Negro Mission: From the Women's Association in Ottawa 4.15. Mina Stover in Berlin .50. (p. H4.65.)

Orphanage in Boston: Wedding coll. at A. Wendt in Ottawa Oct. 4.

Pilgrim House in New Uork: Coll. in IN Bcntes Gem. in Stonebridge 4.00. H. Fleischhauer in Poole 1.00. Wedding Coll. at F. Oehm in Normanby 3.56, N. N. das. .30, N. N. das. .50. Joh. Groß in Carrick 1.00. IN H. Bruer in Alsfield 2.00. (p. \$12.36.)

Studen tenkasse: Hochzciits-Collecte at Konr. Rüffer in Petersburg 6.25. Collecte in IN Andres' Gem. in Berlin 8.47. Desgl. in Petersburg 2.05. C. F. Ottmann in Wellesley 2.75. Mrs. Marie Hartwig in Fisherville 2.00. Wedding coll. at M. Pauli's in Ellice 10.50. Confirmation coll. in IN Kirmis' Gem. in Wellesley 15.86. Desgl. in Poole 5.69. Desgl. in 1 P. Merkel's comm. in Wartburg 8.10. Confer. communion coll. in IN Lienhardt's comm. in Mitchell 5.04. Palm Sunday coll. in IN KaLrer's comm. in Middleton 4.32. Communion coll. in IN Frosch's comm. in Elmira 10.00. Desgl. in Floradale 4.00. Mrs. Specker's comm. in Elmira 1.00. Easter coll. in IN Germeroth's comm. in Wallace 5.25. Half of Easter coll. in I P. Bruer's parish in Normanby 10.44. Desgl. in Carrick 3.52. Desgl. in Howick 5.99. From IN Frosch's school centkasse in Elmira 1.70. Coll. in IN Dubpernell's parish in Sebringville at his farewell service 22.50. (S. K135.43.)

Construction Coll. in Springfield: H. Luft in Berlin 1.00. Half of Easter Coll. in IN Bruers Gem. in Normanbv 10.44. Desgl. in Howick 5.99. Desgl. in Carrick 3.52. Coll. in IN Bentes Gem. in Humberstone 12.00. (S. \$32.95.)

Preachers' and Teachers' Widows' and Orphans' Fund: wedding coll. at Chr. Brinkle's in Howick 6.16.

Wellesley, Ont, April 30, '87, G. Renfer, Cassirer.

Revenue to the Illinois District's coffers:

Synodal Fund: Easter Festival Collects: from the congregations of the NIN Brunn in Strasburg -KI 3.50, Krebs in Aurora 30.37, Brauer in Beecher 11.07, Bohrens in Manito 5.00, Brauer in Eagle Lake 23.70. From the congregations of the I?IN: Succop in Chicago 50.25, Goehringer in Staunten 18.50, Meyer in Osnabrueck 7.45, Hild in Bethlehem 6.15, Kathhain in Hvyleton 3.80, Dorn in Pleasant Ridgc 10.00, Schmidt in Crustal Lake 12.70, Strikter in Proviso 28.00, in La Grange 7.00, Lochner in Chicago, Eastercoll, 22.41, and out of Synodal Can. 1.01, Loßner at Lake Zurich 10.54, Heinemann at Okawville 10.40, Ottmann at Collinsville 3.80, Norden at Hinckley 5.06, Flaxbeard at Dorsey, Communion Coll.^ 8.00, Engel at Covington 3.05, Love at Wine Hill, Easter Coll., 10.05, Waiting at Danville 8.20. (S. .H310.01.)

Building fund in Springfield: part of the Eastercoll. from IN Maukens Gem. in Buckley 5.00.

English Mission: By IN Goehringer in Staunten by Z. E. G. 2.00.

Inner Mission: By I P. Lochner at Springfield by N. N. 4.00. By IN Sieving's Gem. at Avrk Centre 16.65. By IN Wunder at Chicago by Mrs. C. Otto 5.00. By IN Grnpe at Rodenberg by Mrs. N. N. 5.00. By IN Lochner at Chicago by his Gem. 9.13, by N. N. .50. By IN Heinemann at Okawville by Wittwe Holt .50. I P. Ottmann's Gem. in Collinsville 2.35. By IN Eugelbrecht in Chicago by Mrs. N. N. 10.00. By IN Streckfuß there by Mrs. Geisemaun 1.00. (S. H54.13.)

Jewish Mission: By IN Lochner in Springfield from N. N. 3.55, Mrs. L. I.OO. (P. K4.55.)

Negro Mission: IN Sievings Gem. in Pork Centre 8.76. By 1'. Snccop in Chicago by Mrs. Kusch 1.00, Jda Schnake 1.00, Mrs. Below 1.00, Martha Danker 1.00. By IN Wagner in Chicago by Joh. Brackmann 1.00. Teacher Stedingk at Red Bud .75, H. Langrehr there .25. IN Bergen's Gem. in Wartburg 5.00. New station in 'New Orleans: by 1?. Fritze at Cowling 1.65; by teacher A. Albert at Eagle Lake by H. B. 5.00; communion coll. by IN Drögemüllers Gem. at Arenzville 2.00. (S. -\$29.31.)

Pilgrim House in New York: IN Lochners Gcm. in Chicago 16.77.

Emigrant Mission: By IN Bartling in Chicago by Franz Fromm 1.00.

College Household in St. Louis: IN Heinemann's Gem- at Okawville 10.00.

Poor students in St. Louis: By IN Goehringer in Staunton by H. Lotz 2.00 and Z. E. G. 3.00. IN Brewer in Beecher 1.00. By IN Fritze in Cowling 1.65. By IN Brewer in Eagle Lake from Mrs. Drangmeister 1.00. Easter coll. from IN Vruggemann's Dreieinigkeits-Gem. in Willow Springs 9.00. IN Bergen's Gem. in Wartburg 2.50. By IN Bartling in Chicago for W. Kohn from the Jungfr.-Verein 7.00, by the Gem. 4.50, by the Frauenverein 18.00, for E. Albrecht of the Frauenverein 17.00, Franz Fromm 1.00. By IN Succop there for A. Lchülke of the Frauenverein 18.00. Half of the Coll. by IN I. Drögemüller in Arenzville on I P. F. Drögemüller's wedding for Chr. Drögemüller 4.30. (p. K89.95.)

- "Wash checkout in Springfield: By IN Ottmann in Collinsville by Conrad Mueller 1.00.

College household in Springfield: By IN Goehrin- gcr in Staunton by H. Lotz 5.00. IN Castens' Gcm. in East Wheatland 5.10. (S. \$10.10.)

Poor students in Springfield: evening coll. by IN Kämmerers Gem. in Chandlerville 6.80. By IN Schmidt in Crystal Lake by F. Thokc .50. By I'. Castens in East Wheatland by H. Garbelmann 1.00, A. Abel -50, Joh. Wilkening .50, by B. Heyer in Wheaton from N. N. 5.00. By IN Ottmann's Gcm. in Collinsville 3.50. By IN Wunder in Chicago for Joh. Rien from Mrs. C. Otto 10.00. By IN Wege- ner in Altamont, ges. at Rehwald-Witt's wedding, for Krnschc 2.50. By IN Bartling in Chicago for H. Scklobohm of Jungfr. Verein 15.00, by Joh. Fründt 1.00, H. Nieder- helmman 1.00, G. Kleiner 3.00. By IN Müller in Lake View for Koch sen. of Frauenverein 5.00 and for Otto Maas of Jüngl. Verein 2.25. (p. K57.55.)

Poor college students in Fort Wayne: By IN Wunder in Chicago from the women in his congregation for A. Leuthäuser 6.00. By P. Schuricht in St. Paul, ges. on M. Schuricht's wedding, 9.15, on Louis Lange's wedding 7.10, from N. N. 1.00, from the Women's Club 7.75. By IN Drögemüller in Arenzville, half of coll. on IN Drögemüller's wedding, for Franz Buszin 4.30, from N. N. there 1.00. (S. \$36.30.)

Seminary household in Addison: I'. Katthains Gem. in Hoyleton 7.20.

Poor students in Addison: By IN Heyer in Wheaton von N. N. 5.00. Teacher Stedingk at Red Bud 1.00. By Teacher Lotz in Pekin from the Singing Society "Concordia" for Jacob Raß 5.00. For Th. Wunderlich: By Teacher Neifert in Kan- kakee 5.00 and by IN Büngers Gem. in New Bremen 19.62. By the Jüngl.-Verein der Bethlehems-Gem. in Richmond, Va. for B. Göpfarth 15.00. By I P. Engelbrecht in Chicago from the Frauenverein for K. Kramp 15.00. (S. H65.62.)

Poor college students in Milwaukee: by IN miracle in Chicago by dcu women in sr. Gem. for E. Deffner 4.00.

Coll. in Milwaukee: IN Succops Gem. in Chicago 66.00. IN Brauer's Gem. in Crete 22.50. Coll. of P. Lochner's Gem. in Chicago on Sunday Judica 12.78, on Palm Sunday 28.00. IN Loßner's Gem. in Lake Zurich 8.78. By I'. Brauns in Chicago ges. 4.00. Easter coll. by IN Koch's congregation in Lemont 9.25. Coll. by IN Wegener's congregation in Altamont 6.00. IN Hallerberg's congregation in Quincy "from the treasury for synodal purposes" 10.00. (p. H167.31.)

Milwaukee debt repayment: part of Blanken's Buckley comm. 5.00. half of IN Hartmann's Woodworth comm. 11.83. IN Brauer's Niles comm. 2.11.00. From Chicago: by IN Hölter 3, by H. Niemann 10.00, A. Thiele 5.00, A. Ganske 5.00, H. Budnick 3.00, F. Arndt 2.00, F. Bochnow 1.00, I. Gresens 1.00, F. Baumann 1.00, I. B. 1.00, I. Prütcr 1.00, C. Föde 1.00; by IN Hölter, 4th plat, by Frauenverein 9.20, H. Grottkc .50, Tappendorf 1.00; by IN Reinke by Fr. Niemann, Ferd. Klopp, Jul. Zühlke and Eschenhorst 5.00 each, W. Antipp, Gustav Klotz, Wittwe Greinke, Aug. Höft, Fr. Palow, W. Doß, Joh. Lange I-, Herm. Greinke, C. Palinske, C. Rieck- hoff, Aug. Weiß, Marie Otte, Alb. Karnuth, Aug. Friedrichsdor, Karl Rohde each 1.00, Heintr. Licht, Dan. Bohl, Anna Merke, Hen- riettc Vierke, Frieda Vierte, Albert Vierte, Wittwe Dor. Meyer and Mrs. Elise Dröver .50 each, Fr. Beckmann, Karl Lagert, W. Awizzus, Jürgen Lassen, Otto Piatraschke, Aug. Beckmann 2.00 each, Charlotte Schmidt .25, Wittwe Schönfeld 1.50. By IN Büngr in New Bremen of Ch. Bormet Sr. 1.00, Aug. Witt .50. IN Felten's Gem. in Arlington Heights 14.35. IN Hallerberg's Gem. in Quincy "from the treasury for Sunodal purposes" 10.00. By IN Bartling in Chicago from Mrs. Julia Hoffmann 2.00. Coll. of IN Krause's Gem. in Sadorus 5.00. Gem. in Be- thalto 10.00. (S. \$165.13.)

Sick pastors and teachers: By IN Schmidt in Crystal Lake by N. N. 1.00. Teacher Stedingk at Red Bud 1.00. (S. \$2.00.)

For IN F. W. Eggerking : By B. Cämmerer in bhand- lerville, ges. auf der Ruppel-Schrimpf'schen Hochzeit, 5.51.

Widow's Fund: By IN Lochner in Springfield from N. N. 4.00. By IN Behrens in Manito 5.00. Char Friday Coll. by IN Lochner's Gem. in Chicago 27.78. By IN Strieter's Gem. in Pro- viso 22.00. By IN Norden at Hinckley from Mrs. Peckmann 1.00 and by the Gem. in Lindenwood 2.38. IN Flaxbeard in Dorsey 5.00. By IN Hölter in Chicago by W. Kallenbach 1.00. By IN Sieving in York Centre by Finke sen. 10.00. (S. G78.16.)

Deaf and Dumb Institution: By IN Cancer in Aurora by Mrs. N. N. 2.50. Half of Easter Coll. by IN Hartmanns Gem.

in Woodworth 11.83. I*. Lochner's Gem. in Chicago 8.43. 1?. Mariens' Gem. in DanviUc 14.70. (p. \$37.46.)

Orphanage near St. Louis: By IN Göbringer at Staunton by H. Loh 1.00. "Payment of a Vow" by Mrs. IN Elis. Cämmerer in Chandlerville 5.00. (S. H6.00.)

Studirende Waisen aus Addison: Aus dem Klingelbeutel von 1*. Brauer's Gem. in Crete 12.00. 1*. Grupes Gem. in Nodenberg 10.47. (p. \$28.47.)

Gem. in Columbus, O.: By IN Succop in Chicago by Karl Tboms 5.00, Fr. Wakendorf 1.00, Aug. Schnake 5.00. By B. Reinke das. by A. Friedrichsdor 2.00. (S. K13.00.)

N. Huebener's Gem. in Hanover: By 1 P. Schmidt in Crustai Lake from N. N. 1.00. By IN Engelbrecht in Chicago from Mrs. N. N. 5.00. (S. \$6.00.)

German Free Church: By 1*. Engelbrecht in Chicago by Mrs. N. N. 5.00.

Luther monument in St. Louis: By IN Goehringer in Staunton by N. N. .50 and N. N. .25. By teacher Toenjes in Strasburg .85. (S. H1.60.)

Correction:

In my last receipt ("Lutheran" No. 9), under the heading: "Poor students in Concordia, Mo." it should not read: "Gottb. Pranke," but rather: "Gotth. Franke."

Addison, Ill, May 1, 1887. h. bartling, cassirer.

Revenue into the Iowa District's coffers:

Sn nodalkasse: By IN A. Lohr in Sherrill, Collecte sr. Parish, K7.10. Dnrcb IN F. A. Reinhardt, Coll. sr. Gem. at Van Horn, Oct. 21 (p. 328.20.).

Inner MissiSn in Iowa: By Kassirer E. F. W. Meier ans der allgemeinen Missionskasse 150.00. By I*. Lohr from sr. Gem. in Sherrill 9.00. By IN E. Zürrer, bell-bag money sr. Gem., 5.50. By Mr. F. Maurer in Wilton from the savings funds of Louise, Klara, Ada, Edna, Hilda and Eduard Maurer 5.13, from their parents 5.00, Lina Wacker.50. By IN F. W. Heinke, Christmas bene. sr. Gem. in Bauer, 4.50. By IN Pb. Studt by sr. Gem. at Luzerne 15.15, Bro. Völz 1.00. By N. C. W. Baumhöfener of sr. Gem. at Homestead 10.10. By IN V. P. Goßweiler, ges. at the wedding of Mr. Wehrkamp, 4.00. By IN Ph. Studt from H. G. Studt and F. Völz 1.00 each. By IN E. Zürrer from H. Beer- mann sen., Joacb. Krusc, Karl Neckels each 1.00, H. Grünhagen 2.00. By B. F. S. Bünger, communion coll. sr. Christus- Gem., 3.00. By P. W. T. Strobel of sr. Gem. in Denison 10.00. By I P. C. A. Bretschcr, Coll. sr. Gem. at Hanover Tshp, 11.55, by Peter Timm 1.00, IN C. A. Bretschcr 2.45. Durcb IN L. A. Müller, Coll. of Gem. at Wall Lake, 9.00. By D. C. F. W. Brandt of sr. Gem. at Clarinda 5.09, Bro. Sundcrmann and wife, thanksgiving offering at their silver wedding, 5.00. By IN M. Herrmann of sr. Landgcm. in Grant Tshp, Jda Co, 0.00. Dnrcb I*. F. v. Strohc, coll. sr. Joh.Gem., 16.25. By P. W. T. Strobel in Denison from women's club, 5.00, from N. N., 2.00. by I*. F. Schng in Grant City 10.00. By I*. Reinhardt from John Nikkei 2.00. By N. A. Grafelmann from N. N. from sr. Gem. 5.00. By IN Händschke, coll. sr. Gem. at Sumner, 4.76. By IN G. Reisinger, Easter Coll. sr. Gem. at Wilton, 8.70. By IN Baumhöfener, Ostercolk. sr. Gem. at Homestead, 21.25. By IN Horn, Ostercoll. sr Gem. at Maxfielcd Tshp., 12.75. By IN E. Zürrer of G. Eggert .20, Chr. Strübing and H. Riedemann each .25, C. Dobbartin, H. Richter jun, Fr. Wornke and H. Ohl- rogge .50 each, Ebr. Küster .75, Hortwig Meier 1.00, H. Richter sen. 2.00, Mrs. Steinhoff .25, Ed. Beermann .50. By 1*. P. Meinecke, Easter coll. of comm. at State Centre 8.66, in State Centre 2.51, by N. N. .33. By IN Vrammer in Lowden by sr. Jmm. comm. 3.50, Trinity comm. 13.00, St. Pauls comm. 2.24. By IN I. P. Guenther, communion coll. sr. Gem. in Boone, 10.00. By IN E. Wiegner of sr. Gem. in St. Ansgar 9.25, N. N. in Clear Lake 1.00. By IN I. Sichler of sr. Gem. in Sheridan Tshp. 9.83, in Grant City 1.75. By I P. L. W. Dornseif from Father Ricbert 2.00. By IN E. Zürrer from the St. John's Parish bell jar 10.00, Easter Coll. thes. Gem. 10.35. By IN C. A. Bretschcr from Aug. Schnitz 1.00. By Kassirer E. F. W. Meier from the aügem. mission fund 81.61. By IN G. Gülder, Ostercoll. sr. Jmm.-Gem., 5.25. By IN F. S. Bünger from sr. Joh.-Gem. 3.99, St. Paul's Gem. in Ircton 2.36, by ibm itself .65. By IN H. Gläß of sr. Gem. at Waverly 13.05. By IN Herrmann in Arcadia, Abendmablscoll. during Conferenz, 6.10. By IN C. W. Diederich, Hampton, at the wedding of Mr. Georg Kaus ges., 4.70. By Fr. Th. Mattfeld of sr. Gemeinde in Centre Tshp. 1.23. By IN Fr. Brust of N. N. 1.00. By IN Ph. Dornseif of H. Heimsoth and C.Zwemke 1.00 each. By IN E. Heinicke of the Gem. at Vancleve 3.55, at Gar- win, Tama Co. 3.29. By IN A. C. Dörrfler of N. N. 2.50. (p. H581.58.)

For IN Brunn in Steeden: From IN Ch. F. Herrmann 2.00.

For the Saxon Free Church: From.4. in S. 1.00. N. N. 5.00. (S. H6.00.)

Pilgrim House in New Nork: By IN F. W. Grumm, Coll. sr. Gem. in Lyons, 17.73. By IN Lohr in Sherrill from Mrs. Magd. Osthoff .50. By IN I. F. Nuoffer in Magnolia subsequently from sr. Gem. 1.50. By IN' C. W. Diederich, on s. preaching ground at Ackley s., 3.25. By IN Th. Mattfeld from sr. Gem. in Pomeroy 4.83, in Centre Tshp. 1.21. By IN Fr. Brust of sr. Gem. in Dubuque 11.50. (p. K40.52.)

Negro Mission: Through IN E. Zürrer, thank offering from Phil. Richter, 5.00. By IN Studt in Luzerne from H. G. Studt and Fr. Völz each 1.00. By IN E. Zürrer from H. Richter sen. 2.00. By IN Studt from sr. Gem. in Luzerne 7.46. By N. E. Zürrer from H. Grünhagen 1.00. By 1*. Brammer in Lowden from Wittwe O. 1.00. By IN A. Lohr from Mrs. M. Osthoff for the new station in New Orleans 5.00. By IN C. A. Bretschcr for the new station in New Orleans 4.00. By L. in S. for the new station 1.00. (S. \$28.46.)

Ar rne students from Iowa: Durcb IN E. Zürrer, Abendmablscoll. sr. Gem., 2.35. IN Ph. Studt 3.00. By IN Zürrer of H. Richter sen. 2.00. By IN Studt of H. G.

Studt 1.00. By U. L. W. Dornseif, Coll. at D. Stollte's birthday, 2.00. By P. F. v. Strohe, Easter Coll. of Joh.-Gem., 19.30. By Studt from sr. Gem. in Luzerne 10.44. By U. Brauer of sr. Gem. in Elkport 7.50. By U. A. C. Dörrfler of N. N. 2.50. (p. -50.09.)

Poor students in St. Louis: Through D. Zürrer from Mrs. Richter sen. 2.00. By P. F. v. Strohe from the bell-bag of Joh.-Gem. 15.00. By I'. H. Gläfi from sr. Gem. at Waverly 7.56. (S. -24.56.)

Poor students in Springfield: By U. Zürrer of Mrs. Richter, Sr. 2.00.

Poor students in Fort Wayne: By U. Zürrer of Mrs. Richter, Sr. 2.00.

Poor students in Milwaukee: By 4>. Zürrer by H. Richter sen. 2.00.

For the student A. Horn in St. Louis: By 4>. I. Aron at Atkins by L. Köperle and Peter Möller each .25. Heinr. Happel, W. Müller, 1'. Semmanns Wittwe, A. Schüler, H. Vöhl, I. Schminke, W. Rinderknecht, Pet. Krähling, Fr. Kollenkark, Geo. Rinderknecht, Hartmann Happel, Heinr. Krug, H. Gerhold and Joh. Krug each .50, Fr. Trost and Karl Rinderknecht each .75, Fr. Keiper, C. Klüppel, Joh. Rinderknecht, Fr. Wilhelm, Geo. Happel, teacher Plischke, M. Schirm, Jakob Paul, H. Michel, M. Rinderknecht each 1.00, Aug. Happel 2.00. Through 4 p. Fr. Ehlers, half of the Reformation coll. sr. Joh.-Gem., 11.70. (S. -33.70.)

Aged and sick pastors and teachers: By Fr. C. F. W. Brandt, Coll. sr. Gem. at Clarinda, 4.06. By 4 Fr. W. T. Strobel at Denison from the Women's Association, 5.00, N. N. 2.00, Mrs. M. Bumann 1.00. By I'. E. Zürrer by Mrs. Richter Sr. 2.00, by H. Grünhagen 1.00. By 4*. W. T. Strobel, Easter coll. sr. Gem. in Denison, 8.60. By 4?. I. H. Brammer by W. Klipp .50. by K. Th. Händschke, Ostercoll. sr. Gem. by Sumner, 7.60. Christ. Scheer 5.00. k. C. W. Diederich at Hampton 1.00. (p. -37.76.)

Taubstu m menanstalt: By P. E. Zürrer from H. Richter sen. 3.00. By U. E. Wiegner from Mr. Herm. Diederich 4.00. (S. -7.00.)

Lutheran Hospital in St. Louis: V. in S. 1.00.

Orphanage near Boston: By 4>. E. Zürrer by Mrs. Richter sen. 2.00.

Orphanage in Wittenberg, Wis.: Through Fr. I. Aron of his sr. Gem. at Atkins 8.70, Mrs. Karl Rinderknecht 1.50. By U. A. Lohr from the Gem. in French Settlement 4.00. (S. -14.20.)

Orphanage in Addison: By D. Ph. Studt of little Arnold Semmann 1.00.

Orphanage near St. Louis: V. in S. 1.00. By U. Zürrer from Mrs. Richter sen. 2.00. By 4 P. F. W. Grumm by N. N. 1.00. (S. -4.00.)

Household in Springfield: By D. E. Zürrer by Ernst Richter and H. Grünhagen 1.00 each. (pp. -2.00.)

Household in Addison: By U. E. Zürrer by Maria Richter 1.00.

Household in Milwaukee: By P. E. Zürrer from H. Richter sen. 1.00.

Household in Fort Wayne: Bys. E. Zürrer of H. Richter sen. 1.00.

Household in St. Louis: By 4>. E. Zürrer by Martha Richter 1.00.

U. Hübener's Gem. in Hannover: By 4*. E. Zürrer, Weihnachtscoll. sr. Gem., 10.25. By C. W. Baumhöfener from Gerd Maas 3.75, Herm. Wiebold, H. Zahn 1.00 each. 4>. Ch. F. Herrmann 1.00. Christ. Scheer 5.00. N. N. 5.00. (S. -27.00.)

Monticello, May 10, 1887.

H. Tiarks, Cassirer.

Income in Vie Kaffe of the Middle District:

New construction in Addison: by 4>. Sauer's congregation in Fort Wayne -220.50. By P. Kaiser's congregation in Julietta, last c., 25.50. By 4*. Michael in Goeglein by H. B. 1.00, H. M. .25. (Summa -247.25.)

New construction in St. Louis: D. Sauers Gem. in Fort Wayne 25.00. By Fr. Michael in Goeglein of C. M. 4.00. (S. -29.00.)

Building fund in Springfield: 4'. Zollmann's Gem. at Bear Creek 23.26, Mrs. N. N. das. 2.50, N. N. das. .25. 4'. Mertz's Gem. at Clifty 14.56. P. Horsts in Hilliard Filialgem. 2.59, by dens. ges. on F. S.' wedding 3.41. C. Strunken- burg 1.00. Ill Kaiser's Gem. in Julietta 19.32. By teacher Fedder in Valparaiso, ges. on I. H. Peter's birthday, 2.25. Chr. Wollpert by Ill Horst in Hilliard 4.00. (p. -73.14.)

Synod treasury: Ill Kühn's Gem. in Dudleytown 8.03. 4'. Hassold's Gem. in Huntington 6.74, at Huntington 1.86. Ill Schöneberg's Gem. in La Fayette 50.00. 4*. Thiemes at Columbia City Zions comm. 5.25, Petri comm. 3.28. Ill Lvthmann 2.00, whose comm. at Akron 29.61. Out 4*. Sieving's gem. at Fairsfield Centre 14.25. Ill Mohr's gem. at Inglesield 14.60. U. Jüngel's gem. at Fort Wanne 21.34. 4 p. Frankes Gem. at Fort Wayne 11.60. 4 p. Daib and Gem. at Friedheim 21.75. k. Schmidt's Gem. in Adams Co. 5.00. 4*. Werfelmann's Gem. at Neu-Dettelsau 20.15, M. Wolf's das. 1.00. ill Wesel's Gem. at Pomeroy 8.25. ill Schaefer's Gem. at Wanmansville 6.10. ill P. Schwan's Gem. at Cleveland 34.82. ill Lift's Gem. at Preble 9.38. 4*. Michaels Gem. in Goeglein 11.10. Ill Schles- selmanns Gem. in Bremen 14.82. Ill Polacks Gem. near Dudleytown 30.00. 4 P. Goesswein's Gem. at Vincennes 18.55. 4*. Walkers Gem. itt Cleveland 19.64. Ill Fischers Gem. at Freedom Township 11.00. Ill Zorns Gem. at Cleveland 108.37. Ill Wambsganß' Gem. at Bedford 11.88. Ill Kühlers Gem. at Farmers Retreat 16.00. Ill Jox's Gem. at Logansport 7.85. 4*. Husmann's Gem. at Arcadia 8.90, in Tipton Co. 5.00. Ill Bethke's Gem. at Reynolds 14.58, in Goodland 2.15. 4 P. Bischoff's Gem. at Bingen 20.00. 4*. Sauer's Gem. at Fort Wayne 70.35. Ill Dunsing's Gem. at Kouts 2.88. Ill Dröge's Gem. at Fry- burgh 5.70. 4'. Hitler's Gem. at Minden 11.00. Ill Schmidt's Gem. at Seymour 25.00. Ill Schmidt's Gem. at Indianapolis 24.18. Ill Schmidt's Gem. at Clyria 15.15. P. Trautmann and Gent, at Columbus 20.00. (p. -749.11.)

Brothers in Faith in Germany: Ill Thiemes in Columbia St. Petri's comm. 10.08. 4*. Sieving's Gem. in Fairsfield Centre 9.25. Ill Schmidt's Gem. in Adams Co. 7.25. Ill Horst in Hilliard 1.00, from Ch. Wollpert 2.00. 4*. Hitler's Gem. in Minden 9.00. Quite a few members from Ill Schmidt's Gem. in Indianapolis 12.15. Ill Trautmann and Gem. in Columbus 14.30. (p. -65.03.)

4?-. Hübener's Gem. in Hannover, Germany: By Ill Schöneberg in La Fayette by H. Meuer 1.00. By 4'. Kaiser in Liverpool by Mrs. Ch. Schneider .25. women's club in Ill Michael's Gem. in Göglein 15.00. (S. -16.25.)

Gem. in Columbus, Ohio: Ill Mohr's Gem. in Jngle- field 5.50. By 4*. Gotsch at Hoagland by W. Meier and N. N. 1.00 each. Ill Niethammer's Gem. at La Porte 27.00, H. Kipp's. 1.00. Ill Bauer's Gem. at Weites 11.20. 4 p. Dank- worths Gem. at Mount Hope 9.58, at Weinsberg 3.02. By D. Goesswein in Vincennes by Twietmeier and Junghans 5.00 each. 4 p. Scheips' Gem. in Hobart nachtr. .25. By Kassirer Schmalzriedt from the Michigan District 17.50. (S. -87.05.)

Emigr. mission in New Uork: Through Fr. Kunschik in Leslie by Geo. Germann 1.00. 4 P. Werfelmanns Gem. in Neu- Dettelsau 4.50, Fr. Scheiderer that. .75. (p. -6.25.)

Emigr. - Mission in Baltimore: Fr. Werfelmann's congregation in Neu-Dettelsau 1.50, Fr. Scheiderer that. .25. (p. -1.75.)

Inner Mission: Through 4 Fr. Kunschik in Leslie by G. Germann .50. by Fr. Schvnberg in La Fayette 4.00. by I'. Thieme in Columbia City by Mrs. I. Lücke 2.00. By k. Jüngel by W. Tobörn to White Creek .50. Filialgem. k. Schmidts in Adams Co. 2.30. P. Werfelmann's Gem. in Neu- Dettelsau 6.00, Fr. Scheiderer's the. 1.00. r. Niethammer's Gem. in La Porte 25.35. Fr. Schlesselmann's Gem. in Woodland 4.29. Walker's Gem. in Cleveland 6.55. Fr. Fischer's Gem. in Flat Rock Township 7.00. Out of the Box for Inner Mission in Fr. Zorn's Gem. in Cleveland 1.82, W. Rekitke sr. 1.00. k. Kählers Gem. in Farmers Retreat 15.21. 4*. Jox's Gem. in Logansport 12.60. 4 p. Bethke's Gem. in Reynolds 7.50. d. Dröge's Gem. in Fryburgh 10.57. 4>. Kretzmann's Gem. in Cleveland 33.05. By 4*. Kaiser in Liverpool by Wittwe Metzger 1.00. (p. -142.24.)

Heathen Mission: Through Fr. Werfelmann in Neu-Dettelsau by F. Scheiderer 1.00.

Jewish Mission: By 4 P. Thieme in Columbia City by I. G. Thieme 3.00. By 4 P. Rupprecht in North Dover of L. A. 1.50. I'. Werfelmann's Gem. in Neu-Dettelsau 6.00, F. Scheiderer's. 1.00. (S. -11.50.)

Negro Mission: 4>. Thiemes in Columbia City Zions comm. 8.90. P. Rupprecht's comm. in North Dover 12.00, K. das. 1.00. k. Horst in Hilliard 1.00. N. N. in Waymansville by 4*. Schäfer 1.00. p. Preuß's Gem. in Avilla 2.60. p. Polack's Gem. in Dudleytown 20.00. i'. Schmidt's Gem. in Indianapolis 28.90. From the Negro mission cafe in Fr. Zorn's Gem. in Cleveland 18.00. Through Fr. Kaiser in Liverpool from I. Wemin- ger 2.00, Mrs. Chr. Schneider the. .25. Wittve B. from 4>. Kretzmann's Gem. in Cleveland .50. for the new station in New Orleans: by 4 Fr. Werfelmann in Neu-Dettelsau from M. and Fr. Scheiderer each 1.00; Kindtaufcoll. at M. Rupprecht 6.71; 4*. Schäfers Gem. in Waymansville 5.20; confirmands k. Niethammers in La Porte 9.57; 4 p. Kaiser's congreg. at Julietta 15.08; P. Hüge's congreg. at Briar Hill 11.00; D. Schutz's congreg. at Vallonia 8.00; from God's box at Teacher Fedder's school at Valparaiso 1.00. (P. -154.71.)

Poor students in St. Louis: By Fr. Werfelmann in Neu-Dettelsau from N. N. for S. Engelbert 5.00. By 4>. Horst in Hilliard by Ch. Wollpert 7.00. Fr. Niemann's Gem. in Cleveland 112.05. 4 Fr. Seemeyer's Gem. in Schumm 8.00. By P. Fischer in Napoleon, ges. at Brand's wedding, 5.00. Women's Club in 4>. Zorn's Gem. in Cleveland for Reinhardt 19.00. Ill Kählers Gem. in Farmers Retreat 18.25. D. Koch's Gem. in Huff 4.15. P. Scheips' Gem. in Hobart 6.00. By teacher Hafner in Göglein, ges. at Fr. Vollmer's wedding on W. Lunz's wedding for Block, 10.00. By k. Brömer of E. Stahlhut in Cincinnati 5.00. By 4>. Trautmann in Columbus, ges. at Hölke-Finke's wedding, for Gucken-berger 7.00. (p. -206.45.)

Poor students in Springfield: by P. Gross in Fort Wayne, coll. at F. Gerke's wedding, 10.00. by k. Walker in Cleveland for Rob. Gaiser 18.00. 4>. Maisch's Gem. at Gar Creek 5.00. By P. Werfelmann in Neu-Dettelsau from N. N. for H. Jäbker 4.00. 4 P. Eirich's Gem. at Jonesville for H. Hansen 10.10. 4>. Dunsing's Gem. at Wanatah 8.89. k. Scheips' Gem. at Hobart 6.00. virgins' association in 4 p. Niemann's Gem. in Cleveland for Neubert 10.00. (p. -71.99.)

Poor students in Fort Wayne: By 4 P. Sieving in Fairfield Centre, coll. at Becht-Müller's wedding, for V. Kern 8.00. By P. Werfelmann in Neu-Dettelsau of N. N. for Bro. Markworth 5.00. 4>. Bachmann's Gem. in Evansville for Fleckenstein 5.00. By 4 Fr. Zorn in Cleveland for Als. Möller 15.00. By teacher Bewie of women's club in 4*. Weseloh's Gem. in Cleveland for F. Erthal and C. Schulz 10.00 each. by 4>. Jüngel in Fort Wayne, coll. at Höppner-Hellberg's wedding, for Buszin 4.65. Miss Wassermann in Elyria for Haserodt 4.00. 4*. Koch's Gem. in Huff 4.15. (p. -65.80.)

Poor students in Addison: 4>. Daib and Gem. at Friedheim 19.00. P. Gotsch's Gem. at Hoagland 4.75. H. N. from 1>. Kählers Gem. at Farmers Retreat 1.00. women's club at k. Niemann's Gem. in Cleveland for F. Bodenstein 10.00. By 4>. Hüge in Briar Hill, at Wellendorf-Zabel's wedding coll. for W. Hacker 3.00. (S. -37.75.)

Budget in St. Louis: I". Weselohs Gem. in Cleveland 39.00.

Household in Addison: P. Kleist's Gem. in New Haven 5.00. By dens., on Scheppelmann's wedding coll., 2.00. (S. -7.00.)

Orphanage in Addison: By P. Gotsch from C. Sel-king at Hoagland 5.00. By 4>. Fisher by Wittwe Schneider at Napoleon 1.00. By 4". Kähler by H. N. in Farmers Retreat 1.00. (p. -7.00.)

Orphanage in Indianapolis: By 4'. Polack in Dudleytown, s. at L. Wäscher's wedding, 3.50. G. Grau Jr. from 4 p. Dröge's Gem. in Fryburgh 1.00. (p. -4.50.)

Orphanage near St. Louis: Unnamed from U. Great' Gem. in Fort Wayne .50. widow V. from I'. Schönebergs

Gem. in La Fayette .25. by IN Thieme in Columbia Citu from W. Lücke 5.00. by IN Horst in Hüiard from Mrs. Weber 1.00. confirmands IN Schlesselmans in Bremen 3.50. K. S. from IN Kühlers Gem. in Farmers Retreat 1.00. by 1'. Hassold in Huntington, coll. at Kohlenberg boys wedding, 10.16. (S. -21.41.)

Orphanage near Pittsburgh: By IN Werfelmann at Neu Dettelsau 1.30. By IN Horst at Hilliard by Mrs. Weber 1.00. (p. -2.30.)

Taub st u m m en institution: 1'. Maisch's Gem. at Gar Creek 3.00. By IN Rupprecht in North Dover by K. 1.00. (S. -4.00.)

Pilgrim House in New Uork: Berg's Gem. in Adams Co. 13.00. By 1'. Sieving's Gem. in Fairfield Centre, first Zhlg., 20.00. By Th. Kobbc from 1 P. Eirich's Gem. at Jones- ville 13.35. (P. -46.35.)

Di stricts-Un terstützun gs kassc: 1'. Michaels Gem. in Vöglein 14.50. 1'. Wesel in Pomeroy 3.00. Unnamed from IN Gross' Gem. in Fort Wayne .50. IN Kunschik and Gem. in Leslie 10.28. IN Hassold's Gem. in Huntington 5.41. 1'. Horst's Gem. in Florida 5.84, at Florida 8.41. IN lungkuntz's Gem. in North Judson 5.00. IN Sieving's Gem. in Fairfield Centre (Steinbach) 11.35. IN Werfelmanu's Gem. in Neu-Dettelsau 11.00. IN Schwan's Gem. in Cleveland 35.56. 1'. Bauer's Gem. at Weites 5.00, etl. limbsdas. (for Zimmermann) 1.25. IN Bachmann's Gem. at Evansville 20.70. Durck IN Polack at Dudleytown by N. N. .50. 1'. Seemcner in Schumm 5.00, whose comm. that. 20.00. By IN Sapper in Blomvinton from IN Töive for Zimmermann 3.00. By dens. for Wunderlich 1.00. IN Fischer's comm. in Napoleon 14.00, in Fiat Rock Township 3.50. By IN Niemann in Cleveland from E. S. 1.00, from pastoral conference in Cleveland 25.00. IN Kühlers Gem. in Farmers Nctreal 10.54. IN Hunzikrcs in Edgorton Zions Gem. 2.50, Joh. Gem. 3.87. U. Preuß' Gem. in Avilla 7.32. Thank offering from Mrs. IN Zollmann to Bear Creek 5.00. IN Sau crs Gem. in Fort Wayne 63.00. (S. -298.93.) Total: -2396.76.

Fort Wayne, April 30, 1887. d. W. Röscher, Kassirer.

Revenue to the Eastern District's coffers:

Synodal funds: From the congregation IN Brands -27.75. Gem. IN Lindcmans 74.10. Gem. B. Schutzes 16.50. Gem'. in Ashford 2.25. Gem. 1'. Ebendicks 8.00. Gem. IN Groß- bergcrs 8.20. Gem. IN Grams 10.87. Gem. IN Hochstetters 6.00. Gem. U. Lübkers 21.69. Gem. P. Heins 27.30. Gem. 1'. stechholz' 6.00. Gem. in Cambria and Wilson 8.00. Gem. 1'. Bröckers 9.34. Parish IN Engelders in Jefferson and Clearfield Cos., Pa., 17.11. Gem. IN H. Schröders 11.25. Gem. IN Adncrs 43.12. From the treasury for geordn. Charity of Matth. Geni. in New Pork 150.00. (p. -447.48.)

Pilgrim House : From IN Steups Gem. of W. 5.00. Matth. Geni. in New Kork, 5th Sdg., 170.00, 6th Sdg, 117.75. women's club of IN Sturkens congreg. for internal furnishings 25.00. congreg. I P. Lauterbacks to Pine Hill 1.50. women's club of U. Frinckes congreg. 10.00. Kassirer Schmalzriedt in Micksigan District 26.45. From Vethlehems congreg. in Richmond of N. N. 2.00. (S. -357.70.)

Progymnasium in New Ajork: From U. Steup's parish of W. 5.00. Parish of IN Siecks 20.25. Parish of U. Ebendick 5.40. F. Stutz in Washington 5.00. From the treasury for orderly charity. Matth.-Gem. in New Nork 100.00. (S. -135.65.)

Emigr. mission: Gem. IN Walz' in Sharpsburg 20.22, by the same of H. Präger 5.00. Kassirer Sckmalzriedt in Michigan District 15.00. Kassirer Meuer in Western District 1.00. (S. -41.22.)

Emigr. mission in NewYork: Gem. in Ashford 3.00. Gem. 1'. Ebendicks 5.00. (p. -8.00.)

Emigr. mission in Baltimore: Bethlehem's congreg. in Rickmond 3.75.

Inner Mission: W. Mark in Allegheny, Pa., 2.00. By IN Gram .by W. Gram 3.00. By L. Hönnann by sr. Gem. in Accident 12.00, in the Cove 3.00, Mrs. A. Mueller 1.00, Wittwe Burkhardt 1.00. (S. -22.00.)

Mission to Nebraska: By IN A. E. Frey of IN Beautiful 1.00.

Inner Mission in the East: From Martini-Gem. by Mrs. E. Schwaab 2.00. By 1 P. Stürken by Ph. Treide 2.00, Mrs. N. N. 1.00. By H. Walz by H. Präger 5.00. Gem. IN Flcckcnstcins 4.30. Sunday School of Gem. IN Stutz' 20.00. By IN F. König by W. Schäfer .50. Betlehems-Gem. in Rickmond 1.16. From the treasury for geordn. Matth.-Gem. in New York for the New England States 75.00. (S. -115.96.)

Missionbei Buffalo: Through IN Senne by Mother Heinemann 1.00. Gem. IN H. Schröders 8.00. (S. -9.00.)

Jewish Mission: Kassirer Röscher in the Middle District 3.10, Sckmalzriedt in the Michigan District 7.62, Meyer in the Western District 21.45. (S. -32.17.)

Negermission: By 1'. Senne by etl. confirmands 1.75, Mother Heinemann 1.00. By IN Gram by W. Gram 1.00. By 1'. Walz by H. Präger 2.50. Sunday school of the congregation I P. Biewcnds 5.05. Paul and Willie Succop in Pittsburgh .50. From the treasury for geordn. Wohlth. of Matth.- Gem. in New Kork 50.00. For a Negro school by the confirmands IN Königs 12.00. For the new station in New' Orleans: By IN F. König of N. N. 2.50. Gem. in Ashford 4.00. Mission savings box of the school 1'. Bröckers .66. By IN F. König from P. Trömel 2.00, Bogendorfer 1.00. (p. -83.96.)

Travel preacher: Through IN Biewend by H. K. 3.00.

Taub stu m m en-A n statt: Ms. IN König 2.00. By I P. F. König from N. N. 2.50, L. Burmester 1.00. Gem. IN Sanders in Otto 7.00. By IN Gram from W. Gram 1.00. By 1'. Walz by H. Präger 2.50, P. Präger 2.00. By IN Ahner, Nacklaß by FrL.Zillmer, 2.28. From Bethlehem Gem. in Richmond by N. N. 2.00, s. at wedding by V. Lohmann 11.68. (p. -33.96.)

Poor students in St. Louis: By IN Senne by I. Scheuermann .25. By 1*. Lindemann by I. Otto 1.00, Wittwe Dahrgatz 1.00, Mrs. Winkler 1.00, H. Schließ 1.00,

By 1'. Schulze by Fr. W. Mehlhorn .80, from the missionary box sr. Gem. 5.00. Gem. IN Großbergers for F. Randt 4.80. By IN Gram from W. Gram 2.00. Gem. IN Pechtolds 6.00. D. M. 5.00. (S. -27.85.)

Poor students in Springfield: Gem. IN Kraffts 35.15. By IN Her of E. Millitzer 10.00. Matth. parish in Allegbeny 12.69 for Maßmann. Gem. IN Lauterbacks in Johns- burgh 3.64. Durck 4*. Gram by W. Gram 1.00. Durck IN Ahner, Naßlaß by FrL. Zillmer, 2.27. H. M. in Bayonne, N. I., 2.50. From Bethlehem comm. in Richmond by 9k. N. 2.00. (S. -69.25.)

Poor students in Fort Wayne: Gem. IN Sennes 23.87 for Otto Größer, from etl. members of sr. Gem. 20.00 for G. Matt- haideß. Matth.-Gem. in Allegheny 12.69 for G. Eifrig. (S. -56.56.)

Poor Pupils in Addison: From Bethlehem Comm. in Rickmond by N. N. 2.00.

Gem. in Rochester: By IN Lindemann of MrsWinkler 2.00, H. Schleif 1.00. Gem. IN Stürkens 50.25. (S. -53.25.)

G em. in Hanover, Dcermany: By IN F. King of Burmester 2.00, Mrs. 1'. King 3.00. Kassirer Roscber in the Middle District 18.00. (S. -23.00.)

Lutheran Free Church in Germany: Kassirer Röscher in the Middle District 5.00. Through IN Schulze, thank offering of Mrs. B. Dettbarn, 2.00. Gem. IN Sanders in Otto 7.28, in Little Valley 4.73. Gem. IN Lauterbacks at Kreuzwege 2.00. Gem. IZ Nauß' in Cvhocton 7.02. Gem. IN Bieweuds 30.70. By IN F. König from W. Schäfer 1.00. By 1 P. Sicker from H. Feste 2.00. (S. -61.73.)

For IN Brunn in Steeden: IN Sander 5.00.

Hospital in East New York: Through IN stabbing wood by L. Hörber 1.00, O. Dobberstein 2.00. (pp. -3.00.)

Building fund in Springfield: from H. M. in Bayonne, R. B., 2.50.

Orphanage near WestRoxbury: Mrs. 1*. Weidmann 2.00. Durck IN Stürken from the piggy bank sr. deceased. Grandchildren Elisab. and Will). Stürken 3.00, Mrs. Treide 1.00. By IN F. King from L. Burmester 2.00. Women's Association of the comm. in Bayonne, N. I., 10.00. From the treasury for geordn. Wohlth. of the Matth.-Gem. in New Pork 50.00. Gem. 1'. Siecks 9.00.

Orphanage in Union Hill: Gcm. IN Steck Holz' 4.74, by dens. of s. Confirmands 1.00. By IN A. E. Frey of IN Schöner 1.00. (s. -6.74.)

Orphanage near Pittsburgh: Gem. IN Siecks 10.00.

Widow's Fund: Durck 1'. F. King from N. N. 5.00. IN -Lander 5.00. By U. Gram from W. Gram 1.00. By IN Biewend from Norwood for Mrs. IN Carpenter 2.00. From Betlehems comm. in Rickmond, sent on G. L. Herold's wedding, 3.91. (S.-16.91.) Total-1709.64.

Baltimore, April 30, 1887, C. Spilman, Cassirer.

619 IV. Lultimore 8tr.

Entered the caste of the Western District:

Synod treasury: From Prof. Günther's congregation in Kirk- wood -4.00. 4'. Falke's congreg. in Glasgow 2.55. U. Griebel's congreg. in California 5.10. IN Schülke's congreg. in Palmyra 6.45. Durck Mr. Schenkel of IN Brandt's congreg. in St. Louis 24.80. IN Gräbner's congreg. in St. Charles 26.35. (p. -69.25.)

College building in St. Louis: By IN Lentzsch in Craig from sr. Gem. 5.50.'

Colleae church building in Springfield: IN Johannings Gem. in Goocks Mills 5.25. By IN Nething in Lincoln by Job. Steffens 1.00. IN Lükers Gem. in Pittsburg 6.00. By IN Janzow in St. Louis by I. Karau 2.00. By IN Michel in Pensacola, Fla. by F. Klein .50, H. Pfeiffer .50, G. Bauer .25, I. M. Pfeiffer .50, I. F. Pfeiffer 1.00, N. N. 1.00, Mrs. Eva Pfeiffer .50. (S. -18.50.)

Progymnasium in Concordia: IN Bocks Gem. in Corning 3.00. IN Nehwaldt's Gem. in Clarks Fort 21.25. Praeses Biltz's Gem. in Concordia 20.00. (p. -44.25.)

Debt repayment : By P. O. Mcncke from sr. Filiale in Pyrmvnt 6.20, from sr. Gem. in Stover 4.80. (S. -11.00.)

Inner Mission in the West: By Mr. Morgan of the Gem. in Pilot Knob 5.00. By I P. Lentzsch in Craig, coll. by Mr. Stünkel, 5.00. IN Pennekamps Gcm. in Topeka 15.15. By IN O. Mencke in Stover by H. Schröder .50. by IN Schulte in Palmra by L. Quast .50. by 1^ Eggert by sr. Gem. at Middle Creek 3.78, by N. N. 1.22. Durck 1'. Hanser at St. Louis by Gust. Trömel 5.00, from Ed. Junghans, thank offering for happl. Delivery of sr. Wife, 2.50. IN Frdcckings Gem. in Alexander 12.00. (p. -50.65.)

Negro Mission: Durck IN Bock in Corning by H. Dege .50. Mr. Herrmann in St. Louis (N. St.) 2.00. By Prof. Günther of the löbl. Jungfrauenverein in Kirkwood 1.50. Durck Lentzsch in Craig, coll. by Mr. Stünkel, 2.90. By 1 P. O. Mencke in Stover by H. Schroeder .50. by IN Nething in Lincoln by I. Mcusckke 1.00. by P. Vetter in Atchison by Mrs. R. Tb. (N. St.) 10.00. By IN Mieß-ler in Des Peres by G. Merz (N. St.) 1.00. By IN Hanser in St. Louis by Mrs. Martha Jchling 1.00, by Gust. Trömel 5.00. (S. -25.40.)

En gliscke M i s s i o n: IN Albrecht's Gem. in Perry Co. 4.65.

Emigr. mission in New Pork: By IN Nething in Lincoln by Joh. Meuschke 1.00.

Widow's Fund: IN Nohlsing in Carrolltou 2.50. IN Lükers Gem. in Pittsburg 4.45. By IN Germann in Ft. smith from Mrs. Wegmann 2.50, from Grandmother Neutzel .50. IN C. I. Otto Hanser in St. Louis 4.00, by Mr. Gust. Trömel 5.00. IN Gräbner in St. Charles 4.00. (p. -22.95.)

Sick pastors and teachers: 1'. C. I. Otto Hanser in St. Louis 1.00, by Ed. Junghans, thank offering for happl. Delivery of sr. Wife, 2.50, thank offering by Mrs. K. Hoppe 1.00. (S. -4.50.)

Orphanage near St. Louis: IN Falke's Gcm. in Glasgow 1.05. By I'. Nething in Lincoln by Elis. Kahrs .25. by IN Gehrman at Ft. Smith by Mrs. Wegmann 2.50. by IN Wangerin at St. Louis by Gottb. Parts 2.00. Through IN Hanser in St. Louis by Mrs. Sophia Moser 1.00. Through IN Frederking by N. N. of Conway 2.00. (S. -8-80.)

Hospital in St. Louis: Durck IN Schülke in Palmyra

By M. Stark 1.00. By 4[^]. Germann at Ft. Smitb by . Mrs. Wegmann 2.50, by Fräul. Minna Beck .25. (p. H3.75.jsD
 Deaf and Dumb Institution: By 4[^]. Bock in Corning byi sr. Gem. 5.70. t
 Poor students in St. Louis: Mr. Herrmann in" St. Louis 3.00. By 4>. Falcon from sr. Gem. in Glasgows for Th. Nickel 2.10. By l'. Nething in Lincoln by
 Joh.t Meuschke 2.00. By 4[^]. Wangerin in St. Louis by FrauZ Cassens 2.00, by Mrs. Emma Kunz 5.00. (p. \$14.10.) s
 Poor students in Springfield: by 4>. Lentzschz in Craig by F. Heine and N. N. 1.00 each. 4>. H. Siecks Con-S firmands for Hagclberg 2.40. 1 P.
 Rebwaldts Gem. in Clarks! Fort for Herm. Dahlke 20.00. By 1 p. Nething in Lincolns by Joh. Meuschke 1.00. By 1 p. Huschen by Mrs. Michaelis i 1.00
 and by Joh. Huber in Egypt Mills .25. by l P. Michel" in Pensaeola, Fla. by l. F. Pfeiffer 1.00. (p. \$27.65.)
 Pilgrim House in New Pork: l'. Jvhannings Gem. in Jamestown 5.00, in Goochs Mills 5.00, 4'. Hamm's Gem. at Brownsville 3.50. l'. Micstler's Gem.
 in Des Peres 5.00. By ; G. Weinrich of 4'. Maruschka's Gem. in New Melle, 1st Sdg.,4 20.00. By 4'. Gräbner in St. Cbarles of sr. Gem. nachtr.l 1.50. 4'.
 Dau's Gem. in Meuphis 28.50. (S. H68.50.)
 St. Louis, May 6, 1887. H. H. Meyer, Cassirer. i

For pupils of St. Paul's Progymnasium 1 in Concordia, Mo. received undersigned: From U. Jänzow's parish, cost money for the
 school year for the pupils Jäger, Dahl,; Bunselmeier, Just G \$37.50 - G150.00. From the sewing club of the same Gem. 15.00 for Jäger, Dahl,
 Bunselmeyer. From the Gem. in Augusto, Mo., 16.35 for Matuschka; from teacher Reifert 5.00 for same. By 4'. Grimm 27.50 for H. Stöppel--- werth.
 From the Women's Club in Washington, Mon., 5.45 for P. j Stöppelwerth; by 4[^]. Grimm 10.00 for same; by U.t Gräf in Des Plaines 5.00 for same. By
 Karl Posen 5.00 for Ruschhaupt; by Gem. in Mxmpbis 38.00 for same. Collecte on Aug. Schmidt's wedding in Saginaw City 5.44 for' Mießler; from the
 Woman's Club in Alma, Mo., 5.00 for same^ from the Gem. in Alma, Mo-, 10.00 for same. From Jones-z ville, Jnd, 10.00 for Stünkel. From Fr. Gebrke
 5.00 for Franke.l By Kassirer H. H. Meyer 3.20 for "poor pupils". Aufl I. Führings silver wedding collected 3.25 desgl. From; women's club in Concordia
 10.00 desgl. j

Many thanks to all donors!

Concordia, Mon., April 25, 1887.

Andr. Bäpler. f

For poor students from Minnesota

I received from January 1 to April 30 H82.12, viz. by Cassirer Menk 41.03; from the congregation at Minneapolis 18.09, Mrs. Quid there 1.00; Gem. at
 Albany 5.00; Gem. at Hollywood 5.00; N. N. at Lewiston 5.00; Gem. at Sauk Rapids 3.00; F. C. Schutte at Maple Grooe 2.00; P. Hertwig 2.00. (Cf. Tit.
 3, 14. Luc. 6, 38.!) Bro. Sievers.

For travel money of a poor pastor I have received, and delivered H58.25, namely from the congregation at Fairhaven: 12.00. Gem. at Lewiston
 10.50; from individuals at Minneapolis" 8.50; 4>. Braunwarth 5.00; U. Friedrich 5.00; 4>. Nädeke 5.00H by individual in Gaylord 3.50; U. Hrtrich 2.00;
 4[^]. Abner 1.00;; U. Frick 1.00; 4". Köhler 1.00; 4>. Kolbe 1.00; Th. H. Menk 1.00; 4". H. I. Müller 1.00; W. Seemann .50; F. Stolp .25.

With sincere thanksFr.

Sievers. ,

Received with thanks for poor students: by Mr., l'. B. L-ievcrs H5.00 from N. N.

M. Günther.

Subsequently received: by Mr. H. Pritzlaff from 4'. C. Stra- sens Township in Watertown for potatoes sold H4.50 and by Aug. Seefeld, Franz
 Kresstn and Franz Schlieue \$1.00 each.

Milwaukee, April 26, 1887.

H. H. Schröte r.

Correction.

In my last receipt read: By 4>. Zürrer from Mrs. Richter sen. \$2.00,

F. v. Strohe.

The receipts of Messrs. 4'. l. H. Brammer, Kassirer l. C. Bahls nnd F. Jansen will follow in the next number.

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The Luth. Concordia Berlug.
 (M. 6. Barthel, Agent.) "

Changed addresses:

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The publication of the notice of the Electoral College has delayed the appearance of this number.

Volume 43, St. Louis, Mon. June 1, 1887, No. 11.
Obituary,

dedicated to Dr. C. F. W. Walther, our deceased.

It's over! The hour of death struck, the eye broke, the faithful heart stood! The angel of peace came and carried the blissfully free soul heavenward;
The Spirit, caught up from the sin and misery of the world, Has joined Zion's victorious ones!

The corpse only remained for us, so pale, so rigid, The corpse only, wrapped in death clothes! O look at it, you band of brothers in faith, Bowed by
pain, filled with deep sorrow; O weep aloud at this coffin and grave, You lower down indescribably much!

How those eyes once shone so clearly;
How this heart beat so loudly, warmly and faithfully;
How the mouth spoke so brightly, so sweetly, so truly;
How wrote the hand so faithful and free;
How did the spirit's omnipotence move in this tomb-prepared form!

How did he teach so purely what God taught;
How did he dig out of the word truth gold;
How he wielded the sword of the spirit so firmly;
How free he was from addiction to human soldiering;
How much the Lord has given us through him: Outwardly victory, inwardly glorious blossoming!

O Father! Chariot, rider Israel;
O God's man! Proven in the Holy War;
O teacher of that wisdom without fault, Which God's Word and Spirit first taught; Does what the faithful God gave us through you sink down with your
corpse into the grave?

O nevermore! This cannot and must not be!
Thou dost well, thy God's work lives on; To thy Sabbath rest thou didst well enter, The seed yet grows, it still speaks thy word, And abundantly finds,
who only faithfully seeks, Of thy fifty years' fruit of blessing.

And the eye weeps and the heart bleeds, That, blessed one, you have departed from us, The shepherd of the host heals this pain with his word,
which is true: The servant has gone, the Lord still remains for us, His sun, shield and protection and defense.

J. M. Buhler.

Address

held

at the transfer of the body of the blessed Dr. Walther from the seminary building to the Church of the Holy Trinity

from

Mr. P. G. Stöckhardt.

1 Cor. 2, 2.

"Christ, he is my life; dying is my gain." We sing this familiar tune in our houses of mourning as we prepare to carry our dead out of their earthly home. With these words we confess in the name of our dead, who have fallen asleep in Christ's wounds, to Christ, our brother, who has reconciled us to God, who saves His own from all fear and distress and takes them to Himself in heaven. This few consolations of the living and the dying uplift the sorrowful hearts of the mourners when they bid farewell to their beloved deceased. In this customary manner, with the confession of our Christian faith, we also now bid farewell to a dear deceased who is leaving his earthly dwelling.

It is not only the relatives who mourn the death of a family member, it is not only the children and grandchildren who turn a blind eye to a dearly beloved father and who must be saddened that their father's house is now empty, completely extinct. A large family scattered throughout this vast country, a large ecclesiastical community, the Lutheran Church of this country, bears sorrow for the departure of a spiritual father. The life and work of this man was dedicated to the service of the church in general. However, this man, to whom God had entrusted a very special mission for the Lutheran Church in this century, was placed in our midst by God's hand and providence. St. Louis was his hometown, where he spent most of his earthly pilgrimage. The Lutheran congregations of this city

rightly regard him as one of their own. And he was especially a member, a distinguished member of our local congregation, of this college congregation we have called from time immemorial. It was mainly for his sake that the theological seminary of our synod was moved from its first seat to St. Louis decades ago. And it is around this institution that this congregation has gathered. We cannot forget what the deceased was to us. Now, as we carry his body across the borders of our district, we want to thank God that this man stayed in our midst for decades and was at home.

Certainly, it is one of ours from whom we now take leave. He gave his charge to those fellow Christians who were his first and lived with him. Above his important, great, general profession, he did not forget the next duties of love. He, the spiritual leader and advisor of our great synod, moved here among us as a member among members, as a brother among brothers, as a friend among friends. He, who as preacher of the first Lutheran congregation of this city, as pastor of our collective congregation, proclaimed the mysteries of God to the congregations and showed the straight and right way of God in the dangers of this time until the end, he, who as theological professor taught his students how they should preach one day and build up their congregations, he, who as a teacher of the church fed, watered, refreshed and comforted thousands near and far with the Word of Life, yet at the same time he sat down as a hearer of the Word among the listeners on Sundays, he also regularly attended the simple catechism teaching, even when urgent, important professional matters were waiting for him at home. He made two journeys until he lay down on his deathbed, at the end of which he still made with all his strength, even with sighs, groans and pains: the daily way to work here in the college and the Sunday church. He, who taught the Lutheran Church of this country to govern itself, to maintain itself, who awakened the loving activity of our Synod, was himself an example in giving and sacrifice. And

Our congregation, of all people, first saw his quiet, simple, godly married life and family life, the simple love that united him with his blessed wife and that united him with his children until the end. Truly, such an example must burn into the heart and conscience of all of us in a shameful, awakening way!

In what has been said concerning his relationship and his behavior towards his immediate surroundings, the image of this noble man is reflected in general. This is a characteristic of a righteous servant of Christ and teacher of the church, that he himself believes and lives what he preaches to others, that he himself takes for his person what he gives to others. The Word of God, the Gospel of Christ, has in itself the power to awaken faith, to make blessed those who hear it. Those who serve the word do not first make the word effective with their service. But it is a mighty edification to the congregation, to Christianity, when it realizes that its shepherds and teachers themselves walk according to the rule which they hold up to others, and that they themselves benefit from the comfort which they give to others. This was the case with St. Paul. As he often testified, he preached Christ crucified with simplicity, not in high words of human wisdom. And he did not want to know anything else for his person than Christ crucified, did not want to boast of anything else than the cross of Jesus Christ. Thus he lived and dwelt among the Christians as one who knew nothing else than what even the other, most simple Christians knew, Jesus crucified. This is also true of the deceased teacher. What he taught Christianity, what he called out to the world with a loud voice, was the light, strength and support of his own life, his own soul. Those among whom he lived and died can testify to this. This is how this servant of Christ lived among us, as a disciple of Jesus.

This was the summa of his teaching: Christ crucified, the grace of God in Christ. In this century, the Church has not lacked witnesses who preached Christ, the Cross of Christ. But there is a difference between the teaching and preaching that goes on in our church, which the deceased brought to Schwang, and the preaching of Christ that one hears elsewhere. There you can find a lot of human attributes next to Christ. This sleeping witness of Christ preached Christ, the crucified, purely and unadulteratedly, testified that Christ, Christ's cross alone does it, and that apart from and beside Christ nothing is valid, no human wisdom, no human virtue and dignity. This was the heavy and serious fight, the doctrinal fight, which he was ordered to fight all his life, that he condemned all human wisdom, art and dignity and excluded them from the cross of Christ. And what he taught, he believed. He did not want to know anything else for his person than Christ crucified, nothing else was valid with him, no own worthiness, work and merit. He revealed to us on many occasions, through his speeches and prayers in our meetings, how his soul stood with God. He wanted to be saved and he wanted to be saved in no other way than by the grace of Jesus Christ alone.

And just with the end of his life, with his dying, he reaffirmed his teaching and theology. He reminded Christianity that one can die cheerfully and confidently in Christ, in Christ's blood and death, yes, that in Christ one should already be sure of one's blessedness here and now; he instructed our students in the true theology of death; he comforted many dying people in his life, and now he himself has accepted the consolation of death in his last suffering and death. In his life he went through many trials, as they are prescribed for a teacher and champion of the Church. At last he was afflicted by the common cross and woe, bodily weakness and illness. And the common medicine of the wretched and afflicted, Christ's cross and blood, was the strengthening and refreshment of his soul. In the first months of his long illness he was still concerned and anxious for the welfare of the church he served. Even in one of the last weeks he revealed what moved his soul even in the darkest hours. He told his son one morning that all the students of the seminary should prepare a paper on the subject: "What must a young preacher preach above all things if he is to make his congregation blessed?" But the closer he came to the end, the more his interest in his immediate and wider surroundings receded. Yes, if one touched upon matters of the congregation, of the church, he probably cut off his speech and only wished that God would have mercy on him. From then on, he was only concerned about the welfare of his own soul, and as often as he pleaded and prayed, he buried his soul in the wounds of the Savior. It seemed as if at the very end his consciousness should completely disappear. But in the last days, his spirit once again picked itself up and was only directed to one thing, a blessed end through Christ, the crucified. When his strength broke down and his breathing became heavy, this was his last sigh: "God, have mercy on me! "Yes, Christ's blood and righteousness, this is my ornament and garment of honor." At the beginning of his fatal illness, at his penultimate communion, he praised with tears the grace and mercy of the Lord that had befallen him. In the middle of his suffering, when he received the jubilee congratulations, he expressly rejected all honor from himself and gave it to the Lord. At the end, shortly before his departure, he answered the question whether he wanted to die cheerfully and confidently on the grace of the Lord Jesus Christ, which he proclaimed throughout his life, with a clear yes. With the faith and confession with which all other Christians, young and old, go to their death, with the confession to Christ crucified, this proven fighter of Christ also went to his hour and thus went home with joy to Christ, his brother, and now wears there the crown of life which the Lord has promised to all who love him, the unfading wreath which is promised especially to the faithful teachers of the church. And what do we learn for

ourselves from this suffering and death? We are assured anew that this is the true grace in which we stand, which this deceased teacher testified to us. We have the truth, the whole truth, because we know and know Christ crucified and do not want to know anything else. The departing one calls out to us: "Hold what you have,

that no one may take your crown! With deeply moved, mourning hearts, yet mightily strengthened and comforted by the very thing that makes us mourn, we take leave of the dear man and let him depart from us - goodbye in joyful eternity! Amen.

The funeral of Dr. Walther.

During the session of the Synod on the fourth day of the meeting, May 7, Dr. Walther fell asleep. So that the Synod would not be interrupted and so that as many Synod members as possible could attend the funeral, it was postponed at the request of the Synod.

On Friday, May 13, in the afternoon, the single-family corpse was brought to the seminary building and laid out there in the large hall, near the lecture halls. When leaving the house of mourning, Mr. D. Stöckhardt held a speech and a prayer. The coffin, carried by eight students, was followed by the mourning survivors: the two sons of the deceased, Father Ferdinand Walther and Constantin Walther, Father St. Keyl and his wife and daughter, and Father H. Niemann, whose wife, the youngest daughter of Dr. Walther, was unfortunately prevented by illness from coming; they were joined by the other students.

The seminary building was draped in black inside and out. The apartments of the professors, as well as those of the community members living here, were also draped in black. The students took turns keeping watch.

On Saturday evening an English funeral service was held in the auditorium of the seminary at the request of Americans, in which Father Birkner from here spoke.

On Sunday afternoon the body was taken to the Trinity Church. Large was the number of those who had gathered for this solemnity. The large auditorium could not hold them all. Father Stöckhardt gave the speech reported in this issue. A large crowd followed the body on foot, despite the threatening weather. The Dreieinigkeitskirche (Church of the Holy Trinity) was covered inside and out with mourning pennants. Many, many entered the same still on these: Many, many still entered the church on these days and on Monday and Tuesday morning, in order to once again take a look at the aulitz of the dear deceased.

At noon on Tuesday, the body was taken to its final resting place. At 11 a.m. the students, professors and pastors, local and foreign, teachers, community leaders, etc. gathered in the schoolhouse on Barry Street, in order to move from here in a solemn procession to the Church of the Holy Trinity. At 12 o'clock the funeral service began, in which Praeses Schwan preached on the 90th Psalm and Prof. Crämer spoke on 2 Kings 2:12 at the altar. The bearers of this celebration were the professors of the seminary and the pastors of the city. Pastors of our synod came from all parts of our country to pay their last respects to the beloved deceased. Other synods were also represented: The Honorable Minnesota Synod by its president, Father Albrecht; the Honorable Wisconsin Synod by the professors of its seminary in Milwaukee, Notz and Gräbner; the Honorable Norwegian Synod by the professors of its seminary in Milwaukee, Notz and Gräbner.

by its general president and Professor Larsen of Decorah. No funeral of a theologian in America has been attended by so many theologians. The city of St. Louis has hardly seen a larger funeral.

At the graveside, Fr. Prof. Larsen (of the Norwegian Synod) could not refrain from giving a short speech to testify how much the Norwegian Synod also owes to the dear deceased. We share the heartfelt words here:

"Among the large crowd of mourners who have gathered at this funeral service is also a small number of pastors from the Norwegian Synod, among them the general president of this Synod. We would like to express in the name of so many of our brothers the heartfelt gratitude that we feel towards God and his servant, the now blessed Dr. Walther, for all the good that has flowed to us through him. And we cannot but take this opportunity to express our gratitude to the entire Missouri Synod, so strongly represented here, of which he was the first man, for such great and self-sacrificing love, which has been shown to us by this Synod for almost thirty years. Since the year 1858 we have had, certainly without interruption, students in their theological seminaries. About half of our pastors have studied in these seminaries, and most have enjoyed Walther's teaching. What blessings they, and through them their congregations and our people, have had from this, who can measure? But also we others, partly older persons of our synod, who did not receive instruction here as registered students, did we not also sit at Walther's feet? Of course we did, and far from being ashamed of it, we consider it an honor and even more a great blessing that has been bestowed upon us. Our people have also been blessed by Walther and the Missouri Synod in that not a few writings have been translated from here into our language and spread among our countrymen. We mention especially Walther's Gospel Postilla and the wonderful little book "The Right Form of a Local Evangelical Lutheran Church Independent of the State".

"The faithfulness both in the preservation of divine truth and in the striving for true holiness, to which Walther and the Synod, of which he was the first man, so powerfully guided and encouraged us, this faithfulness - let this be our wish and prayer today - may the dear deceased long survive both in our Synod and in his own! May this be done for the sake of Jesus! Amen."

That the students also sang their funeral songs at the grave of their beloved teacher, as at the preceding ceremonies, is self-evident. Fr. Sieck said the collecte and benediction and Fr. Wangerin, after singing the funeral hymn "Nun lasst uns den Leib begraben" 2c. (with a countercall), the Lord's Prayer. The tomb into which the coffin has been lowered is walled. A strong stone slab covers the coffin.

G.

Let us pray in the church with the church for the church. (Luther.)

Urbanus Rhegius.

(Conclusion.)

After he had spent a few weeks in Selle familiarizing himself to some extent with what had to be arranged first in church matters and had accordingly made the necessary arrangements, the ordering of church affairs in the city of Lüneburg took up his activity.

As in other German cities, the citizens of Lüneburg embraced the Lutheran doctrine early on, while the city council strictly adhered to the Pabstkirche and opposed the Reformation. When the citizens of the city with their wives, children and servants moved in large numbers to the neighboring villages, where Lutheran preaching was practiced, the city council forbade the attendance of foreign churches under severe penalty and, when that did not help, had the gates of the city locked on Sunday mornings. The citizens' request for the admission of Lutheran preachers was met only with a brief reply that they wanted to be heard. At the beginning of the year 1530, the Pleban (lieutenant priest) of St. Nicolai promised that German songs would be sung during Lent. When the first week of Lent came, the pleban did not keep his promise and a priest came to the altar to say mass in the old way, the congregation began to sing German songs, so that the priest was frightened and took the chalice and the monstrance, hurried into the sacristy and only after the crowd had lost its way, came out again and celebrated the sacrifice of the mass. When on the following Sunday in the church belonging to the monastery of St. Mary the priest began his sermon with an attack on the Lutheran doctrine, the congregation suddenly sang the song: "Oh God, from heaven look in there" 2c., and although the priest shouted in between with a loud voice: "Be silent, I will preach to you about faith", they paid no attention to this, but continued singing until the monk left the preaching chair and did not come back. Eight days later, in the same church, a long monk entered the pulpit and again began to scold the Martinians (Lutherans), whereupon the congregation drove him away with singing as well.

After further negotiations between the citizens and the council, the latter finally had to send for Magister Steffen from Hamburg, who was assisted by five other Lutheran preachers; and around Ascension Day 1530, the reading of the Mass in the churches was forbidden. When Steffen had to return to Hamburg before the ecclesiastical affairs were settled, there was again much disorder and the Roman character began to stir again. Then a request was made to Duke Ernst to send Rhegius to Lüneburg. He did not arrive until the spring of 1531, since the duke could not do without him sooner, and it did not escape his notice that the clergy still had a large following, especially among the noble families of the city. Therefore he summoned the priests and monks to the town hall and some citizens to speak out. Rhegius explained the Lutheran doctrine to the monks and then asked them: "Dear sirs, you have heard my words, what do you think now, are they right or wrong? Since no one answered, Heinrich Lampe, a citizen, said, "What do you think, gentlemen, of the doctor's sermon? Is it a devilish teaching?

as you have said, or what do you say now?" Then the questioned replied that he himself might answer for them; whereupon Heinrich Lampe turned to the council sitting there with the words: "Dear sirs, here stands a bunch of unlearned priests who know nothing to reply." This gave rise to laughter in the council and among the citizens, and the former ordered the monks to be silent and not to let any useless speech against the preachers be heard, since they could not refute them.

After Rhegius had drafted a church order, he left Lüneburg and returned to Celle at the request of the duke. But during his absence the monks raised their heads again, so that he had to return. In order to control the blasphemy of the adversaries, he requested the town council, at the request of the citizens, to order a public religious discussion in German in the main church of St. John and to invite the priests to it. This was done. But on the appointed day only two priests showed up, who knew nothing more to ask than whether one could be blessed without good works and whether women could also preach and baptize. Now the citizens saw that the Romans themselves had lost their cause. All Roman worship in the churches was forbidden. The monks left in droves, leaving only five in a monastery, who clung to their faith until their deaths and were given a meager living.

Before Rhegius left, he summoned the citizens to the princely court and warmly exhorted them to remain steadfast in God's holy word. The monastery properties, which were confiscated, were not used for the city's assets, but for the payment of church servants, the maintenance of poorhouses and hospitals, and the like.

Rhegius was not only effective through his sermons, but also through his many writings. He was very concerned about the further education of the preachers and the improvement of the school system. The visitation of all churches, foundations and monasteries in the principality in 1540 was a blessing. He also took an active part in the Reformation outside of Lüneburg, e.g. in the cities of Hildesheim, Hanover, Minden, etc. He took part in several conventions, the last of which was in Hagenau in 1541. On the return trip, he caught a severe cold, which turned into a serious illness after his arrival in Celle. On May 23, 1541, he passed away under the comforting encouragement of his fellow ministers.

Immediately after the death of Rhegius, the duke issued a handwritten letter to his chancellor, a beautiful testimony of princely friendship and gratitude. It reads: "After the almighty God has claimed the highly learned Urbanum Rhegium, Doctor of the Holy

Scriptures, from this world, we will, for the sake of his faithful and diligent service, which he has shown to us and to the common church, give his widow Annen forty guilders annually for the duration of her life, plus six hectares of rye, so that she may better maintain herself and her children. And because she is gifted with many children, we will maintain four children, two sons and two daughters, for four years. If we also find at such a time that one of the sons has been sent to study, we will provide him with a spiritual gift.

He also gave Rhegius a house in Celle during his lifetime and 50 gold florins as a bridal dowry to his eldest daughter. In addition, he had already given Rhegius a house in Celle during his lifetime and 50 gold gulden to his eldest daughter as a bridal gift.

How highly Luther held our Rhegius, we can see from the preface he wrote in 1541 to a book by Rhegius. It begins thus: How well Doctor Urbanus Rhegius blessed needs neither my nor no preface on fine books, since he is not only highly enough learned for himself, but also highly famous among the teachers of the holy Christian Church in our time, recognized as a pure, righteous preacher of the holy, pure, unadulterated Gospel, held dear and valuable by all the pious and orthodox; for he has been in earnest against the papal abomination and all the rotten ones (as the 130th Psalm says: "I hate them"). Psalm says: I hate them in all earnestness, therefore they are mine); but the pure word of God he loved dearly and acted with all diligence and faithfulness, as his writings give ample evidence of it here and there: But because it was to be printed everywhere, I wanted it to go out confirmed with my testimony."

(Submitted.)

The calling of God is a mighty proof that God earnestly desires the blessedness of all people.

(Continued.)

But, one objects, the word of calling does not really go out to all people at all times, so it is not preached in the whole world even now. Does this not contradict the generality of the divine calling? One further raises the questions: How? At the time of the old covenant, did God not choose Israel alone as his people, but let the heathen nations pass away in blindness and darkness? Are there not also today innumerable multitudes of Gentiles who sit there in darkness and the shadow of death? Do we not see that "God gives his word in one place and does not give it in another, takes it away in one place and leaves it in another"? If we want to stay on the right track here, we have to hold on to the saying of Hosea: "Israel, you bring yourself into misfortune; for your salvation stands with me alone. It is true that in these questions some things are too high for us; but there we should put our finger on our mouth with Paulo and say: "Who are you, man, who want to be right with God?" We cannot and should not fathom everything here, but we should hold fast to the fact that God's calling is and remains universal as far as His command, His gracious will is concerned, for He always wants the Gospel to be preached to all men; that all may hear it and accept its grace and blessedness. But if the gospel is not always preached among all peoples and in all places, the fault lies not in God but in men themselves, who despise the word and reject it or have lost it through the fault of their ancestors.

At three times, as the Scriptures show, the gracious and merciful God called the whole world, revealed his word to all men: in Adam's time, in Noah's time and in the time of the holy apostles. What must be the reason, then, if in the course of time so many peoples and countries no longer have the word, but rather the word of God?

Who covers them with darkness and gloom? Must not their own or their ancestors' ingratitude and contempt for the word of grace be to blame for the terrible sin that God, according to his justice, cannot allow to go unpunished? For by nothing is God so severely angered and offended as by disdain and contempt for his word, in which there is nothing other than contempt for his grace. But this too is clear from the fact that a Gentile was excluded from the promise. Adam was created in the image of God. In addition to other gifts, a full light of divine knowledge shone in his heart. Without any error he recognized perfectly the nature and the will of his creator. But he had received these gifts not only for himself, but also for his descendants, whose progenitor he was. Therefore, when he voluntarily turned away from God and fell into sin, he lost them not only for himself but also for his descendants. But what did the gracious and merciful God do? From the hidden seat of his majesty he came forth and gave the fallen Adam the comforting promise of the woman's seed, which was to crush the serpent's head. Thus he again kindled in him the light of his knowledge; and this light of the word, the purity of the revealed doctrine, all descendants of Adam, warned by the fall of their progenitor, should have faithfully preserved. But what do we hear? We hear how Kam committed fratricide out of hatred and arrogance and then went out in despair "from the presence of the Lord", Gen. 4:16, that is, from the fellowship of the church. And his ungodly example was followed not only by his own descendants, but also by many of the children of the patriarchs, although they still belonged outwardly to the community of the orthodox church. We read of the sons of the patriarchs Gen. 6:2: "Then the children of God looked after the daughters of men, as they were fair, and took to wives" whom they pleased." It was not religion and piety that guided them in their choice of wives, but blind lust, the lust of their unchaste hearts. Therefore we hear the lamentation in v. 5 and 6: "And the Lord saw that the wickedness of men was great from the earth, and that all the thoughts and actions of their hearts were evil for ever. And the LORD repented that he had made men upon the earth, and it grieved him in his heart." The wickedness of mankind rose higher and higher, so God decided to destroy mankind from the face of the earth with the flood. But he remembered his mercy and out of

infinite love for mankind he saved Noah, his wife and his sons and the wives of his sons. And when these went out of the ark, God again lit the light of his word for them and established his covenant with them anew. Then, of course, it was again the task of Noah's descendants to keep the light of the Word, which had been entrusted to them, pure and clean, and to pass it on to all their descendants. But behold, in arrogance, carnal security and conceit, they undertook to build the tower of Babel. God came down and, after righteous judgment, confounded their language and scattered them abroad. But again Abraham was called by God. God made an everlasting covenant with him and his descendants, Gen. 17:7, that with him and his seed the

Light of promise and the seat of the true church should be. Therefore also the Psalmist, Ps. 47, 19, 20. says: "God showed Jacob his word, Israel his customs and rights. So did he no heathen, nor let them know his judgments." God placed Israel in a particularly prominent place and made the Israelite church glorious and famous before all nations by signs and wonders, so that they could learn that in Palestine there was a people whose worship was confirmed by great divine miracles. This was the purpose of the miracles, as God showed Pharaoh in Exodus 9:16: "Therefore have I raised thee up, that my power may appear in thee, and that my name may be declared in all the earth." Israel was located in the center of the inhabited earth, so that the revealed teachings could easily be spread throughout the world. Jerusalem was, as it were, in the center of the world. How? Were all other peoples at that time completely excluded from all knowledge of God? Right then. Rather, the multiple wanderings of the patriarchs, the Babylonian captivity of the Jews and other means had to serve to call many Gentiles to the fellowship of the church. The rumor of the miracles, the light of the Word penetrated from Israel also into the Gentile countries. Therefore, do we not also hear of so many who converted from the Gentile world to the God of the Hebrews, of Jethro, Nahab, the Gibeonites, Ruth, Hiram, the Queen of the East, the Ninivites, "Nebucadnezzar, Darius, Cyrus and others, whom the Scriptures call us? Finally, he sent the holy apostles into all the world, and through them commanded all men to repent, Acts 17:30. 17, 30. Through them he gathered the nations to one faith, to the fellowship of the Christian church. They preached the gospel in truth to all creatures, to all nations, and filled the whole earth with its sound, so that, as the apostle Col. 1:6 testifies, the word of truth has been in every race and has brought forth fruit. If the descendants of those to whom the holy apostles once preached the Word of God have lost this bright light again, they truly have every reason to accuse not God, but their and their ancestors' negligence and ingratitude. Alas! God's Word is a sacred legacy, a priceless treasure, whose contempt God cannot bear in the long run, but must punish. And what does this punishment consist of? As experience teaches, in the fact that God takes away the light of his word and his grace from those who despise it. But all who despise and lose the precious treasure of the Word also deprive their descendants of it, for which reason all the greater accountability will one day be demanded of them, yes, the blood of their descendants will be demanded from their hands. Behold, this is the true cause why so many peoples, to whom the light of truth once shone, have again sunk into the night of pagan darkness; or are given over to believe the lie and its prophets. What is it, therefore, that we who have the treasure of the divine Word, pure and clear, should always take to heart when we think of such peoples and countries? It is the word of our confession (Concordia Formula, Müller, p. 716 f.): "It is a well-deserved punishment of sins when God punishes a country or a people for disregarding His word in such a way that it also affects the descendants, as

In this way God shows his earnestness to his own in some countries and persons, which we all deserve, are worthy of, and are worthy of, because we behave evil against God's word, and often grieve the Holy Spirit, so that we may live in God's fear, and recognize and praise God's goodness in and with us, to whom he gives and leaves his word, whom he does not reject and condemn, without any merit on our part. For since our nature is corrupted by sin, worthy and guilty of God's wrath and condemnation, God owes us neither word, spirit, nor grace, and if he gives it by grace, we often reject it from ourselves, and make ourselves unworthy of eternal life, Apost. 3. And his righteous judgment, which is well deserved, is seen in some countries, peoples, and persons, so that, when we are held against them and compared with them, we may learn to recognize and praise God's pure, undeserved grace in the vessels of mercy. For those are not wronged who are punished and receive the wages of their sins; but in others, when God gives and upholds his word and thereby enlightens, converts, and preserves people, God praises his pure grace and mercy without their merit."

But, someone may object, are there not passages in the Holy Scriptures from which it seems to emerge that certain countries, peoples and cities are to be denied the means of salvation and repentance? Yes, but the aforementioned is only apparent, not true. If we look at the context, other facts and circumstances, we see clearly that the generality of the divine calling is not cancelled by such sayings. Let us take a closer look at some such passages of the Holy Scripture! Matth. 10, 5. The Lord commands the apostles: "Do not walk in the streets of the Gentiles and do not go into the cities of the Samaritans. Does it follow from this that the means of salvation, the apostolic preaching should be absolutely and forever denied to the Gentiles, especially to the Samaritans? Certainly not. We have already heard why so many peoples do not have the word of truth, namely, not because God has decreed it so in His after-schedule, but because of their or their ancestors' contempt and disdain for the word. Therefore God sends, Amos 8, 11., a hunger for the Word because of the disgust of the hearers, 2 Thess. 2, 10 11., strong errors, because the people do not accept the love of the truth, that they become blessed. Just as at the time of the old covenant the Gentiles were not necessarily excluded from the fellowship of the church, as the examples of many converted Gentiles show, neither were these Samaritans. Christ himself preached to all kinds of people, occasionally also to Samaritans, as can be seen from John 4. Christ Himself, as we read in Marc. 7, 24. 31, went into the borders of Tyre and Sidon, until He came into the middle of the border of the ten cities! The reason for this prohibition was this: God wanted the Jews to be separated from the other nations, so that there would be a certain place where the Messiah would be born. And only Christ was supposed to break down the fence at His coming, Eph. 2, 14, so that there would no longer be Jew or Greek, Gal.

3, 28. And so the word of salvation should be proclaimed to the Jews first, because, as the apostle says Rom. 15, 8, Christ was a servant of the circumcision to confirm the promise to the Jews. Christ's coming, His salvation and grace, should and had to be proclaimed and offered to the Jews first, because He was promised to them first, and only then to the Gentiles. This prohibition of Christ was therefore only valid for a very short time, because afterwards Christ gave the apostles the command: "Go into all the world and preach the gospel to every creature. - Another such passage is found in Matth. 11, 21: "If such miracles had happened in Tyre and Sidon, they would have repented in sackcloth and ashes." But does it follow from this that the inhabitants of Tyre and Sidon were absolutely denied the means of repentance according to God's counsel? Not so. We read I Chron. 22:4 that the people of Sidon and Tyre brought wood in abundance to David, as they did afterward for the building of the second temple, Ezra 3:7; thus they did not lack the opportunity to gain the knowledge of the true God. And because they were neighbors of the people of Israel, the rumor of the truth, the call of the great divine miracles, had undoubtedly reached them powerfully enough. Then, as we have just seen, Christ himself went into the borders of Tyre and Sidon and healed the daughter of the Canaanite woman there. So we also hear that a great multitude of the inhabitants of these cities came to Christ, Marc. 3, 8. But also the apostle Paul came to Tyre and stayed there for seven days, Apost. 21, 3. 4. and also to Sidon, 27, 3. From this it is clear that the inhabitants of these cities were certainly not denied the means of salvation according to the counsel of God. - A similar passage is also Apost. 16, 6, where we are told that Paul and Silas were prevented by the Holy Spirit from preaching the word of God in Asia and Bithynia. Was it God's will that those countries should not be converted and saved, since faith comes from preaching and preaching comes through the Word of God? Not at all. Already from Apost. 2:9 that the Asiatics also heard the apostles preach the great deeds of God in their own languages. Ch. 6,9. we read that some of the Asiatics consulted with Stephen, and Ch. 19,10. that Paul was in Ephesus for two years and preached daily in the school of Tyrannus, so that all who lived in Asia heard the word of the Lord, Jews and Gentiles, v. 11.

1 Cor. 16, 19. He greets in the name of the common people of Asia. 1 Pet. 1,1. Peter writes to the chosen strangers in Asia and Bithynia. How? Were these countries denied participation in the gospel because these apostles were not supposed to go to them at that time? Certainly not. It is and remains certain truth: God wants the gospel to be preached to all men, that all may hear it, and this universal calling is a powerful proof that God earnestly desires the salvation of all men.

(Conclusion follows.)

Prayer is nowhere so powerful and strong as when the whole crowd prays together in unity. (Luther.)

To the ecclesiastical chronicle.

I. America.

Since the synodal report will soon be published, we will only highlight a few things **from the proceedings of the** synod. Much time was justly spent by the Synod in deliberating on the welfare of our teaching institutions at Fort Wayne, here, at Springfield, and at Addison. The Progymnasium in Milwaukee, founded by three districts, the Wisconsin, Minnesota-Dakota and Illinois districts, was offered to it and accepted by it as its institution. At the next synodical meeting it is to be decided whether it shall become a full high school. - The synod considered the promotion of our various missions, the so important inner mission, the negro mission, the Jewish mission and the emigrant mission. The synod took over the "Pilgrim House" in New York, which had been purchased by some Lutherans. - The publishing business was to be expanded. The local Bible Society offered the Synod its entire property, valued at \$17,000, on the condition that the Synod sell the ordinary, large and small Bibles at cost price and retain the correct Luther text. Synod accepted this magnificent gift with thanks. - Two new synodical districts were formed: the Kansas District and the California Oregon District. - The English Lutheran Conference of Missouri, which is in unity of faith with us, desired, with some English congregations in Virginia, to be included as a special mission district. This request, however, could not be granted, as our Synod is a purely German one. These English Lutheran congregations were therefore encouraged to form a separate body, and were directed to submit themselves to the Commission for English Mission appointed by the Synod. The Commission hitherto appointed by the Western District for English Mission is now the Commission of the General Synod.

In Cheyenne, Wy., the Congregationalists sent a pastor of their community to the several hundred Lutherans. They had tricked the people into believing they were also Lutherans because they held Luther in great honor. The Congregationalist pastor also correctly founded a congregation, which he called Lutheran. And the Lutherans were simple-minded and frivolous enough to be wheedled by the person that the congregation was Lutheran because that was its name. Cheyenne is probably not the only place where people believe that if a congregation is called Lutheran, it is in fact Lutheran. (H. u. Z.)

Rome and the Knights of Labor. Cardinal Archbishop Gibbons of Baltimore is a warm defender of the Knights of Labor. He counters the accusation that Catholics are mixing with Protestants by joining the order by saying that the Knights of Labor are two-thirds Catholics and that their main leaders are also Catholics. The Catholics, therefore, when they join the Knights of Labor,

do not mix with Protestants, but the Protestants are admitted to the benefits of a cooperative consisting mainly of Catholics, and the exclusion of Protestants is impossible in a country like ours. Let this be remembered! - The infallible pope is obviously embarrassed. In Canada he has condemned the Order of the Knights of Labor. In the United States, Cardinal Archbishop Gibbons tells him not to condemn it. He says that a papal condemnation of the order is 1. not justified, 2. not necessary, 3. not wise, 4. dangerous, 5. would be impotent and unable to force the Catholic workers to obey, 6. would have a destructive effect, 7. would have a downright ruinous effect on the finances of the Catholic Church.

8. would turn the devotion of our people to the Holy See into suspicion and hostility, 9. would be considered a cruel blow to the authority of the bishops in the United States who protest against a condemnation. - Here, too, one can see that papal infallibility is very weak. Rome turns to the wind.

The **newest type of church parties** is the donkey party. The "Ebr. Register" describes one that took place near him in the following way: On the wall one paints a donkey - a real long-eared one - but without a tail. Then pins with paper tails are distributed to the trustees, superintendents, Sunday school teachers and young ladies, who of course all have to participate. One by one, they are led to the opposite side of the room from the donkey, blindfolded, led around in a circle three times, and then instructed to attach the paper tail to the right place on the picture of the donkey by means of the pin. If this is done in the wrong place, great hilarity ensues. At the door, admission is demanded and thus money for the church is raised. And such donkey antics are carried out in "Christian" churches. No pagan would desecrate the temple of his idol in such a way. The pagans have far more respect for their idol temples than many Christian communities - and some so-called Lutheran ones not excluded - have for their churches.

(H. u. Z.)

II. foreign countries.

Roman Bible Hatred. In a Peruvian town where an agent of the American Bible Society was working, the Roman Catholic bishop collected the Bibles purchased and lit a bonfire with them. The Bible sellers were threatened with imprisonment.

Will England become Catholic? Under this headline the Rheinisch-Westphälische G. A. Blatt brings a correction of the victory cries, which were to be read recently in Catholic papers. We emphasize only a few things. It is true that a number of conversions to the Catholic Church have taken place in England over the decades. But these conversions, which consistently occur only in the highest and lowest strata of the population, have decreased significantly in recent years. Also, some of the converts have returned to Protestantism. In addition, the families of the individual converts have remained Protestant throughout. What little decisive importance Catholicism has in England is evident from the fact that of the 484 electoral districts in England not a single one is represented by a Catholic, in Scotland only one. The deputies for Ireland are the only Catholics in the House of Commons. Of the 524 Pairs in the House of Lords, 38 are Catholic, including 9 Converts; among 45 Catholic Baronets there are 8 Converts. In the "Presbyterian Review" T. Crockery from Londonderry proves that in Great Britain within 40 years the number of Protestants has increased by almost 10 million, while the number of Catholics has decreased by almost 2 million. In 1841 there were 19,563,353 Protestants in Great Britain, while in 1881 there were 29,206,807. In 1841 the number of Catholics was 7,214,771; in 1881 it was only 5,451,881. So it does not look as if Protestantism in England is being outstripped by Catholicism.

Japan. A Buddhist temple near Osaka in Japan has been cleared for missionaries to preach. The priests themselves set the best examples to the people by coming themselves. A temple near Sendai has also been offered to the missionaries.

A cut-up New Testament.

A colporteur found a cold reception in a village; however, he managed to sell a New Testament to a Catholic woman. The woman showed the book to her priest. The priest forbade her to read it and declared that it must be destroyed. She then gives it into the hands of her little girl, together with a pair of scissors, to cut it into pieces for her amusement. The child playfully cuts up several leaves, but finally gets tired of the monotonous occupation. The following day, the same visits a sick neighbor and takes the mutilated will to cut out new figures. The sick woman happened to take the book of her little visitor in her hand, looked at the first page that presented itself to her, and was amazed at what was written there. She reads on. The content of the divine word made such a deep impression on her heart that she decided to take possession of the partially cut book by offering it to the child as a gift. The girl is satisfied with this and so the matter was soon settled. From that moment on, the sick woman found more and more joy in reading the New Testament; her heart was seized by the power of the Word, she became a believer in the Lord Jesus. She also became a missionary among her neighbors. The desire to possess such a book arose in many, and when the colporteur came again, a large number of complete copies of the Holy Scriptures were bought from him.

A reformed Bible.

In reformed Switzerland, Luther's translation of the Bible was also used, but there were also reformed translations of their own. In one of these the words of institution: "This is my body, this is my blood" are translated: "This means my body. This means my blood." The Lutheran theologian C. Schlüsselburg reports in his writing "Lehr, Glaub und Bekenntniß der Sacramentirer" (Doctrine, Faith and Confession of the Sacramentarians) from 1596: "In Saxony in Münda in 1560 I saw a copy of the German Bible printed in Zurich with the Rector of the schools there, named Hubert, in which I saw, not without astonishment and horror, that the words of the Son of God had been falsified, just as Cinglio (Zwingli) had also done. For in all four places where the words of the institution of the testament of Christ are told, the text was thus falsified: This means my body, this means my blood.

Death notice.

Our Progymnasium in Milwaukee has been struck a hard blow, in that it has pleased the Lord to take to Himself an excellent student of the institution, namely G o t t f r i e d Rösch, son of Mr. Pastor T. Rösch in Worden, Ill. He entered the institution four years ago and has always shown himself to be an exemplary student in every respect. Only moderately gifted, he nevertheless made such progress through his enormous diligence that he always had to be counted among the best in his class. At the same time, he was a serious, sincere Christian and as such exerted a very salutary influence on his fellow students, so that he enjoyed their greatest respect.

He died of cerebral palsy, deeply mourned by his teachers, classmates and acquaintances on Saturday morning, May 7, at the age of not quite 21. God comfort his sorrowing relatives. O. H.

Anrtseinfützvrerrgen.

On Sunday Cantate, by order of the Lord Praeses, Rev. B. I. Ansorge was introduced at St. Paul's Parish at Fort Dodge, Iowa, by J. P. Guenther. 2

The newly formed St. Peter's parish at Hilbert, Wis. served by me as a filial appointed Mr. I. P. H. Röhrs of Milwaukee as their pastor. The aforementioned was introduced by me on Sunday Rogate by order of the Honorable Mr. Praeses Sprengeler ; Hermann Sagehorn.
Address: Uev. L. Roebrs, Hilbert, Oalumet 6o., ^Vis. s

On behalf of the Reverend President Bente, Father W. Weinbach was inaugurated on Rogate Sunday in the parish near Sebringville with the assistance of Mr. I. Merkel by the undersigned into his office. G. Lienhardt.

In accordance with the commission, Candidate H. Käppel was introduced to his congregation in Jefferson City on Sunday Cantate. Pastor I. Proft assisted. B

M.T. Holls. 1

Address: liev. H. liueppel, Lox 58, Jekkersow 6itx, Llo.

K rrrris oi rr, vo i l) u rrg o rr.

On the 3rd Sunday after Easter, the Trinity Lutheran congregation on Plum Creek, Wayne Co, Nebr. dedicated their church, a handsome frame building (26X40 with steeple projection), to the service of the Triune God. Father Bullinger preached the sermon of celebration. The consecration prayer was said by H. Wehking.

The Lutheran Zion congregation in the new settlement ! Palmdale, near Alpine, Antelope Valley, Cal., consecrated its church (24X36) to the service of the Triune ! God on Sunday Å day Rogate. The solemn preachers were Father Kogler and the undersigned.

G. Runkel.

On Sunday Exaudi, the Trinity Lutheran congregation in Crown Point, Ind. dedicated their newly built church to the Z service of the Triune God. Preaching were the cU. E. A. Brauer, C. Brauer and evening b. F. Th. Eißfeldt (English).

G. Heintz.

Mission Feast.

On the 3rd Sunday nack Easter, the Lutheran Trinity .1 congregation at Plum Creek, Wayne Co, Nebr. celebrated its first B mission feast. Mr. I. P. Schulte preached. The Collecte for I Interior, Negro and Jewish Mission amounted to \$27.50 after deduction of Aus- V lay. " H.
Wehking. I

Conference - Display.

The Buffalo Districts Pastoral Conference will meet, s. G. w., June 7 and 8, at St. Johnsburch, Niagara Co., N. A. - Next stop Tonawanda, where wagons will be ready to pick up the conference-goers on the evening of June 6.

H. A. A. Dorn.

Announcement.

All letters containing notices for the "Lutheran" (advertisements, receipts, address changes, etc.) must be addressed:

Oaneorllia Kernware, 8t. I,oni8, Ao.

To the message.

Receipts for private charities will now again be published in the "Lutheran".

Synod resolved "that henceforth such receipts shall not be included in the .Lutheran* as contain a series of names with monetary contributions from one and the same congregation."

Explanation.

Since the undersigned is in complete agreement in faith, doctrine and confession with the Synod of Missouri, Ohio and others, has dissolved his connection with the Synod of Ohio and others, has resigned his office in his former congregation belonging to the Ohio Synod and will henceforth reside in IllkUanapoliz, Incl., No. 443 8. Last Street, he is requested to address the same in the future.

I. G. Kunz.

Entered the Coffee of Illinois - District:

Synodal cash: From ist. Hieber's congreg. in Town Nich -4.00 and 5.25. Collecte from st. Frese's congreg. in Champaign 4.50. Easter Collecte from 1". Winters Gem. in Hampton 10.00. st. Becks Gem. in Jacksonville 17.40. st. Schieferdeckers Gem. in New Gehlenbeck 10.00. st. Pissels Gem. in Benson 8.00. st. Mangelsdorfs Gem. in Venedy 10.00. (p. -69.15.)

New construction in Addison: by Kassirer Roescher in Fort Wayne 247.25.

Building fund in Springfield: By st. Bold in Belleville by H. Schiermeyer 1.00.

Inner mission: Through st. Bergen in Wartburg, found in the bell bag, 1.00. By st. Wunder in Chicago by G. Bähler 1.00. (p. -2.00.)

Judenmission: By st. Hiebei in Town Nich by Fr. Harms 1.00.

Heathen Mission: Through st. Hild in Bethlehem by Miss Caroline Campe 2.50.

Negro Mission: By st. Hiebei in Town Rich by Fr. Harms 1.00. Through st. Miracles in Chicago by Wittwe C. Otto 5.00. New station in New Orleans: st. Mueller's Gem. in Ehester 12.70. Teacher L. and his pupils in Ehester 3.50. (S. -22.20.)

Negro Mission in Springfield: Teacher Bader's Students in Addison 1.00.

Emigr. mission: Confirationscoll. by st. Frederking at Dwight 10.25.

Poor students in St. Louis: Through st. Hild in Bethlehem by W. Völker 2.00.

Wash checkout in Springfield: by st. Frederking at Dwight, Hockzeitcoll., 3.30.

College household in Springfield: st. Pissels Gem. in Benson 8.00.

Poor students in Springfield: by st. Hiebei of sr. Gem. in Town Nich 6.56, Filialgem. 8.27. By I'. Hild in Bethlehem, s. at A. Volker's wedding, for A. Mundt 8.00. By st. Cämmerer in Chandlerville, Theil. of Coll. at Leinberger-Harins's wedding, for Ferd. Selle 5.00. By Lehrer Müller at Okawville from Mr. Hasheider for Ferd. Stromer 1.00. By I P. Hallerberg in Quincy for Karl Düsenberg and Herm. Schwagmeyer by F. Feldmanu 12.50, I. H. Heidbreder 5.50 and from the missionary treasury 4.00. (S. -50.83.)

ArmeCollegeschülerinFortWayne: By st. Schuricht in St. Paul for C. Albrecht from Fr. Meyer sen. 12.00 and from the Women's Association 3.00. By st. Drögemüller in Arenzville, Theil. of Coll. on Lövekamp-Nobis'sch's wedding, for Franz Buszin 4.00. (S. -19.00.)

For the seminar in Addison: bequest from weiland Catbarine Heuer in Addison 100.00.

New seminary organ in Addison: I. Brakmann in Addison 2.00. By T. C. Diener in Chicago: by teacher Karau's men's choir 22.00, teacher Schumm's men's choir 50.00, its mixed ebor 25.00, and by the editors of the choir book (W. Burbenn and H. Ilse) 20.00. (P. -119.00.)

Poor students in Addison: By st. Engelbrecht in Chicago by the lungfr. Association for Tb. Großmann 15.00. By st. Willner in Quincy, Theil. of Coll. at Seidel-Herlemann's - wedding, for G. Hargens 4.00. (S. -19.00.)

Poor students in Milwaukee: by I. O. Piepenbrink in Crete 5.00. By st. Willner in Quincy, half of Coll. at Seidel-Herlemann'scheu wedding, for Gottl. Seidel 4.00. (S. -9.00.)

Milwaukee debt retirement: st. Feltens Gem. in Washington Heights 5.00.

Sick pastors and teachers: By st. Hild in Bethlehem by Wm. Peoples 2.00.

Widow's Fund: st. Pissel in Benson 5.00. By st. Hild in Bethlehem by Mrs. Christine Hubnholz 2.00. By st. Cämmerer in Chandlerville, Theil. of Coll. at Leinberger- Harins's wedding, 3.50. st. Schieferdecker in Neu-Gehlenbeck 5.00. (S. -15.50.)

Deaf and Dumb Institution in Norris: st. Mueller's Gem. in Ehester 15.85. By st. Brewer in Beecher, Coll. at C. H. Hare Hunter's wedding, 0.20. 1'. Pissel's pupil in Benson 2.50. By 1 p. Drögemüller in Arenzville, Theil. of Coll. at Lövekamp-Nobis'scken wedding, 2.00. (p. -26.55.)

Orphanage near t. Louis: st. Kühns Gem. in Belleville 14.11.

Studirende Waisen aus Addison: Durch 1 P. Miracle in Chicago by Mrs. Fleischer 2.00.

Lutb. Free Church in Saxony: st. Hiebers Gem. in Town Rich 3.22. By st. Lenk in Millstadt of H. B. 2.00. By st. Drögemüller in Arenzville, Theil. of Coll. on Lövekamp- Nobis'schcn wedding, 2.25. (S. -7.47.)

st. Hübener's Gem. in Hannover: st. Hieber's Gem. in Town Rich 4.92. By st. Frederking at Dwight of N. N. 5.00.' (p. -9.92.)

Correction.

In my last receipt ("Lutheran" No. 10) read under "Debt payment in Milwaukee" instead of 1'. Felten's Gem. in Arlington Heights: in Washington Heights 14.35.

Addison, Ill, May 17, 1887. H. Bartling, Cassirer.

Incoming to the Michigan District Coffee:

Synod treasury: From Port Hope congregation -8.40. Lake Ridge congregation 2.00. (Summa -10.40.)

Building fund: Gem. in Monitor 5.70.

Building fund in Springfield: Gem. in East Saginaw 8.00. By I. Becker from Wittwe N. N. 7.00. (S. -15.00.)

Students in Springfield: By st. Arndt by Fr. Pries; 1.00.

Inner Mission: Gem. at Tandy Creek 4.00 and 10.68. Gem. at Waldenburg 10.65. Gem. at Fowler 3.03. Gem. at Arcadia 7.00. Gem. at Benona 5.10. Gem. at Monitor 3.10. Gcm. at Frankenmuth 20.30. By st. Arndt from his comm. 9.73. comm. in Leland 6.00. By st. Fackler by st. N. 1.00. Gem. in Sebewaing 21.08. Gem. in Waltz 3.08. Gem. in New Boston 2.02. Gem. in Lake Ridge 5.00. (p. -111.67.)

Widow's fund: comm. in Norris 5.25. By st. Fackler

of Fr. N. .50. By P. Müller of Wittwe Kirchhof's 1.00. (S. -6.75.)

Deaf and Dumb Institution: By P. A. Ch. Bauer of G. Heiß 5.00. B. Finge! 3.00. Kassirer H. H. Meyer 12.65. Gem. in Belknap 5.55. God's box in Petersburg .65. (S. -26.85.)

Negro Mission: Gem. in Monitor 8.07. Gem. in Beaver .63. By teacher Weiß of s. school children 1.50. For New Orleans: By P. K. L. Moll of M. Schermann 4.00. E. Kunder 10.00. By P. L. Fürbringer of N. N. 3.00. (S. -27.20.)

Orphanage near St. Louis: Teacher E. Strieter's school children 3.25.

Orphanage in Addison: By teacher White by L. u. W. White 1.00.

Orphanage in Wittenberg: By Fr. Witte of etl. school children .82. comm. in Argyle 2.26. (p. -3.08.)

Pilgrim House : Gem. in Fowler 4.15.

Church building in Hannover: By P. Fackler of N. N. 2.00.

Comm. in Columbus: Comm. in Amelith 10.00.

For certain pupils: By P. Mueller from Wittwe Kirchhof's for Bro. Mueller in St. Louis 1.00. Young Fr. Association in Adrian for Prange in Addison 10.00. Cong. in Petersburg for Gardener in Addison 5.00 and 3.25 for E. Polster in Springfield. (S.-19.25.) Total-247.30.

Solicitation.

Since there are several orckers for me in the mail, but I do not know who sent them, I request all those who sent money to me but did not receive a receipt for it to inform me immediately.

Detroit, May 20, '87, Chr. Schmalzriedt, Cassirer.

EEntry to the Minnesota and Dakota District costs:

Synodal funds: From Fr. Rolf's parish at St. Paul -12.83. Fr. Kollmorgen's parish at Atwater 5.00. Fr. Streck- fuß's parish at Uoung America 8.00. Fr. G. A. Bernthal's parish at Benton 28.15. Fr. Mäurer's parish. at Belvidere 4.40. P. I. I. Bernthal's Gem. at Lewiston 10.75. P. W. Friedrich's Gem. at Waconia 10.75. P. Clöter's Gem. at Valley Creek 1.67. P. Rupprecht's Gem. at Hart 6.70. (p. -88.25.)

Widows and orphans: P. Kollmorgen's comm. at Atwater 6.25. P. Destinon 2.00. P. Ahner 3.00. P. E. L. Kretzschmar's comm. at Gaylord 6.40. P. Grabarkewitz's comm. at Blue Earth City 5.60. P. Hitzemann's Jmm. comm. at Long Prairie 7.00. P. C. A. Bernthal, 5.00; by same from a widow in sr. Gem. 5.00, by N. N. 5.00. P. Frick 1.00, by same from A. Höter at Arlington 1.00, by sr. Gem. at Arlington 9.00. Fr. Hertwig's Gem. at Leaf Valley and Effington 6.64. Fr. Dubberstein's Gem. at Wykoff 3.45. Fr. Hertrich's Gem. at Helvetia 2.00, at Hollywood 3.00. Fr. Vomhof 4.00, whose Joh. Gem. 4.38, Gnaden Gem. 2.93. Fr. Clöter's Gem. at Valley Creek 7.95, at Town Woodbury 7.45. Fr. Rupprecht 4.00. ? Bösches Gem. at St. Francis 2.69, thank offering from sr. Mrs. 1.31. P. H. I. Mueller's Gem. at Bergen 3.60. (P. -109.65.)

Negro Mission: For the new station in New Orleans: P. Hertzog 3.00. Teacher Fischer and Pipkorn's pupils in St. Paul 2.41. P. Vetter's congregation in Fairfield 7.00. P. E. L. Kretz- schmar's congregation at Gaylord 7.00. P. Maurer's Gem. at Jackson- ville 2.14. P. Horst's Gem. at Courtland 5.00. P. H. Schultz's Gem. at Faribault 13.32, at Morristown 4.02. P. P. Wichmann's Gem. at Green Meadow 3.40. P. v. Brandt .25. (p. -47.54.)

Emigr. mission to New Uork: H. Wiese in Dundas, Minn. 1.00.

Pilgrim House in New Pork: Fr. Welcher 1.50. Fr. Vetter's Gem. in Fairfield 5.00. By Fr. Laux of Karl Höfs in Hur- ley, Dak. 2.00. (S. -8.50.)

Poor Lutherans in Dakota: Fr. Rolf's congregation in St. Paul 17.80. Praeses Sievers' congregation in Minneapolis 28.00. (p. -45.80.)

Heathen Mission: Through Fr. Köhler by Mrs. Krüger in Mountville 1.25.

Jewish Mission: P. Frick's Gem. at Arlington 1.65.

Progyrnasium in Milwaukee: Fr. Köhler's Gem. at Mountville 11.00. Fr. Mäurer's Gem. at Belvidere 4.20. By Fr. Horst of Aug. Stott at Nicolle 5.00. Fr. Wichmann's Filial at Pleasant View 2.80. (S. -24.65.)

Teacher salaries in Milwaukee: Fr. Zahn's St. Peter's comm. at Town Elysian 3.25. Fr. Rumsck's comm. at Claremont 7.40. Fr. Horst's comm. at Courtland 10.00. Fr. Clöter's comm. at Valley Creek 21.65. Fr. Lange's comm. at Hay Creek 6.94. (S. -49.24.)

Orphanage near Wittenberg, Wis.: Teacher E. Kemnitz at Clogne Oct. 4 'By Praeses Sievers of Quiel in Minneapolis .25 (p. -4.35.)

Free Church in Saxony: Fr. Mäurer's congregation in Jacksonville 2.14.

Fr. Hübeners Gem. in Hanover: N. N. in St. Paul 1.00.

Agingpastorsandteachers:Fr.Langes Gem. to Hay Creek 6.70.

For Springfield, Ill: By Mr. Stud. Lübke in St. Paul from N. N. 1.00.

Poor students in St. Louis: Fr. Schaa's Gem. in Potsdam 3.25. Fr. Maurer's.Trinity-Gcm. 3.21. By Fr. Wickmann, wedding coll. at I. Widenhöfer and Fr. L. Roll at Ada, Minn. 5.00. (p. -11.46.)

Negro Mission: By P. G. A. Bcmthal of C. H. 5.00, N. N. 7.00. (S.-12.00.)

Poor students from Minnesota and Dakota: By Fr. Rolf (for Eberhardt in Milwaukee) 20.75. By Fr. G. A. Bernthal of E. V. 10.00, N. N. 5.00. Gratitude offering by Mrs. Fr. A. Dubberstein 2.00. By Fr. Krumsieg, wedding coll. at Herm. Frank, 10.65. (p. -48.40.)

Poor students in Springfield: through Fr. Krumsieg for Schlunkmann of sr. Gem. in Janesville 4.95, in Josco 8.30, at the wedding of Mr. A. Flitter 8.85. (S. -22.10.)

Inner Mission in Minnesota and Dakota: F. C. Schutte in Maple Grove 2.00. Fr. Grabarkewitz's Gem. in Elmore 3.65, at Blue Earth City 2.35. P. H. Schulz's Gem. at Faribault 12.52. P. Kollmorgen's Gem. at Atwater 7.95. P. Hertwig's Gem. at Leaf Valley 5.77, at Effington 4.05. P. Welcher 1.50. P. Clöter's Gem. at Town Woodbury 3.53, at Valley Creek 8.73. P. Vetter's Gem. at Fairfield 25.00. Through same from Mr. Knopf 1.00. P. Braunwarth's Gem. at Rush 'City 4.20, at Pine City 9.55, at North Branc 3.54. Through same from Mrs. Overmann at Rush City 2.00, from himself and family 5.00. P. Ross' Gem. at Willow Creek 14.75, in Lake Crystal 2.75. By dens. of Mrs. Ritz in Luverne .50. P. Landeck's Gem. in Hamburg 13.00. P. Streckfuß's Gem. in Aesung America 10.00. By P. Maurer of Peter Cornles, Chr. Rusch, John Haack each .50, John Burfeind and Father Vrunkhors?each .25. P. Köblers Gem. in Mountville 20.00. P. Horsts Gem. in Courtland 25.00. Durck the same from N. N. 3.00. By teacher Pipkorn in St. Paul .50. P. Nickels Gem. in Rochester 8.50. By Mr. C. F. Wendt of John Weber in Morristown 2.00. Fr. Friedrich's congreg. in Waconia 16.75, in Watertown 5.50. Fr. Dubberstein's congreg. in Wykoff 2.65. Fr. Hertrich's congreg. in Hollywood 10.00, in Helvetia 5.00. Fr. Claus's St. Paul and Vethlehems congreg. in Grant Co., Dak., 8.00. Fr. Wichmann's congreg. at Fisher 3.80. Fr. Krumsiegs congreg. at Josco 14.25. Fr. Fackler's congreg. at Maple Grove 8.43. Fr. Rolf's congreg. at St. Paul at farewell service from old church 29.18. (P. -307.90.)

St. Paul, May 10, 1887. T. H. Menk, Cassirer.

Entered the Nebraska District Caste:

Inner Mission: by P. G. Weller at Marysville, Collecte sr. Zion's congregation-26.29, by H. Hartmann 1.00. By P. M. Adam, West Point, Coll. on H. Roger's wedding, 8.20. Mrs. Elsholtz .50. By P. C. H. Becker, Falls City, by sr. St. Paul's congreg. 17.00. Durck P. A. Baumhöfener, Grand Island, by I. Rufs, A. Peterson, Gust. Bergt 2.00 each, A. Schroeder 1.50, N. Miedenstein, I. Pohlman, D. Liedke, Louise Oestreicker, Maria Pruner, Claus Schmitt 1.00 each, Aug. Quant, Alb. Quant, Jak. Hart, Aug. Oberskulte, Cbas. Scherberg, I. Schinkel, I. Wilbers, H. Mencke and Vater Lobmann each .50, I. Felsker, H. Ernst each .25. By P. E. Flach, Minden, Palm Sunday scoll. sr. Gem., 8.50. By Fr. I. G. Lang, Arbor- ville, from the bell-bag sr. Gem., 5.00. Durck Fr. H. Bremer, Pierce, Coll. sr. Joh.-Gem., 17.06. By P. H. Wehking, Wayne, 2.50. By ? R. H. Biedermann of sr. Gem. in Friedensau 14.00. By Fr. E. Holm of sr. Gem. in Scotia, 12.50. By Mr. W. Müller, Easter Festival Coll. of P. Bode's Gem., 20.52. By P. Kipple, Palm Sunday Coll. of sr. Gem., 7.18. Durck Mr. Peter Vogler of Louisville Gem. 12.60. Durck Fr. G. Jung of sr. Gem. to Beaver Creek 21.51. Durck P. F. König, Seward, Abendmabls- Coll. sr. Gem. to Beaver Creek, 12.62. By Stud. Helberge, communion coll. of Zion congreg. at Germantown, 2.65. By Fr. L. Huber, Crete, from sr. Joh.- Gem. 16.25. By P. W. C. H. Oetting of sr. Gem. 10.70, E. Klotz 1.00. By P. G. Grüber from sr. Gem. 8.90. By P. A. W. Bergt of sr. Gem. in

Tecumseh 2.30, Petri-Gem. in Pawnee Co. 9.20. Durck P. F. Düver, Kenesaw, Paschal Coll. sr. Comm., 10.00. By P. I. A. Mayer, Norfolk, Coll. sr. Comm., 8.00. Durck Fr. I. Hilgendorf, Arlington, Char Friday and Easter Feast Coll. sr. Gem., 30.45. By P. A. H. Cämmerer, Battle Creek, of Mrs. Guderjan .25, A. Wendt .50. By P. Tb. Möllering, coll. sr. Gem. in Bazile Mills 4.00. By P. W. Gans, Uork, of sr. St. Paul's congreg. 9.20, of Unknown 2.00. By P. I. P. Müller, >Lcribner, of sr. Trinity Comm. 14.80, Zion Comm. 3.20, W. Hamann 5.00. By P. H. Frincke, Lincoln, Passion Service Coll. sr. Comm., 7.03, Easter Feast-Coll. 5.48. By Fr. W. Harm, Ban- croft, vtzn sr. Zion's comm. 11.00. By P. A. Leuthäuser, Cedar Bluffs, by sr. Gem. 3.75, N. N. 2.00. By P. H. Webking, Wayne, of sr. Jmm.-Gem. 2.55. By Mr. E. F. W. Meier in St. Louis from the Allgm. mission fund 120.00. By ?- Tr. Häßler, Hoag, from sr. Gem. 36.50, Joh. Wieting 10.00. By ?- M. Adam, West Point, from sr. Zions-Gem. 4.00. By P. A. Hofius, Fontanelle, 5.00. By P. A. Baum- böfener, Grand Island, from Ernst Gräfe 5.00. By P. I. Hoffmann, Madison, from A. B. 5.00, thank offering from B. C. 5.00. (Summa -566.19.)

Negro Mission: By Fr. A. W. Bergt of his congregation in Long Branck 10.00. By Fr. Cong. at Long Branck 10.00. By P. C. H. Becker, Falls City, of sr. Pauls-Gem. 10.00. By P. M. Adam, West Point, coll. at F. Beerbohm's wedding, 5.00. (S. -25.00.)

New station in New Orleans: By P. G. Weller, Marysville, from the benevolence fund of sr. Zions-Gem. 10.00. Durck P. A. H. Cämmerer, Battle Creek, from C. Werner 1.00. (S. -11.00.)

Jewish Mission: By ?- I. Meyer, Kiowa, of sr. Beth- lebems-Gem. 6.25.

Emigr. Mission in New York: Durck P. M. Adam, West Point, Coll. on F. Beerbohm's wedding, 5.00.

Pilgrim House in New Uork: By P. R. H. Biedermann of Unnamed 5.00. By P. F. Düver of H. Einspahr .50. (S. -5.50.)

Synod treasury: P. H. Webking, Wayne, 2.50. By P. H. Frincke, Lincoln, Paschal Coll. sr. Comm., 5.11. P. Tr. Häßler in Hoag 10.00. Durck P. M. Adam, West Point, of sr. Jmm. comm. 7.00. (p. -24.61.)

Preacher and teacher widows and orphans: By P. M. Adam 5.00, by Mrs. Elsbolz 2.60. By P. G. Jung, 2.00. Coll. on the Nedeger-Lyballd wedding, 3.67.. P. A. W. Bergt at Tecumseh 4.00. P. Tr. Häßler in Hoag 10.00. (p. -27.27.)

Poor and Sick Pastors and Teachers: Fr. M. Adam, West Point, 1.00.

Poor students in Springfield: By ?-P.Skulte from sr. Gem. in Martinsburg 5.54, to West Creek 2.46. By P. A. H. Cämmerer, Battle Creek, from C. Werner 2.00. By ?- Th. Möllering, coll. sr. Gem. in Bazile Mills, 5.00. By P. G. I. Bürger in Hampton from sr. Zions-Gem. 9.08. By Fr. A. Hofius in Fontanelle by sr. Joh. Zähre 5.00. By Fr. I. G. Lang in Arborville, child baptism coll. by Mr. H. Knecht, 3.00. By Fr. A. D. Bergt, communion coll. by sr. Gem., 3.00. Joh. Rink.50. (p.-44.58.)

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Poor students in St. Louis: By ck>. A. H. Cämmerer by C. Werner 2.00. Fr. Tr. Häßler 10.00, C. Elms- heuser 2.00. By Fr. A. Hofius of sr. Gem. 9.00. (S. -23.00.)

Stud. Crämer in Fort Wayne: iL. A. W. Bergt 10.00.

Orphanage near St. Louis: Bys. Fr. Schulte from sr. Gem. in Martinsburg 4.00.

Orphanage in Addison: By P. A. Baumhöfener from Ernst Gräfe 5.00. Durck P. H. Fischer, Columbus, from sr. Gem. 12.39. (p. -17.39.)

Orphanage in Boston: Durck P. H. Frincke in Lincoln, Kindtauf-Coll. with Mr. A. Dörr, 2.25.

Proseminar at Concordia: By P. A. H. Cämmerer, Battle Creek, by I. Bredehöft 1.00.

Colle gekl rcke in Springfield: Durck I'. I. Hoffmann in Madison from D. Knapp, G. Schilling, S. Kurbgeweit each 2.00, C. Scklien, L. Preuß each 1.00,

C. Preuß, Ad. Sckliung each .50, from sr. St. Paul'Gem. in St. Bernhardt Dec. 5 (S. - Dec. 14).

Building fund in Springfield: Durck P. S. Meeske in Tobias of sr. Gem. 9.00. By I'. A. D. Bergt by I. Rink .50. (p. -9.50.)

W.a schkasse in Springfield: P. M. Adam, West Point, 1.00.

Luther Memorial in St. Louis: By P. F. Düver, Kenesaw, by H. H. Einspahr .50.

Church building in Hanover, Germany: P. H. Dannen- feld 1.00.

Free Church in Saxony: By P. A. H. bämmerer, Battle Creek, by C. Werner 2.00. Total -802.16.

Lincoln, Nebr. 1, May 1887. i. c. bahl's, cassirer.

Revenue to the Western District's coffers:

Synodal treasury: From 4*. Bundenthal's congregation in Augusto -5.00. By Mr. May of ck'. Obermeyer's congreg. in Little Rock 20.00. (S. -25.00.)

College building in St. Louis: By Fr. Köstering in Altenburg from N. 10.00.

New construction in Springfield: P. Mäbrs Gem. in Ellsworth 6.25.

Progymnasium in Concordia: D. Herzberger's Gem. in Carson 4.87. By P. Köstering of N. 3.00. P. Günther's Gem. in Mora 7.80. (S. -15.67.)

Debt repayment: By Mr. C. G. G. in Humboldt from N. N. 3.00.

Inner Mission in the West: By Fr. Köstering of N. 2.00. I. R. Renken in Aldann, Oreg. 1.00. By Mr. May of Fr. Obermeyer's Gem. in Little Rock 10.00. ck'. Günther's Gem. in Mora 4.00. (S. -17.00.)

Negro mission: By Fr. Köstering of N. 1.0p. I. R. Renken in Aldann, Oreg. 1.00. By P. Günther in Mora, coll. at Claus Mießner's wedding, 4.30. ck>.

Henne's Gem. in Lake Creek, 4.50. By C. G. G. in Humboldt from N. N., 2.00. By ck>. Hanser in St. Louis by Mrs.'Göddecker 2.00. (pp. -14.80.)

English Mission: I. R. Renken at Aldann, Oreg. 2.00.

Emigr. Mission in New Uork: Through Fr. Köstering of N. 5.00.

Widow's Fund: St. Louis Liver Conference 5.65. By Mr. May Don Obermeners Gem. in Little Rock 6.35. By Mr. C. G. G. in Humboldt by N. N. 2.00. (S. -14.00.)

Sick pastors and teachers: By IL. Hanser in St. Louis by Miss. Maria Hellwege 5.00.

Orphanage near St. Louis: Durck Hrn. Schuricht of Mrs. Clara Lotkman in Cleveland, O., 2.00. D. Günthers Gem. in Mora 1.50. Durck Hrn. Höck in Atchison vov Wittwe Th. 2.50, of Mrs. Tb. 1.00. Durck P. Hanser in St. Louis of Mrs. Göddecker 1.00. By P. Schriefer in Lockivood of Mr. H. Schnelle 1.00. (S. -9.00.)

Hospital in St. Louis: By Mr. Höck in Atchison from Wittwe Th. 2.50.

Taubstn m men-Anstalt: By P. Köstering from N. 1.00. By Hrn. G. G. in Humboldt from N. N. 1.00. By Mr. Höck in Atchison from Wittwe Th. 1.00. By P. Schrie- fer in Lockwood from Mr. H. Schnelle 1.00. (S. -4.00.)

Poor students in Concordia: By P. Bundenthal, coll. at Mr. H. Weßler's wedding, 7.70. By Mr. C. G. G. in Humboldt by N. N. 2.00. (p. -9.70.)

P. Hübeners Gem. in Hanover: I. R. Renken in Aldann, Oreg.

Saxon Free Church: Through Fr. Köstering of N. 1.00.

Luther memorial: Durck P. Matthes of etl. members of the congregation in Tilsit .30.

Organ in Addison: By Fr. Köstering of N. 1.00.

St. Louis, May 21, 1887. H. H. Meyer, Cassirer.

Income into the coffers of WiSronsin district:

Heathen Mission: By Emma Bäplcr - .25.

Construction in St. Louis: Joh. Lochner, Racine, 5.00.

Poor Students in St. Louis: Fr. A. G. Dökler 1.00. Women's Club in Freistadt 10.00. E. Bollmann, Opeckeek, 10.00. (S. -21.00.)

Poor students in Fort Wayne: E. Bollmaun, Opeckeek, 10.00. Hockzeitscoll. at A. Kagel, Milwaukee, 11.15. (S. -21.15.)

Poor Students in Addison: E. Bollmann 10.00,

Poor students in Springfield: Women's Club in Hancock 5.00. Confirmation Coll. in Plymouth 11.50. P. A. E. Winter 2.00. E. Bollmann, Opeckeek, 20.00. P. W. Endeward 2.25, whose children 1.75. (P. -42.50.)

Free Church in Saxony : Fr. Tb. Wickmann's church in Freistadt 14.00.

Household in Springfield: P. Th. Wickmann's comm. in Freistadt 13.35. P. E. Aulick 8.50. (P. -21.85.)

Jewish Mission: Women's Club of Jmm. congreg. in Milwaukee 1 p.m. Ferd. Keup in Theresa 2 p.m. (S. -15 p.m.)

Emigr.Mission inNewPork: Fr. P. Plaß'Gem. 9.50. Fr. W. Rehinkels Gem. 2.00. (S. -11.50.)

Poor students in Milwaukee: P. Georgiis Gem. in Cedarburg 3.25. Mrs. Maria Seidel 2.00. Ferd. Keup in Theresa 5.00. Hockzeitscoll. at F. Drews 5.00. E. Bollmann in Opeckeek 10.00. (S. -25.25.)

Church building in Hanover: F. S. in Reedsburg 1.00. E. Schneider in Freistadt 1.00. (S. -2.00.)

Preacher and teacher wittwen: From the ??.: F. Siebrandt 4.00, F. Schumann 4.00, G. A. Feustel 4.00, A. E. Winter 2.00. From the Gem. of P. H. Rathjen 5.50. Coll. at the Silver Hockzeit egg of F. Nagel in Sheboygan 9.30. E. Bollmann in Opecheek 25.00. (P. -53.80.)

Orphanage in Wittenberg: By P. G. Küchle 6.70. By the pupils of Miss Elisa Mayer 3.55. By the pupils of teacher F. H. Meyer in Watertown 1.70. P. Wambsgaß' Gem. in Adelt 10.13, in Batavia 5.75. P. F. Levhe's Gem. in Grant 7.00. teacher C. C. H. Subr's pupils 1.68. Karl and Anna Suhr 1.32. P. F. Keller's confirmands 5.80. Friedr. Klewenaw 1.00. P. C. Seuel's confirmands 5.10. Etl. listeners in Adams Co. 1.50. (P. -51.23.)

Deaf and Dumb Institution in Norris: P. Wambsgaß' Gem. in Adelt 8.66, in Batavia 2.80. P. W. Hudtloff's Martini Gem. 4.00. E. Bollmann in Opeckeek 10.00. (S. -25.46.)

Negro mission in New Orleans: P. F. Schumann's schoolchildren 2.26. Durck P. L. G. Dorpat from little Marie.50, whose father.50. Jmm. Gem. in Milwaukee 4.25, whose women's club 14.00. P. C. I. Schwan's Gem. in Pella 8.00. P. A. E. Winter 1.00. b. Lindenschmidt in Milwaukee 10.00. P. G. Schilling's Joh.-Gem. 4.70. Ferd. Keup in Theresa 3.00. D. I. Strasen 1.00. Ges. on Hockzeit Dett- mann-Jörß 3.50. P. L. Schütz' Gem. in Caledonia 14.00. By P. Baumaun of Karl Wenzel 1.00. P. Endeward's children 1.76. From God's Box in Boaz and Muscoda 1.64. Ges. in Singstunden in Boaz 1.51. Mrs. Barbara Wens .25. (p. -72.87.)

Building fund in Milwaukee: Durck I'- F. Schumann of loack. Bensin 5.00. From Cedarburg by W. Grvth sen. I.OO, H. Kolath .75. From the hymnal fund of I'. G. Loeber in Milwaukee 5.00. ck'. W. Hudtloff's Job. comm. 1.95, St. Paul's comm. 2.62, Martini comm. 3.43. P. C. Strasen's comm. in Watertown 41.19. P. F. Leyhe's both comm. 2.00. L. G. Schilling's Joh. comm. 5.00, in Dundee 1.80. (S. -69.74.)

Inner Mission of the Wisconsin District: Joach. Bensin in Waterford 5.00. Of the Gemm. of the ??.: F. Schumann 5.82, I. Skütte 28.00, G. Küchle 26.42, Georg" in Cedarburg 5.20, in Fredonia 2.25, G. Rosenwinkel 6.75, H. Erck 7.00, A. G. Dökler 1.00, G. A. Feustel 7.00, F. Keller 10.05, H. Stute 4.00, Wesemann 10.00, L. Schütz 8.00, W. Gräf 7.90. From P. G. Löbers Gesangbuckskasse 5.00, Jungfrauenverein 3.00, W. Ott .57. P. G. Präger 1.00. E. Bollmann 10.00. I. Michels in Milwaukee .50. C. Schubert 1.00. (p. -155.46.)

Synod treasury: From the Gemm. of the ??.: Herzer 14.50, F. Schumann in Waterford 7.00, Georgii in Cedarburg 4.37, R. Janks to Bear Creek 2.65, in Union 1.38, in Manama .82, F. Keller 5.32, Ledebur, Trinity congreg. 3.90, Joh.-Gemm. 1.77, H. W. Leßmann 8.00, Wesemann 11.80. (S. -61.51.)

Professors' salaries in Milwaukee: Of the gem. of the ckD.: F. Schumann at North Prairie 2.52, H. Sprngeler 77.00, I. Strasen 17.00, B. Sievers 45.43, Osterbus 20.00, G. Präger 7.00, Georgii at Cedarburg 6.30, at Fredonia 2.00, Pb. Wambganß in Adelt 15.73, in Batavia 3.70, I. M. Hieber in Wilson 9.43, in Sbebovgan Falls 8.23, G. Löber 20.75, F. B. Arnold 9.50, W. Rehwinkel 4.20, A. Rohrlack 11.00, E. Grotbe 7.00, Kothe, upper Jmm.Gem. 9.80, F. L. Karb 15.27, A. G. Döbler 3.00, C. Baumann 9.50, I. Schütte 31.50, G. Kneble 36.00, Th. Wickmann 18.76. Of the Gemm. of ck'ck': F. Leyhe 5.00, E. Theel to Crustal Lake 5.00, G. A. Feustel in Bloomfield 10.72, at Wolf River 2.68, E. Roller at Almond 2.72, at Buena Vista 3.68, F. Keller 5.33, F. Wolbrecht 27.05, G. Schilling 13.00, Wesemann 13.00, C. Seuel at Portage 14.25, at Lewiston 1.60, F. Schneider 7.00, L. G. Dorpat 6.91, H. Dicke, St. Pauls comm. 5.03, Jmm. comm. in Scott 4.00, 1'. C. Seuel .50, Karl Radipet .60 (p. -518.69.).

Milwaukee, April 30, 1887. C. Eißfeldt, Kassirer.

For poor students from Iowa

For the college household in Springfield, Ill.
received with thanks: From P. Schieferdecker in New Gehlenbeck, Ill, 5 gall. Apple butter. From F. A. Beisser in Champaign, Ill, 2 barrels of sauerkraut. From George Perbax in Chapin, Ill: 1 case butter and 1 pot apple butter. From P. Meper's parish in Lincoln, Ill, from: W. Werth 4 sacks of wheat flour, Fr. Werth 3 p. dy., H. Werth 1 p. do., Ch. Lorenz 3 p. do., L. Richter 1 p. buckwheat flour.

Springfield, April 30, 1887. Bro. Janssen.
For poor students received through Mr. 1 P. Gößwein -2.00 from Mrs. Schmidt in Vincennes. Günther.
For poor students with heartfelt thanks received from Mrs. F. Oebler, Iron Mountain, Mon., -3.00, from Mr. L. Roos, St. Louis, Mon., 3.00, through Mr. P. Hilgendorf 14.25 for S. (Receipt late.) F. Pieper.
Received by Mr. P. F. A. Reinhardt from his parish at Van Hørne, Iowa, -14.25 for student Arthur Horn.
St. Louis, Mo., May 5, 1887. A. C. Burgdorf.

New printed matter.

Proceedings of the 13th Convention of the English Lutheran Conference of Missouri.

This 32-page pamphlet contains the proceedings of the English Lutheran Conference of Missouri, which held its sessions in Barton County last fall. Whoever would like to see how the English brethren stand, let the conference report come to him: He will be convinced that they are on the same ground of faith as we are, and that their cause is worthy of support: he will not forget the English Mission entirely. Mr. P. W. Dallmann, Secretary of the Conference, will send a copy of the "Proceedings" in exchange for 15 cents. Address Rev. Wm. Dallmann, Marshfield, Mo.

The necessary care of parents for their confirmed youth. Sermon preached at the Lutheran Church of the Holy Trinity in Milwaukee, Wisconsin, and submitted to print by H. Sprengeler at the request of his congregation.

An excellent sermon that deserves to be widely distributed, since it deals with an important subject that probably moves all faithful members of our congregations.

Changed addresses:

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The Lutheran is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who must pay in advance. Where it is brought to the home by carriers, subscribers must pay an extra 25 cents porter's fee.
To Germany, the Lutheran will be sent by mail, postage prepaid, for \$1.25.
8t. Douis, Mo., May 1887.
However, CHANGELINERS that contain information for the paper (articles, announcements, receipts, changes in adverts) should be sent to the editor at the address: Lütereck at tile ? "8t Olree at 8t. Douis, L4o., as 86collick-c:lu88 matter.

Mission to the West.

A report on this mission was published in the "Lutheran" in the fall of 1886. Since that time the work has been carried on briskly. Among other things, the aforementioned report had the effect of providing us with a second preacher for the western part of Oregon and thus replacing a shortage that we heartily lamented at the time. Now, of course, it has turned out that we also have to employ a third force for eastern Oregon, who is also to provide Idaho with the Word of God in an emergency. This will be done in a few weeks, if our missionary friends do not abandon us. But, what condition do I add! The dear readers know that we do not begin missionary work here and there out of presumption, but that such a beginning is nothing but the answer commanded by God to the cry of distress that goes out to us - to the Commission and to all our dear Christians. Then hearts will be willing to support to the best of their ability the work begun or to be begun.

But we go further. The need of our fellow believers was so great that one candidate from each of the two seminaries had to take his exams before the end of the school year in order to take over missionary posts. We sent one of these candidates to Chattanooga, Tenn. to preach the pure Word. This was not done out of any malice, but was only in response to a very loud and fearful cry of distress. The other of the mentioned candidates had to take over one of our fields in Kansas. There we had lost two of our missionaries^ We filled the work group of one by a seminarian from Springfield, that of the other by the mentioned candidate.

For the city of Newton we have had no help as yet than that afforded us by the kindness of a seminarian helping out. At the end of this month, however, a candidate will take his examination and serve this city along with Wichita.

For the time being, we want to remain silent about other mission sites that are open to us and have been partially tackled.

From what has been reported, the reader can conclude that a relatively large amount of travel money has had to be spent and will have to be spent in the next few days, and that the Mission's current expenses have increased rather than decreased. And in connection with this we want to mention that the treasurer of our Western District wrote a short letter to the Commission a few days ago to the effect that he still had about \$200.00 in cash, but must have \$1000.00 by July 1. Of course the Commission is to supply the money. But where to get it? Well, the mission is not the business of the Commission alone, but of all our Christians - it is the business of God. Then God may be the General Treasurer and knock on the conscience of his agents, to whom he has entrusted the necessary physical means - I mean our Christians - that they open their hands and pockets and immediately send a contribution for this cause to the District Treasurer according to their means. Will you obey the hint of your heavenly Lord, dear Christian readers, or will you let it be said of you that the traveling preachers, who are sent out by you as messengers of the gospel, have to let their desire to work be taken away by worrying about food, because the promised salary is not sent to them in time, although it is small enough as it is? We expect the former.

For those who do not know, we would like to mention that the address of the cashier is thus:

. 1328 NortR Mirket St., 8t. Iwuis, No.

May the dear God, who has already given you everything for the sake of Christ, bestow a rich reward of grace on your work of love!

The Commission of the Western Distict for Inner Mission.

Dear man, you must have heaven and already be blessed before you do good works. (Luther.)

The Evangelical Lutheran Martyrs Church among Slovaks in Hungary.

(G. Switch.)

The Slavs in Hungary and Moravia received the Gospel in their native language already around the year 870 A.D. through two brothers from the Slavic-Greek city of Thessalonica in Macedonia. These brothers were named Cyriil and Methodius. Since they knew the Slavic language as well as the Greek language from their youth, they preached the word of the cross in the local language as messengers of salvation to the delight of their listeners in Bulgaria, Hungary and the then great Moravian Empire. They firmly established the Christian Church as far as Bohemia and are therefore usually called the apostles of the Slavs. The Slovaks, who still inhabit the Carpathian Forest Mountains in Hungary, are descendants of those old, widespread Slavic peoples, who are already mentioned in ancient times as a very large people.

At the time of the Reformation, Luther's teachings also reached Hungary and found great acceptance there. Even the Hungarian Queen Mary, the wife of Louis II, a sister of Emperor Charles V, was devoted to Luther, who sent her a letter of consolation and the interpretation of the four Psalms of consolation, namely the 37th, 62nd, 94th and 109th Psalms, after the unfortunate end that her husband met in 1526 in the battle of Mohacs against the Turks.

From the most difficult time of her life, when she had to endure many insults in Vienna during the Turkish War in 1526 because of her Lutheran attitude, we have the well-known beautiful song "Mag ich Unglück nicht widerstan" (I do not resist misfortune), which shows her courage of faith and her trust in God in a wonderful way. Under her favor, numerous Lutheran congregations were founded on her estates at an early stage. However, most of the spread of the pure doctrine, as in other countries as well as in Hungary, was brought about by the lively intercourse that took place between Luther and the students from all kinds of different countries.

tions existed at the University of Wittenberg. From 1522 to 1564 alone, about 200 Slovaks studied in Wittenberg.

After Louis II, his brother-in-law Ferdinand I of Austria, brother of Emperor Charles V, came to the Hungarian throne according to an inheritance contract. With him begins the line of Hungarian kings from the Austrian house, which still holds the rule over Hungary. Soon, as in Germany, the Netherlands, etc., the persecution of the Lutherans broke out in Hungary.

As early as 1527, the opposing king Ferdinand I.. John of Zapolya, had two Slovaks, the priest Gregori and the teacher Nikolaj, who taught in public with all determination in the sense of Luther, burned alive in order to gain the favor of the still powerful Catholic bishops of Hungary.

But this atrocity so little deterred the faithful confessors of the pure doctrine of salvation that the Reformation spread more and more powerfully and in 1557 already counted more than two thirds of Hungary's inhabitants among its adherents, but of the magnates (great ones) only three remained with the Roman church. And although it soon became clear that the Magyars (the actual Hungarians) and their magnates were not at all serious about Luther's pure teachings, since they declared themselves for the most part in favor of Zwingli and Calvin at the synod in Tarezal in 1563, the Slovaks and the majority of the Germans nevertheless remained loyal to Luther. Thus the Evangelical Lutheran Church of Hungary was purified of the Magyar reformed elements, and still counted over three million confessors, mostly Slovaks, with 900 parishes and countless branches. However, it had to struggle with two powerful opponents, the Jesuits, who had already come to Hungary under Ferdinand I in 1561, and the reformed Magyars.

Under Ferdinand II. (1619-1637), the activities of the Jesuits, the main instigators of the Thirty Years' War, really began in Hungary. They and the magnates they brought back to the Catholic Church continued unhindered the persecution of the Lutherans in Hungary.

The most persecuting period for the Hungarian Protestants in general, as well as for the Slovaks in particular, was the long reign of Emperor Leopold I (1657-1705). (1657—1705). The latter was actually the golden age of the mortal enemies of Protestantism, the Jesuits, who from now on tried to destroy the Lutheran Church in Hungary. And they succeeded so well that at the end of Leopold's reign only a few ruins were left of it. The persecution began in the first years of the young king's reign. Churches and schools were forcibly taken away from the Protestants in several places, preachers and teachers were driven out, and the people were forced to participate in Catholic processions and services by armed hajduks. The complaints of the Protestant estates about this were not heard.

In 1667 a conspiracy of some Hungarian magnates arose against the king. The conspirators were initially all Catholics, but later, unfortunately, they were joined by some disgruntled Protestant nobles. After de

When the conspiracy was uncovered in 1670, the ringleaders were executed, but the entire blame was laid at the door of the Lutherans. This was the next cause or the pretext for the disastrous ten-year religious persecution of 1670-1680. The reformed Magyars, who at that time were still mostly under Turkish sovereignty, were less affected by this terrible persecution, while the innocent, quiet Slovaks, always loyal to the imperial house, had to bear the full weight of the suffering. During this time of terror, about 800 churches, all lower and higher schools with all their property were forcibly taken away from them, the clergy and teachers were summoned before an extraordinary court, and the most capable of them, about 300 in number, were condemned. Most of them met a miserable end in prison, while the rest, forged in chains, were dragged to Naples under terrible maltreatment by soldiers, sold there for a small sum of money to the galleys, marked and forged like the other slaves. Their release happened only after 7 months through the mediation of the famous Dutch admiral Reuter and a 'Nuremberg doctor. They returned home rejoicing and singing the three Psalms 46, 114 and 125. The remaining Lutheran Slovak pastors and teachers were severely maltreated, robbed of their property, then chased out of the country; some of them were nailed to the wall or to the ground in the shape of a cross, others burned, still others beaten like Turkish prisoners. In the most important cities, their churches, schools and parishes, even private houses, were handed over to the Jesuits. The poor people were thus mostly without church services and sacraments. The courageous confessors of the Gospel were driven from their possessions with brute force and given nothing but a staff to take with them into exile. In this way whole villages were plundered and devastated. These were days of the greatest sorrow and misery, not unlike those experienced by the Church of Christ in the pagan persecutions.

(Conclusion follows.)

(Submitted.)

The calling of God is a mighty proof that God earnestly desires the blessedness of all people.

(Conclusion.)

The calling of God is general, but it is also always and everywhere serious, i.e., when God calls people through the Word, he always and everywhere has the serious intention to bring them to repentance and faith, to convert them and make them blessed.

And therefore, because the calling of God is always a serious one, it is, on the other hand, a powerful proof that God seriously desires the salvation of all men. We heartily reject the harmful doctrine of the Reformed, as if God calls those who are not chosen only as a pretense, or in order to make them still

to make them more obdurate, but not to make them convert. With this teaching, God is made a hypocrite and a liar, as if he meant it differently in his heart than he lets preach publicly through his word. Rather, we believe, teach and confess from the heart what our dear Formula of Concord (Müller, p. 710 f.) says: "We are not to consider such a calling of God, which takes place through the preaching of the Word, as a mirror, but know that God thereby reveals His will, that He wants to work in those whom He thus calls through the Word, so that they may be enlightened, converted and saved. For the word by which we are called is the ministry of the Spirit, which gives the Spirit, or by which the Spirit is given, 2 Cor. 3, and the power of God to save, Rom. 1. And because the Holy Spirit wants to strengthen, empower, and give power and ability through the word, God's will is that we should accept the word, believe, and follow it. . . . But that many are called, and few chosen, is not because God's calling, which is by the word, should be thought to be God speaking: Outwardly by the word I call you all, to whom I give my word, to my kingdom, but in the heart I do not mean it with all, but only with a few; for it is my will that the greater part of those whom I call by the word shall not be enlightened nor converted, but shall be and remain condemned, though by the word I declare myself otherwise against them. Hoo eniw 6880t s)oo oontr iuliotoi'ia8 voluntat68 allivA6i6. This is how it is taught that God, who is the eternal truth, should be contrary to Himself; since God also punishes such badness in men, when one declares one thing and thinks and means another in his heart, Ps. 5 and 12. By this also the necessary, comforting reason is made wholly uncertain to us and nullified, since we are daily reminded and admonished that we are to learn and conclude from God's word alone, by which he deals with us and calls us, what his will is toward us, and what is promised and promised to us, that we should certainly believe this and not doubt it."

It is true that not all who hear the word and belong to the called are enlightened and converted by the word, rather many remain in spiritual death and in their natural ruin. The word, which is supposed to be a word of life for all, becomes a stench of death for some, 2 Cor. 2:16. But the fault of this is not the will of the calling God, but the fault of the people themselves, namely their stubborn contempt of the word, their wilful resistance against the effect of the Holy Spirit. God always and everywhere wants to bring every person to whom he preaches his word to "repentance and faith". God wants all people to be helped and to come to the knowledge of the truth! And yet the Word is the only means of salvation, repentance and conversion! Only for salvation, only for the salvation of his soul, does God preach his word to every man, even to the impenitent and to those who are lost. How does the gracious and merciful God speak in his word? He speaks Isa.

65:2: "I stretch out my hand all day long to a disobedient people," and v. 12: "I called, and ye answered not; I spake, and ye hearkened not; but did that which was evil in my sight, and mentioned that which was not in my sight." With earnest and true tears the Savior wept for the wickedness of the Jewish people, that they had hardened and hardened themselves against the word of grace. Just because they did not want to follow the call of grace, did not want to be gathered, he laments Matth. 23, 37: "Jerusalem, Jerusalem, - how often have I wanted to gather your children together, as a hen gathers her chicks under her wings, and you have not wanted to." Truly, the impenitent and unbelieving, by rejecting grace, by hardening themselves against converting grace, do not do what God wants; for by longsuffering God also invites to repentance those who heap up wrath, Rom. 2:4.

As surely as God wants the salvation of all people - and the Scriptures testify to this clearly and powerfully enough - he also wants the Word to be powerful and effective for salvation in all hearers. With regard to every man who stands under the sound of the word, it is always his serious intention to come into his heart and to convert him righteously from darkness to light and from the power of Satan to God. It is not in the least within the powers of the unregenerate man to accept the offered grace, to open the door of his heart, and to do or refrain from doing anything so that the work of conversion may be accomplished in him. On the other hand, God can and will do everything through the power and effect of his Holy Spirit, and his word is spirit and life. He not only offers the Word to all, but also wants to be powerful and effective in their hearts through this Word. His word, whether we read it or hear it, is always connected with the effectiveness of the Holy Spirit. He always wants to convert through the word. He wants to open our eyes so that they turn from darkness to light. He wants to will and accomplish all that is good in us and make our bodies God's temple, 1 Cor. 6, 19. When God lets us proclaim His word, He does not use any cunning, but only has thoughts of peace over us, Jer. 29, 11. He then tells us seriously what serves our peace, Luc. 19, 20. He wants to take away the heart of stone and give us a heart of flesh, Ezek. 36, 26. In sum, God, the Holy Spirit, wants to break our resistance, the hardness and wickedness of our hearts. He wants to work and accomplish in us, to call us through his gospel, to gather us, to enlighten us, to convert us to the blessedness of our souls; this is certainly true.

But where is the reason to be found that the word does not bear fruit with so many hearers, that they are not actually drawn, enlightened, converted, reborn and transformed by it? Where is the fault? Since God's calling is always earnest and He does everything to reach the heart of every hearer, the reason must be sought in man alone. If the word does not bear fruit, the fault lies with him alone. Man may not have the slightest power to accept the offered grace, but he has the sad ability to resist the effect of the Holy Spirit and to lose his faith.

To harden the heart against the converting grace. In the parable of Christ of the fourfold field, Luc. 8, which is preached on the Sunday of SIXDAYSIME, we are shown the true reason why the seed of the Word does not bear fruit in countless hearers, or why the blessing of the Word is spilled again. Many hear the word, but the devil comes and takes it away from their heart again, so that they do not believe and become blessed; others hear the word, but they are unstable and have no root, and so it happens that as soon as temptation and persecution arise, they fall away again; others hear the word, but the worries of this life and the deceitfulness of riches soon choke the fruit of the word in the heart again. Yes, it is these birds, thorns and rocks that hinder the fruit of the Word in countless hearers. Christ, the all-knowing Lord and mouth of truth, points out these reasons to us, and a true Christian accepts them. Thus, in the parable of the householder, Luc. 14, who prepared a great banquet, we are shown that the reason why not all accept the grace offered in the Word lies in the called themselves, but not in the calling householder. But if we compare other passages of Scripture dealing with the hearing of the Word, we find still more reasons why the powerful and life-giving Word of God does not produce fruit, and why so many hearers of it are not righteously converted by it. The apostle testifies to Rom. 10:17: "So then faith cometh by preaching, and preaching by the word of God." Of course, there is a legion of unspiritual, ungodly and earthly-minded people who do not even want to hear the word, but blaspheme it and reject it, Acts 13:45, 46. 13, 45. 46. Many, on the other hand, hear the word, but only superficially, without all attention, their hearts wandering far away and dwelling on earthly things, Apost. 20,9. 20,9. Some hear only out of curiosity, Luc. 23, 8, others only with earthly advantage and profit in mind, Apost. 24, 26, others to get weapons of ridicule. Some listen without the intention of accepting the truth, or only to please their parents, friends and superiors, or out of concern that they might otherwise suffer harm in the world, Joh. 6, 26. 33,32. Some are attached to mammon with their hearts, Matth. III, 22., some are annoyed by the low and contemptible appearance of the preacher and therefore despise his word, Matth. 13, 54. 55., others are embittered when they hear that just their sins are punished and thus alienate themselves more and more from the word, Is. 30, 10. Some seek worldly eloquence and wisdom from preachers, and when they do not find it, they withdraw from the word, 1 Cor. 1, 22. Others fall away from the recognized truth, 2 Petr. 2, 21. How many ways the fruit of the word is hindered and the gracious effect of the Holy Spirit is resisted! How many reasons there may be, which we do not even know, why many a person resists the converting grace wilfully and persistently and thus remains in spiritual death! Satan has a thousand arts and is never busier than when a soul is to be snatched from him by the preaching of the divine word.

Nor can it be denied that many not only hear the Word, but also have a certain inclination to hear the same. How many hearers of the word are often deeply shaken by the preaching of the law and often deeply moved by the preaching of the gospel; but with these stirrings, which soon fade away again, they remain throughout their lives, or, because they never get any further, they gradually come to the point where God's word no longer makes any impression on them. Yes, how many have been close to the crossroads now and then in their lives and stood inwardly like Agrippa, who said to Paul: "Not much is lacking; you persuade me to become a Christian." How many were not far from the kingdom of God in this way, as the Scriptures say, and yet do not enter it! Thus Herod heard John gladly, Marc. 6, 20, but because he was caught in love with his unchaste and godless wife, he did not obey John's exhortations. Likewise, the Athenians desired to hear Paul, Apost. 17, 20; but when they heard of the resurrection of the dead, some ridiculed him. The governor Felix demanded Paulum before him and was frightened when he spoke before him of righteousness, chastity and judgment, Apost. 24, 24, but he soon pulled out the thorn that had been pressed into his conscience and only listened out of shameful greed for money. So it remains in all cases that the reason why many are not converted and saved by the Word lies in man, namely in his contempt for the Word and in his resistance to the converting grace of the Holy Spirit. It always remains true: Israel, you bring yourself into misfortune; for your salvation is with me alone; how often have I wanted to gather your children together, and you did not want to; they did not want to come.

But how? Are there not also passages in the holy scriptures from which it seems to emerge that there is a cause in God why the hearts of some people remain hardened and hardened and are not enlightened and converted? Yes, but the aforementioned does not come out of it in truth. Some may think here of how Pharaoh is expressly said to have been hardened in heart by God. About this we can best hear our confession, which (Concordia Formula, Müller p. 722 f.) says: "That God hardened Pharaoh's heart, that Pharaoh sinned continually and continually, and the more he admonished, the more hardened he became, was a punishment of his previous sin and atrocious tyranny, which he practiced on the children of Israel much and variously, quite inhumanly and against the charge of his heart. And because God had his word preached unto him, and his will declared, and Pharaoh stoutly rebelled against all admonition and warning, God removed his hand from him, and so his heart was hardened and destroyed, and God executed his judgment upon him; for he was guilty of nothing else, but of hellish fire. Just as the holy apostle does not introduce the example of Pharaoh in any other way than to demonstrate the justice of God that he shows against the impenitent and the despisers of his word, but in no way meant or understood that God did not grant him or any man blessedness,

but so decreed in his secret counsel to eternal damnation, that he should not be able or like to be saved."

Well then, dear reader, let us on the one hand recognize how the calling of God is a mighty proof that God earnestly desires the blessedness of all men, and on the other hand, since we all belong to the called, let us heed the admonition of our Savior, Luc. 8:ix: "He who has ears to hear, let him hear. Take heed therefore how ye hear." A. G. G.

(Submitted.)

Response to a challenged party,

who has great anguish of soul, because he often feels weak in faith, love, devotion and prayer, and considers this a sign that he has lost the gracious indwelling of the Holy Spirit.

First of all, dear challenged friend, remember that such challenges come from God Himself. For it is written 1 Sam. 2, 6: "The Lord kills and makes alive, leads into hell and out again." Therefore David also addresses God Himself in his anguish of soul, Ps. 71:20: "Thou hast caused me to experience much and great anguish," and Ps. 88:7 and 8: "Thou hast laid me low in the pit, in darkness and in the deep." - —

But that God proves to be a merciful God in the face of such calamities, temptations of His children, you can see from the glorious benefit of such spiritual temptations. A godly theologian has rightly called such fear a "whetstone of Christianity". For "temptation teaches to take heed to the word," in which alone a challenged person finds the remedy for his anguish and sickness; his faith is tested so that it "may be found righteous and much more precious than the perishable gold that is tried by fire," 1 Pet. 1. He now recognizes more and more vividly and gratefully the inestimable value of Christ's suffering; for since his anguish, which is after all temporal, is already so heavy for him, how infinitely much heavier would be the eternal anguish of hell, from which his Savior has delivered him; and finally the consolation that follows the anguish tastes much better, sweeter, more delicious to a stricken man than to other Christians who have not experienced such heavy anguish. This was recognized by the royal prophet David when he wrote after that lamentation about great and many fears: "You make me alive again, O Lord, and lift me up again from the depth of the earth . . . and comfort me again," Ps. 71:20.

You wanted to doubt the presence of grace of the Holy Spirit and yet in your distress you so often and fervently call upon Jesus to have mercy on you. May help you. But this is a certain sign that you have not lost the Holy Spirit. For it is written in 1 Corinthians 12:3 that "no one can call Jesus Lord without the Holy Spirit. Yes, set. You could not pray, yet you wish that you could, and grieve that you cannot. But this desire and this sorrow are something good, do not come from the flesh, are something pleasing to God, are effects of the Holy Spirit, for 1 Cor. 12:11: "All things" that are good "the one Spirit worketh in us, dividing to every man his own according to his will." Unbelieving world

People have neither such desire nor such sorrow.

But you now make the following interjections:

1. I do not feel any effect of the Holy Spirit, how could he be with me? Answer: You see no life in the trees in winter, no green leaf, no flower that indicates life. You feel no fire when it lies hidden under the ashes. Is that why both are not present? If a man lies in a swoon and does not feel the life and work of his soul at that time, is his soul therefore not present in him? - Do not be surprised and afraid. You dear, challenged friend, that you are not always aware of the Holy Spirit in you, because "he is a hidden God", Is. 45, 15. If you think he is far from you, you have him in your heart, and he "represents you in the best way with inexpressible groaning", Rom. 8, 26.

You say: If the Holy Spirit were with me, how could I be sad? I must lament with Assaph: "my soul will not be comforted." Surely this will not happen to anyone who has the Comforter, the Holy Spirit. - Answer: A nursing mother sometimes withdraws the breast from her dear child, so that it may grasp it all the more eagerly afterwards. The Holy Spirit often does the same with us. He makes us fidget and tremble for a while, but it does not always last. At the right time he appears and makes the previously afflicted, when he has just absorbed the comfort of God's word through the power of the Holy Spirit, confess with David Ps. 94:9: "I had many sorrows in my heart, but thy comforts refreshed my soul."

You cry out in your fear: But if my melancholy does not cease and I die in my anguish of soul? - Answer: An old, experienced divine scholar writes: "I believe that a Christian does not die under temptation; and I truly trust that the good Lord will certainly let him come to good thoughts again before he dies. Especially since I have experienced many times, and have never heard or felt the opposite." - But provided that your melancholy does not cease in this life, what would be the point of it, because your affliction, as proven above, comes from a gracious God. You are in God's grace for Jesus' sake, the Holy Spirit is constantly with you, so that even when you die you can and should say with Assaph Ps. 73, 26: "Even though my body and soul languish, you are always, God, my heart's comfort and my portion!

And now listen to some more sayings of our Dr. Luther. "When faith is there, a hundred evil thoughts, a hundred temptations come more than before." - "There is no more severe suffering than sadness of heart, for that is death and hell itself." - "Unless, when trouble and temptation overtake us, the days were shortened and consolation followed, no man would be blessed." - "A desolate soul, which finds nothing in itself, is the dearest sacrifice to God, especially when it cries out to His mercy. For God loves nothing better than to hear cries and thirsts for his mercy." - "What are all the glorious buildings in the world to be counted against a contrite and anguished

Heart? Yes, what is heaven and earth in comparison? For such is the seat of the divine majesty." - "The more a man has temptation, the better off he is. The more he gains the chaff, the more he grasps Christ." - "We have such a treasure that is made stronger by temptation and adversity." - "O! what strong faith is this, to speak to God when he is angry, to cry out to him who strikes one, to seek refuge with him who drives him away, to praise him for a receiver and listener whom he feels, as it were, to be his abandoner, betrayer, and oppressor. "

E. B.

(Submitted.)

Is she hopeless?

Who, - what then? If you, dear reader, could bring yourself to read these lines patiently to the end, you will be able to give yourself the answer. So to the point.

The Synod of Delegates recently assembled at Fort Wayne had before it a petition of its own kind; a petition such as has never been addressed to our Synod as long as it has existed. It came from a small number of faithful Lutheran English congregations.

As is well known, our unforgettable Dr. Walther has taken great pains to unite some small English-Lutheran congregations in the state of Missouri into a conference and to promote the "English mission" with the greatest zeal. The congregations of the small English Lutheran Conference, eight in number, approached our Synod with the heartfelt and urgent request to be accepted into the Synodal Union as an English Mission District. Some English Lutheran brethren in the East also made the same request; they wanted to be united with the English brethren here in the West, to become members of our synodal body. Now, of course, it did not occur to the brethren to want to gradually make our German Missouri Synod English or to somehow interfere with the German language and German inner mission. No, the reason was quite different. They considered themselves much too weak to found a body of their own and to do missionary work on their own among the English population of this country for the Lutheran Church of pure confession, as it should be done. Moreover, they knew themselves to be in fullest unity of spirit with us. (After all, some of these English pastors, who had signed the petition together with their congregations, were trained at our institutions!) Therefore, they wanted to belong to our body in such a way that the German language would not be affected in the least by their outward affiliation with us at the meetings of the Synod of Delegates. However, the honorable Synod did not consider such a union and fusion advisable; rather, it heartily and urgently encouraged the dear English brethren to proceed to the formation of an English-Lutheran Synod within the Synodal Conference in God's name, and also immediately took appropriate steps to offer the English brethren a hand of vigorous help by establishing a Committee for English Mission.

elected. So, the General Synod has taken the English mission in hand. This is a step that all congregations and pastors should take into account! But was this step not highly unnecessary? Is not the "English mission" hopeless? Well, this may have been said many times by those who did not know the matter or were prejudiced. We will let the facts speak for themselves. Almost two years ago a poor little faithful Lutheran English congregation in Missouri received at their urgent request a candidate from our seminary in St. Louis, Mr. A. Meyer, as their pastor. The congregation allowed their pastor to devote much of his time to missionary service, for which a small grant and reimbursement of travel expenses was provided by the English Missionary Committee of the Western District. Pastor Meyer's missionary travels were visibly blessed. In a short time he had quite a number of English preaching places to serve. His work piled up in such a way that after a year he had to be helped if he was not to give up a part of the field he had started. Thus, in the spring of last year, Candidate W. Dallmann of St. Louis was appointed pastor of a small congregation belonging to the English Lutheran Conference of Missouri. This congregation was also willing to allow their pastor to devote a portion of his time to foreign missionary service. Pastor Dallmann was also granted a small allowance and reimbursement of travel expenses. With great zeal and sacrifice, under many hardships and strains, the brothers have now continued the work for a year. And the result? Besides their congregations, from which they have been called, the brothers serve 15 places with a little over 700 souls. One of these previous preaching places has sent in a call as an organized congregation, and will receive its own pastor from the candidates leaving St. Louis this year, who will also devote part of his time, with the permission of his congregation, to the English missionary service. Thus, from this summer on, three brothers will be active in the English mission in the West alone! In addition, one of the candidates leaving Springfield will also take over an English congregation in Virginia and will do missionary work there. Now, dear reader, this proves to you sufficiently how things stand with the English mission, and how you can ask yourself the question: Is it hopeless? - with full justification, with joy, yes, you must answer it. That would be one thing. But we have not finished yet. I would like to address a few more words and questions to you in complete confidence. How do you feel about this missionary matter? Is it also close to your heart? Has the empty phrase: "Hopeless! - has it closed your ears and heart against the requests for support of the English mission? - These statements show the "groundlessness" with which judgments in matters of the Kingdom of God are often passed in good opinion. Now that the General Synod has taken the matter of the English mission in hand, the outlook should surely no longer be so hopeless, and the matter should now be vigorously pursued and every opportunity used that God gives us. Or should there really still be prejudice, indifferent condescension, and a

or even to work against it? That would be too sad, because it would contradict the clear word of God: "Preach the gospel to every creature," and the word of the angel whom the writer of Revelation saw flying through the midst of heaven, having an everlasting gospel to preach to all generations and tongues and peoples. The pure Lutheran confession **must be** proclaimed and spread in the English language. - Is perhaps the justified expectation that a lively interest in the English mission, even enthusiasm for it, will arise among us, and that all opposition to it will cease, hopeless? Should this be possible in spite of the fact that we live in a country in which the English language prevails; in spite of the fact that the pure doctrine is preached by very few in the English language; in spite of the fact that we have to say to ourselves that God has placed us, who have been so highly gifted with the pure doctrine, in this country precisely for the purpose of spreading the pure confession through us? yea, nevertheless, that we must admit that we are bound to bequeath the heritage of pure doctrine even to those of our descendants who may make use of the English language? And could we then really pray sincerely from the heart: Thy kingdom come, if we are to exclude the English mission?

But there is a third thing I would like to add: Funds must be raised to enable the four English itinerant preachers to fulfill their calling. Certainly, the dear congregations will not leave the committee appointed by the synod empty-handed. However, it must be "considered" that it will cause considerable expenses if the four brothers who are now to work in the service of the English mission are placed even approximately in the same position as those brothers who are active in the service of the inner German mission. Oh, how the dear congregations and pastors would like to remember the English mission a little more generously when distributing the money at the mission festivals, which are now again at the door. How abundantly has the mission to the Jews been remembered through warm intercession! How, then, should the English mission not also find active support? Have you already reached into your pocket for the "English"? If not, then do it from now on. What any congregation, pastor or member, wishes to give for this cause, need only be sent to the district treasurer concerned, who will then see to it that it gets into the hands of the treasurer for English mission, No. 0. I^{an}Zs, 513 I^{ranklin} ^^{ve}., 8t. I^{wuio}, No.. May God guide hearts and hands so that the Word may be preached purely and loudly among English-speakers everywhere, as it is among us. May He bless all who work for this.

Now, dear Lieser, you know what is meant by the heading. C. L. J.

For the sake of my doctrine, I am far too proud, stiff and hopeful for the devil, emperor, king, prince and all the world; but for the sake of my life, I am also humble and submissive to every child. Whoever has not known this, let him hear it now.

(Luther.)

To the ecclesiastical chronicle. I. America.

The **Synod of Pennsylvania** has included in its Constitution the following paragraph concerning secret societies: "8 11. It shall be the duty of every minister belonging to this ministry that he have no fellowship with any society or order which has moral or religious purposes and is not founded on God's Word, or does not acknowledge the Lord Jesus Christ as the God-Man and only Mediator between God and man, or which holds doctrines or practices or has forms of worship rejected in Holy Scripture and the Lutheran Confessions, or which presumes what God has entrusted only to His Church and its ministers. In particular, such societies or orders that bind to indefinite obligations by oath without authorization before God. Any clergyman of this ministry who, after due admonition, persists in communion and participation with such anti-Christian societies or orders, whether secret or not, is liable to criminal proceedings." The Kirchenblatt comments: "This would be another step forward. It is to be wondered at that only in the year of salvation 1887, a whole century after Mühlenberg's death, such a resolution was passed in the Pennsylvania Synod. Since a number of pastors belong to these societies, march along, make speeches 2c., they are now expected to resign."

In Kansas, a Mr. H. Thäte has been arrested for sending his children to a Lutheran parochial school instead of a state school. However, when the justice of the peace who issued the warrant was called to account for this, the defendant was released, and the justice of the peace had to pay the costs of the trial, about \$100. This will probably be a lesson from which not only this but many other officials will learn that the prosecution of parochial schools can result in unpleasant consequences.

General Synod. An agency of this body has obtained letters of purchase for building lots for the erection of churches in fifty of the burgeoning cities of Kansas and Nebraska.

In **a Methodist paper**, Methodist Revier, the doctrine that our Lord will come again on the last day to judge the living and the dead is doubted. - This is not to be wondered at. One error begets another.

A Methodist preacher, named Griffith, has written an article in a Methodist journal, Northern Christian Advocate, on "Luther's Doctrine of Justification by Faith". In it, this blind man pronounces that Luther did more harm than good to the doctrine of justification by his exposition, that he overlooked the doctrine of repentance and sanctification, that his exposition led to licentiousness, and that he raised up a nation of Sabbath violators and beer drinkers!!! - Only enthusiasts and people who do not

know Luther's teachings can judge in this way. O, should we not do everything we can to make the pure Luther doctrine known among the Americans?

In the Methodist Church the congregations are not allowed to appoint their preachers themselves, but these are distributed by the bishops at the conferences every two or three years. Some Methodist preachers go to the conference with trepidation, because they are again assigned a new place, a place that may not suit them. There are also more and more congregations that are not satisfied with this system. The "Lutheran" has already reported several such cases. Thus

Recently, a congregation in Boston again wanted the preacher Everett. But the bishop sent them another. They did not accept him, but appointed Mr. Everett and now want to leave the Methodist Church.

Most zealous in disseminating writings, journals and tracts expounding their ungodly doctrine are the Unitarians, Swedenborgians and Seventh-day Adventists, people who deny the mystery of the Holy Trinity. Thousands and thousands of dollars they use to spread their poison among the people. - Do we, who have the pure knowledge of God, the treasure of pure doctrine, want to follow them? Alas, Christ must lament: "The children of this world are wiser than the children of light in their generation."

II. foreign countries.

An Israelite teacher in Germany recently advertised in a newspaper for a position in an Israelite or Protestant family, noting that "she would be willing, if requested, to teach the Christian religion as well."

In **Paris, there** is an association that has set itself the task of assisting priests who want to leave the Catholic Church for the sake of their conscience. From the second report recently published on this activity, it appears that, without urging any priest to leave his church, the Committee has been able to assist over six Catholic clergymen with advice and action in shaking off the Roman yoke. Six of them entered the service of the reformed church after due studies and after having given proof of their morality. Some other priests, who did not seem suitable for this, were enabled, at their request, to earn their living honestly in some civil position.
(Ehr. B.)

From the time of the "Pabstical" Inquisition.

In Holland one shows a sinister dungeon in which they tortured the heretics at the time of the abominations of the Roman Inquisition. In the middle of the floor there is a large smooth stone, in which there is a small hole that looks as if it were drilled, but in reality it was created by a drop of water falling every second from a water container attached to the ceiling. This device was used to torture the prisoners in the most terrible way. The unfortunate man was bound in such a way that he could not move a limb, and was placed on the stone in such a way that the drop of water hit his head, second by second, in exactly the same place. At the end of the first day, a sharp pain set in. At the end of the second, the pain was such as if it were a heavy hammer, incessantly thundering down on the head, but without crushing it. The sleeplessness increased the horrible agitation of body and soul. At the end of the third day, the condemned man was as if insane, or in fact insane; he screamed and praised in his nameless fear and agony. At the end of the fourth day, a horrible death throes put an end to the misery.

Luther called the 118th Psalm his Psalm.

Wonderful are the words he writes about it: As well as the whole Psalter and the holy Scriptures are dear to me, as they are my only consolation and life; so I have especially come to this Psalm, that it must be called and be mine; for it is also honest and true. I have often deserved it, and it has helped me out of many a great trouble, when otherwise neither emperors, kings, wise men, wise men, nor saints could have helped me, and I prefer it to the honor, goods, and power of the pope, Turks, emperors, and all the world; I would also be very unwilling to share this psalm with them.

But if anyone would look at me strangely, that I praise this psalm for my psalm, which is common to all the world, let him know that the psalm is taken from no one, that it is mine. Christ is also mine, yet remains the same Christ to all the saints. I do not want to be jealous, but to be a joyful sharer. And would to God that all the world would address the psalm as his, as I do. That should be the friendliest quarrel, which should hardly be compared to harmony and love. Unfortunately, there are few of them, even among those who should do it before others, who speak to the holy scripture or to some psalm from the heart all their lives: You are my dear book, you shall be my own little psalm. (4k, 8.)

The Heart Melt.

Several hundred songs of the Lutheran Church are very faithfully and well translated into the Tamul language. Ziegenbalg, the first Lutheran missionary in India, made the beginning, and missionary Fabrieus put the finishing touches on it.

One day an Indian saint came to an English missionary, and in the course of conversation declaimed the verse:
"Wake up! calls us the voice The watchmen very high on the battlement; Wake up, thou city of Zerusalem!" re.

The astonished missionary asked where he got this verse. "O," replied the Hindu, "I have a book: 'the heart-melter' which contains many such beautiful verses." The missionary, to whom no book by that name was known, wished to see it. Then the old

man took out the carefully wrapped book, kissed it reverently, and put it into the missionary's hands. And what was it? An old hymnal of the Lutheran missionary congregations in Tamullande, to which, because the title page was missing, the Hindu, who must have experienced the heart-warming power of the contents in himself, had attached the name "Heart Melter".

Frederick the Wise,

The Elector of Saxony, under whom Luther began the work of the Reformation, was a godly prince. When he had received Holy Communion on the day of his death, May 5, 1525, he turned to his attendants and servants and said: "Dear children, I ask you for God's sake, if I have offended one of you with words or deeds, to forgive me for God's sake, and also ask other people to forgive me for God's sake; for we princes do all kinds of harm to poor people, and that is no good. He then soon passed away in peace.

Resignation.

Having come to the conclusion, through conversation and more detailed study of the writings available to me on the doctrine of election by grace, that the Honorable Missouri Synod proclaims and defends the pure doctrine of election by grace, I hereby tender my resignation from the Ohio Synod.

Christ. E. Kössel, Evangelical Lutheran Pastor.

Ordinations and introductions.

By order of Praeses Biltz, Candidate Julius Friedrich was ordained and inducted by the undersigned at his parish in Chattanooga, Tenn. on Sunday Rogate. O. Praetorius.

By order of Pres. Sievers, Mr. U. Ph. Laux was installed in office on Rogate Sunday by undersigned in the midst of his congregation at Wentworth, Lake Co, Dak. E. G. Starck.

Address: Rev. I. Inrx, ^Vkntrvortli, Co., DuR.

By order of Praeses Hilgendorf, on Sunday Exaudi, Mr. U. I. E. Baumgärtner was introduced to his new congregation at Green Dale, Nebr. E. Flach.

Address: Uov. ,1. C. UnninKnertrner,

(Ireeu Dale, Lukknlo Co., I^obr.

On behalf of Praeses I. Schmidt, Candidate^ Justus Blumenkranz was inducted into the congregation at Jda, Michigan, on Pentecost Monday. C. Franke.

Address: Uv. .1. Iluuieitkrnr, lüu, Llonroo Co, Lliou.

The congregation at High Forest, Minn. hitherto served by the undersigned as a branch, appointed Mr. U. I. Koehler of the Venerable Minnesota Synod as its pastor. The said was installed on Trinity Sunday by order of our president byC . Nickels.

Address: Rev.^I. Lo^ülv,

UiKil I^orost, Olmstvl Co, Lliuu.

On behalf of the Honorable Presidency Middle District, Mr. U. A. Kau meier was inducted on Trinity Sunday at Lancaster, O., byC . A. Frank.

Address: It" v. .V. Unuruoier, I.uicu^tcr, Cnirtield Co., O.

By order of the Presidency of the Wisconsin District, Mr. U. C. G. Hähnel was inducted on Sunday Cantate, May 8, in the forenoon at St. Paul's parish, Cascade, Wis. by the undersigned, assisted by Mr. U. Ph. Wambsganß, and in the afternoon at St. Stephen's parish, Batavia, Wis. by Mr. U. Ph. Wambsganß, assisted by Mr. i P. M. Otto. I. Herzer.

Address: Rev. 6. 6. Huoliuel,

Casoauo, 8liedo^uu Co, äVi8.

Kirrl)eürrVeihrrngen.

On Sunday Exaudi the newly built church of the Lutheran congregation of St. Jacob's in Honey Grove, Tex. was dedicated to the service of the Triune God. In the morning the undersigned preached in German, in the afternoon U. A. Wilder in English. - In bringing this to your attention, we also express our heartfelt thanks to all the dear donors who have helped us so abundantly in the building of this house of worship, and wish them God's rich blessing. H. Ruhland.

On Pentecost Monday, the St. Peter's Lutheran congregation at Fremont, Fayette Co, Iowa, dedicated their newly built little church (16X24) to the service of the Triune God. Mr. P. I. Horn and undersigned preached. T h. Händschke.

As" Sunday Rogate, the nengc founded Evangelical Lutheran congregation at Richfield, N. I., dedicated their church, a handsome frame building (28X40), to the service of the Triune God. Festive servicesc were held morning and afternoon; undersigned preached. H. C. W. Stech wood.

Eonfoven? - Incentives.

The Wittenberg Mixed Conference will meet July 11-14 in New London, Wis. at the congregation of MrW. Weber. H. I. Fuhrm a n n.

The Fort Wayne Pastoral and Teachers' Conference will not meet at La Porte, as designated, but at Lafaycttc, Jnd. from Thursday, July 7, morning to Monday, July 11. - Immediate registration with U. Schöneberg is desired. F. W. Dröge.

Cincinnati and Indianapolis - Conference July 6-11 at Farmers Retreat, Jnd. Items: Rom. 9 and LuiAüts ok I,s.I)c>r. - Pick up from Dillsboro Station on July 5 evening 7pm. - Immediate registration required with Fr. Kähler. I. W. Tisza.

St. Louis' next one-day conference will be held the first Wednesday in September.

The Districts Conference of Arkansas and Tennessee will meet, s. G. w., July 5-7, in Little Rock, Ark.

The Southeast Nebraska Specialconference will meet, w. G., July 5-7 at the home of P. C. H. Becker, Falls City, Richardson Co. nebr. - Timely registration requested.

Aug. F. Ude.

Election ads.

I.

The following persons have been nominated as candidates for the vacant theological professorship in St. Louis:

1. Prof. A. Gräbner of Milwaukee, Wis.
2. Prof. A. Bähler of Concordia, Mo.
3. Mr. P. C. C. Schmidt of Indianapolis, Ind.

The members of the electoral college are now requested, if no well-founded protest against one of the candidates mentioned here is received, to send in their votes to the undersigned within the next four weeks from today's date, so that the result of the election can be published in the "Lutheraner" of July 15.

Fort Wayne, Ind, June 15, 1887, C. Gross,

Secretary of the Electoral College.

II.

Since Mr. Dir. C. Bohm has definitely declined the appointment to the directorate of the high school in Fort Wayne, a request is hereby made to issue new candidates for this office. According to the Synodal Constitution, in addition to the electoral college, all Synodal congregations, as well as the Board of Supervisors and the teaching staff of the institution in question, have the right to issue candidates.

The undersigned therefore requests all concerned to send to him, within the next four weeks from the present date, the names of those whom they desire to see installed as candidates for the vacated directorship at Fort Wayne.

Fort Wayne, Ind, June 15, 1887, C. Gross,

Official Notice.

Notice is hereby given that Mr. H. W. Gehrke, heretofore a teacher at .Zion Congregation at Fort Wayne, Ind. has resigned his office and has resigned from our Synodical Union because he has rendered himself unworthy of the office.

, O., May 27, '87, I. H. Niemann, President of the Middle District.

Call for Subscription for a Wirthschaftsgebäude of the Progymnasium in Milwaukee.

After the Honorable General Synod of Missouri, Ohio and other states accepted the offer of the Illinois, Wisconsin and Minnesota Districts to build a school in Milwaukee, the Synod approved the construction of the school building that was deemed necessary last year. For this purpose, the Synod has set aside the sum of 8000 dollars, but two-thirds of this sum must be subscribed before construction can proceed. Therefore, an urgent and heartfelt request goes out to all our dear congregations to collect signatures as soon as possible and to report the results to Mr. C. Eißfeldt here (418 6 420 Lust Arider "tn.) by July 1.

The need is real. We do not have a room large enough to hold all the students comfortably for daily devotions and other gatherings. Our current dining room is so small and cramped that our students feel cramped when they sit at the table. Also, the space for the hostess and the superintendent's family is all too cramped and limited.

Therefore, dear synodal congregations, let this institution also be commanded to you in love. You dear congregations of the districts, which have been owners of the institution up to now, want to preserve the old love for the institution and now prove it again with a rich contribution, and you dear congregations of the other districts, turn your active love now also to this new and young institution. It is quite necessary that our institutions fill up. It is then also necessary for us in Milwaukee to provide more space. - —

I therefore ask my dear brothers in the ministry to urgently recommend the sacks to their congregations, and to ask their dear brothers in the ministry to

The members of the congregation also want to make a sacrifice for this purpose. However, you should try to keep the appointed time, so that the construction can still be carried out this year.

Our Lord Jesus, through his love for us, makes our hearts willing and ready for all good. Well then, dear brothers, bring a thank offering to the Lord JEsu by giving something for this institution. The rich Lord will also reward you according to his promise.

On behalf of the Board of Supervisors of said institution Milwaukee, May 24, 1887.

G. Kühle.

Who can and wants to help?

Since the -30,000 mortgage, which rests on the Lutheran Pilgrims' Home, is due at the end of July, I hereby take the liberty of renewing the request already expressed in my last annual report for the early submission of non-interest-bearing loans. It would be saddening if we had to pay -1800 interests annually for the above sum, as we have done in the past, and then have to collect this sum again through collections in our communities! Shouldn't there be people among us who would like to lend a larger or smaller sum to the "Pilgrims' House" or rather to the Synod, since the Synod has now taken over Hans as its own? More than a thousand dollars have already been sent in; but perhaps others can be moved by this reminder to help in their part in the repayment of the debt of our Pilgrims' House. Would it not be possible to bring it about that from the end of July we would only have to pay interest on a maximum of -15,000? Yes, this would be possible if all the friends of the strangers would lend a hand and everyone would send in a loan of at least -5,00 to -10,00. However, since we must know by July 10 at the latest how much we can count on, I ask you to take this into consideration. Everyone who sends in a sum to me will receive a note signed by our treasurer, Mr. W. C. Farr.

S. Keyl,

8 State St., New York.

Solicitation.

The new series of our German reading books, of which the second has already appeared (see "Lutheraner" Jahrg.43, No.10) and which has been in use for upper grades for years, is now to be completed by the Cleveland Teachers' Conference by decision of the Venerable Synod of Delegates. For this purpose a first and a third book are necessary. The former is intended for the second, the latter for the fifth and sixth school years. On behalf of the teacher delegates meeting in Fort Wayne at the time of the Synod, a request is now being made to the entire teaching staff of our Synod to make known their wishes concerning both books to the undersigned within the next three months. F. M. F. Leutner.

Anonymous letters,

*

sent to the "Lutheraner" will not be considered. The Editorial Board.

Misprint.

In previous number, p. 87, column 1 in the middle, read: pastors instead of: "persons."

Revenue to the Illinois District's coffers:

Synodal treasury: Pentecostal collects from the Uk. congregations: Strikter in Proviso -20.00, Burfeind in Richten 7.00, Große in Hartem 16.15 (half), Käselitz in Juka 4.00, Große in Addison 47.54. Of the Gemm. of Ramelow in Elk Grov^ 12.55, Norden at Hinckley 3.05, Wunder in Chicago 35.50, Lücke in Jefferson 12.00, Frederking at Dwight 8.00. (S. -165.73.)

Inner Mission in Nebraska: by Fr. Oetting in Golden, Pentecost Coll. sr. Comm. 8.35 and by F. Rehwinkel in Nebr. .25. (P. -8.60.)

Inner Mission: by brewer at Eagle Lake from N. N. 2.00. From Chicago: by P. Streckfuß from the Virgin Society 5.00, by 1 P. Äartling from C. Neubauer 2.00 and by P. Lochner from Mrs. N. N. 1.00. Fr. Heinemann's Gem. at Okawville 7.38. Fr. Rabe's Gem. at Yorkville 11.85. Half of Coll. at Addison mission feast by the Gemm. in Addison and vicinity 84.50. (p. -113.73.)

Negro mission: 1>. Rabe's Gem. at Yorkville 14.60. By I P. Bartling at Chicago by Auguste Wojakn 1.00. By 1? Lochner at Springfield by L. Vogel 1.00. One-fourth coll. at Avdison mission feast by the Gemm. at Addison and vicinity 42.25. New station at New Orleans: by Fr. Brewer at Eagle Lake by H. Waßmann, Jr. 2.00, Mrs. D. Meyer 2.00, and Heinr.*Tatge, Sr. 1.00; P. Weisbrodt's Gem. at Mount Olive 6.25; by U. Traub, Sr. at Peoria 2.90; by quite a few students in the West District of the Gem. at Addison 2.53; Easter Coll. by k. Mezgcrs Gem. at Okawville 8.50. (p. -84.03.)

Pilgrim House in New Uork: By Fr. Gose in Grant Park by W. Hötzemann 1.00.

Einig r.-Mission in New Uork: one-fourth coll. at mission feast in Addison from gemm. in Addison and vicinity 42.25.

College household in Springfield: P. Gose's Gem. in Grant Park 3.00. By P. Mueller in Lake View of Völ- kert.50. (P. -3.50.)

Poor students in Springfield: U. Gose's Gem. in Grant Park 5.00. By P. Wessel in Nokomis from F. Long- pine 1.50. By P. Kirchner in Matteson, Coll. at L. Schulze's wedding, 9.50. P. Wessel's Gem. in Nokomis for Louis Schmidt 10.00. (S.-26.00.)

Poor college students in Fort Wayne: By Succop in Chicago from Young Fr. Association for C. Nuoffer 15.00.

Seminary household in Addison: P. Goses Gem. in Grant Park 3.00.

Poor students in Addison: By Kassirer Eißfeldt in Milwaukee 10.00. By Kassirer H. H. Meyer in St. Louis 2.00. From the bell bag of P. Norden's Gem. at Hinckley 5.02. Coll. of I". Streckfuß' Gem. in Chicago for Gust. Brewer 20.35. (p. -37.37.)

Poor college students in Milwaukee: Through Fr. Miracle in Cbicago from the women in sr. Gem. for E. Deffner 6.00.

Pay in Milwaukee: Coll. of P. Mueller's Gem. at Lake View 17.50. Pentecostal Coll. of P. Mueller's Gem. at Schaumburg 24.00. Quart. Contributions from Norden's Gem. at Hinckley 4.80. (pp. -46.30.)

Widow's Fund: by P. Brewer at Eagle Lake "found in the bell bag" 1.00. P. Beck's Gem. at Jacksonville 5.00. k. Frederking at Dwight 4.00. P. Schroeder's Gem. in Kankakee 8.75. (S. -18.75.)

Orphanage near St. Louis: Through U. Wessel in Nokomis by Mrs. Redecker 2.00.

Studirende Waisen aus Addison: Durch U. Bartling in Cbicago von Aug. Schreiber 1.00, und Karl Murawske 1.00. (S. -2.00.)

Gem. in Cincinnati, O.: By P. Brewer in Eagle Lake by Fr. Schweppe 5.00.

Fellow believers in Saxony: By I*. Mezger near Okawville by Mr. Brockschmidt 1.00.

Correction.

The amount in the "Luth. No. 10 from the community in Bethalto are not intended for debt repayment in Milwaukee, but for the pupil M. Flachsbart there.

Addison, Ill, June 1, 1887. h. bartling, cassirer.

Incoming to the coffee of the Middle District:-

New construction in Addison: By P. Schwan in Cleveland from E. L. 1.00. Nachtr. from Daib's Gem. in Friedheim 2.50 and 5.00. (S. -8.50.)

New construction in St. Louis: Nachtr. from Fr. Daib's Gem. in Friedheim 6.00.

Synod treasury: P. Heinze's Gem. in Elkhart 3.00. By R. Zimmermann of the Gem. in Terre Haute 16.50. Ljje- mers Gem. in Peru 10.50. P. Seuel's Gem. in Indianapolis 28.67. P. Lehmann's Gem. in Jackson Co. 14.40. Evers' Gem. at Convoy 10.34. U. Berg's Gem. in Adams Co. 6.50. k. Siegers Joh. comm. at Archbold 6.22. Jacobi comm. 4.15. P. Bischoff's comm. at Bingen 15.00. P. Jünger's comm. at Fort Wayne 14.50. Zucker's comm. at Defiance 9.00. (Summa -138.78.)

Fellow believers in Germany: Fr. Franke's congregation at Fort Wayne 12.35. Nachtr. aus ders. Gem. .75. teacher Conzelmann in Julietta 2.00. (S. -15.10.)

k. Hübener's Gem. in Hannover, Germany: H. Burdorff from P. Weseloh's Gem. in Cleveland 1.00.

Gem. in Columbus, O.: By F. Peters of N. Oell- rich of Elyria 5.00. By Michael in Göglein of Küster and N. N. each 5.00. By P. Berg in Adams Co. sent at H. Speckmann's wedding, 16.50. By Kassirer Schmalzriedt (Michigan-Distr.) 10.00. (S. -41.50.)

Inner Mission: By Sauer, ges. in missionary hours at Cold Mater Road near Fort Wayne, Dec. 2, 1>. Niemann's Gem. in Cleveland 19.00, Mrs. K. from his. Gem. 2.00. ?. Seuels Gem. in Indianapolis (for the West) 23.17. Teacher Conzelmann in Julietta 1.00. Fr. Stegers in Archbold Joh. Gem. 3.35. By Teacher Fedder in Valparaiso, ges. on Chr. Gruenert's birthday, (for traveling preacher) 1.25. (S. -51.89.)

Negro Mission: From the missionary box of U. Frankes Gem. at Fort Wayne 10.00. Through ?- Niemann in Cleveland from Mrs. K. 2.00, G. H. A. and Jgfr. D. 1.00 each. Through ?. Rupprecht, North Dover, by Mrs. N. 5.00. M. Jr. of ?. Michael's Gem. .50. H. Burdorff from I'. Weseloh's Gem. in Cleveland 1.00. P. Schmidt's Gem. in Seymour 11.00, W. Rebber of his. Gem. 1.00.

For the new station in New Orleans: By ?. Lothmann in Akron from K. Feiten and I. Schumacher each 1.00. Georg Schüler ans P. Lifts Gem. in Preble 4.00. N. N. from P. Michaels Gem. 5.00. From the orphan box of teacher Drewes school children in La Porte 2.80. Teacher Conzelmann in Julietta 2.50. (S. -48.80.)

Jewish Mission: Mrs. Chr. Keßler from Fr. Diemer's congregation in Peru 2.00. Unnamed from Fr. Niemann's congregation in Cleveland .50. (p. -2.50.)

Poor students in St. Louis: By 1 Fr. Sauer in Fort Wayne, coll. at Fr. K. Arndt's wedding, 11.21. By P. Fischer in Napoleon, ges. on Vajen's wedding, for Schöde 6.00. By 1'. Berg in Adams Co, coll. on W. Tiemann's wedding, for Lobeck 14.00. (p. -31.21.)

Poor students in Springfield: By Bro. Huge in Briar Hill from R. N. .50. Bro. Siek in Taylors Creek 2.00, whose Gem. that. 11.00. Bro. Frank's Gem. in Zanesville 6.00, for Graupner 10.00. Women's Club in U. Niemann's congregation in Cleveland for Aug. Brueggemann 10.00. Virgins' congregation in Jox's congregation in Logansport for F. Selle 5.00, women's congregation of the same 5.00. By U. Jünger in Fort Wayne for Jul. Kretzmann: ges. on Nitzsche-Beneke's wedding 5.00, on Oetting Lagemann's 5.00. (S. -59.50.)

Poor students in Fort Wayne: By I P. Rupprecht

100

in North Dover, sent to Brauer-Stockhaus' wedding for Rupprecht 4.00, for Als. Möller 4.00. At Fr. Meyer's wedding in P. Stock's parish near Fort Wayne, sent for Ferd. Stock 9.16, for H. Müller 9.16. At Konr. Kohlenberg's wedding there for Ferd. Stock 6.80, for H. Müller 6.81. By Fr. Fischer, ges. at Gerken's wedding in Napoleon, for Demzien 6.00. By Fr. Weseloh's Gem. in Cleveland for C. Schulz 36.00. By Fr. Bischofs at Bingen, on Prange-Aumann's wedding, 3.00. (p. -84.93.)

Orphanage near St. Louis: By P. Stock at Fort Wayne of N. N. 1.25.

Orphanage in Wittenberg, Wis: From P. Preuss' congreg. in Auburn 2.88. By Mrs. F. Haker from the children in the sewing school of Zion's congreg. in Cleveland 5.00. (S. -7.88.)

Orphanage near Pittsburgh: Fr. Weseloh's congreg. in Cleveland 10 a.m. By Mrs. F. Haker of the children in the sewing school of Zion's congreg. in Cleveland 5 a.m. (S. -15 p.m.)

Orphanage in Indianapolis: From the piggy bank of Teacher Rickmeyer's school children in La Porte 5.60.

Deaf and Dumb Institution: By Fr. Heinze in Elkhart from Mrs. N. N. 1.00. Fr. Franks Gem. in Zanesville 10.20. Teacher Conzelmann in Julietta 2.00. Fr. Weseloh's Gem. in Cleveland 10.25. (S. -23.45.)

Pflichterhaus in New York: Gem. in Terre Haute by R. Zimmermann 27.75. By Fr. Diemer in Peru from Mrs. Chr. Keßler 3.00, Bro. Braun 1.00. By Fr. Niemann in Cleveland from Mrs. H. 2.00. From Fr. Daib's Gem. in Friedheim, 3rd c., 2.75. By Fr. Schmidt in Seymour .75. (p. -37.25.)

Districts support fund: Fr. Bethke in Reynolds 5.00. Fr. Franks Gem. in Zanesville 10.65. By Fr. Rupprecht in North Dover from Mrs. N. 5.00. Fr. Lange's Gem. in Valparaiso 5.25. Fr. Erust's Gem. in Euclid 10.00. (Summa -35.90. V Total: -616.04.

Fort Wayne, May 31, '87, D. W. Röscher, Kassirer.

Proceeds to the Nebraska district treasury:-

Inner Mission: By Fr. H. Wehking, Mission Festival Collecte sr. Trinitatis-Gemeinde, -21.00. By Fr. L. Bendin of sr. St. Pauls-Gem. 8.00. By I Fr. Joh. Meyer of sr. Bethlehem parish, 1.87. By Fr. W. G. Büllinger of Sr. Clear Mater Gem. 12.00, Gem. to Cash Creek 10.50. By Fr. A. H. Cämmerer, Thank Offering by C. Prauner, 2.00. (p. -55.37.)

Judenmission: By Fr. H. Wehking, Missionsfest-Coll. sr. Trinitatis-Gem., 3.25.

Negro Mission: By Fr. H. Wehking, Mission Festival Coll. sr. Trinitatis Gem., 3.25. From Fr. M. Adam's Gem. by Mrs. Schierloch .50. (p. -3.75.)

Rene Station in New Orleans: By I P. Fr. König, Hockzeits-Coll. vdn A. Brochnow and Ther. Bernecker, 7.60.

Synodal treasury: By P. H. Fischer of sr. Christus-Gem. 6.51, Joh.-Gem. 3.32. (S. -9.83.)

Poor students in St. Louis: By P. A. H. Cämmerer, thank offering by H. Eyl, 1.00.

Poor Students in Springfield: By P. I. P. Kühnert, Easter Coll., 5.50. By P. H. Wehking of C. Stege, H. Hennerichs, H. Meyer, D. Leßmann each 1.00, W. Bramer .50. (S. -10.00.)

Seminar in Springfield: By Fr. Joh. Meyer from Mrs. N. N. 8.25.

Springfield church building: by P. A. H. Cämmerer, thank offering by Karl Pruner, 2.00.

Preacher and teacher widows and orphans: By P. I. P. Kühnert of N. N., found in the bell bag, 1.00. Coll. at Schroeder's wedding in Oakland Gem., 8.10. By P. W. G. Bullinger of Fred. Buchholz 1.00. (S. -10.10.) Total -111.15.

Lincoln, Nebr. 1, June 1887. i. c. bahls, cassirer.

Entered the caste of the Eastern District:

Synod Fund: From St. Paul's parish in Baltimore -39.01. Parishioner Fr. Dubpernell 2.25. Parishioner in Bergholz 8.95. Parishioner Fr. Dorns 10.00. (S. -60.21.)

New building in Springfield: from some members of the congregation in Wellsville 11.25, from the poor fund 4.44, from the Women's Association 10.00. (S. -25.69.)

Pilgrim House: comm. by Fr. Dubpernell 3.00. comm. in Wellsville 2.50. by Fr. F. King from F. Koldewai 5.00. by Fr. Walker from N. N. 1.00. (S. -11.50.)

Progymnasium in New York: Gem. P. Stürkens 11/27 P. Walker 2.00, by dens. of N. N. 1.00. (S. -11/30.)

Emigr. Mission: Gem. in Basswood Hill 2.00.

Emigr. mission in New York: Kassirer Röscher in the Middle District 6.25.

Inner Mission in the East: by P. F. König from Mrs. Köllner 1.00, G. Eiffler 1.00. P. Walker 3.00, by dens. from N. N. 2.00. (S. -7.00.)

Jewish Mission: Gem. P. Dubpernell 3.00. Gem. at Basswood Hill 1.50. By P. Walker from N. N. 1.00. (S. -5.50.)

Negro Mission: Through Dir. Bohm by H. Denninger at Danbury 1.50, Mrs. Ganderberger at Union Hill 1.00. By P. Ahner by I. H. Succop 5.00. By P. Senne by Father Lußki .25, N. N. .50, N. N. 1.00. By P. Lindemanns 6.07. By P. Dorn by Scheibert 5.00. By P. Dorn at Wellsville 2.50. By P. F. König by N. N. 1.00. (P. -23.82.)

Travel preacher: By P. F. King by G. Eiffler 1.00.

Health insurance: comm. in Wellsville 2.50.

Deaf and Dumb Institution: By P. Book by A. Gans .50.

Seminary organ in Addison: From Emma Abel's piggy bank .50.

Poor students in St. Louis: By Dir. Bohm by Mrs. Ganderberger in Union Hill 1.00.

Poor students in Springfield: By ? ancestor by I. H. Succop 3.00, Mrs. M. S. Fraumann 1.00. (S. -4.00.)

Poor students in Fort Wayne: By P. F. King by G. Eiffler 1.00.

College maintenance: Gem. P. F. King's 12.00.

Gem. in Hannover: Kassirer Röscher in the Middle District 16.25.

Lutheran Free Church in Germany: Kassirer Roescher in the Middle District 65.03. Gem. P. Sennes 27.07. Gem. in Wellsville 2.50. Gem. P. F. Königs 15.25. (S. -109.85.)

Hospital in East New York: Gem. in Wellsville 2.50.

Orphanage near West Roxbury: Comm. P. Dubpernell 3.00. Comm. in Bergholz 2.00. Comm. in Wellsville 2.50. Comm. P. Steups 5.00. To purchase a horse: By P. Steup from C. Mann 2.00; Comm. P. Buchs in Wellsville 5.00. (P. -19.50.)

Orphanage in Union Hill: Gem. Fr. Steups 5.00.

Orphanage near Pittsburgh: comm. at Bergholz 3.55. comm. at Wellsville 2.00. (p. -5.55.)

Widow's fund: Through U. Steup from G. A. Brucker 1.00. Total -354.23.

Baltimore, May 31, 1887. c. spilman, cassirer.

Revenue to the Western District's coffers:

For the synod treasury: by Fr. Buszin in Linnwood from I. H. Hartwick -1.00. by Fr. Demetrios parish at Concordia 4.60. by Mr. Oberdiek from Fr. Voigt's parish at Farley 8.00. Fr. Mattbes' parish at Block 7.25. Fr. Pennekamp's parish at Topeka 12.25. Fr. Nething's parish at Lincoln 12.25. k. Nützel's parish in West Ely 8.60. (p. -53.95.)

New construction in Springfield: by Fr. Michel in Pensacola from E. Sexauer and N. N. each .50. by Fr. Nething from Joh. Eckhoff 1.00, L. Kunolt .75. by Fr. Frese's Gem. at Hanover 9.00. (S. -11.75.)

Progymnasium in Concordia: Fr. Gümmer's Gem. at Longtown 5.00. Fr. Sennes Gem. at Alma 18.20. Fr. Schalters Gem. at Cape Girardeau 12.36. (S. -35.56.)

Inner Mission in the West: By teacher Lindörfer in Cape Girardeau from s. pupils 4.80. By Praeses Biltz in Concordia from Ad. Bergmann .50. Fr.

Matuschka's congregation in New Melle 6.00. (p.-11.30.)

Negro Mission: By Praeses Biltz in Concordia from sr. Gem. 4.00, Ad. Bergmann .50. Through Fr. Nething in Lincoln from Wittwe Eckhoff 1.00. (S. - 5.50.)

Widow's Fund: Fr. Lüker in Aroma 3.00, from sr. Gem. 7.00. Fr. Jebn in Kansas City .50. St. Louis Teachers' Conference 4.75. (p. -15.25.)

Orphanage near St. Louis: By Fr. Müller in Wellsville, coll. at Herm. Busse's wedding, 4.60. Through Fr. Rohlfing at Carrollton by Ch. Gerling 5.00. (p. -9.60.)

Deaf and Dumb Institution: By Fr. C. C. E. Brandt in St. Louis, thank offering from N. N., 2.00. By Mr. Weinhold from Fr. Zschoches Gem. in Frohna 17.40. By Fr. Rohlfing in Carrollton from Chr. Gerling 5.00, from sr. Gem. 6.50. (p. -30.90.)

Poor students in Springfield: By teacher harbormaster, coll. on H. Fr. Schelp's wedding, 5.70. By ? Bunnies in Cape Girardeau Co, coll. at W. Meyer's wedding, 6.55, by Mr. Staufsing .25. (p. -12.50.)

Poor students in Fort Wayne: P. Jehn in Kansas Citv for Mart. Audtloff 3.00.

St. Louis, June 6, 1887. H. H. Meyer, Cassirer.

InCome into the caste of WiSeonstn distriCtS:

Poor students in Fort Wayne: From the Women's Association of St. Stephen's Parish in Milwaukee -14.25.

Poor students in Springfield: by W. Rieck 1.00, W. Lucht Jr. 1.00. P. I. I. Oetjens Job.-Gem. 6.00, H. Linse 1.00, Herm. Lucht and wife 2.00. (S. - 11.00.)

Poor sick pastors and teachers: N. N. in Milwaukee 3.00.

Construction in Milwaukee: P. M. I. F. Albrecht's Gem. in Lebanon 9.50.

Jewish Mission: F. Kühn Sr. in Sheboygan 25.00.

Concordia College teaching aids in Milwaukee: Trinity Comm. in Milwaukee 64.00.

Preacher and Teacher Wittwen: Wedding coll. at Kuphal, Granville, 6.00. Teacher G.Grothmann 3.00. P. F. Wolbrecht 5.00. N. N. in Milwaukee 5.00. (S. -19.00.)

Deaf and Dumb Institution: P. A. G. Döbler 1.00, Mich. Ley 2.50. (p. -3.50.)

Milwaukee debt retirement: from P. C. Seuel's comm. in Portage 17.55. P. Holst's comm. 30.00. (S. -47.55.)

Orphanage in Wittenberg: Mich. Ley 2.50. P. I. G. Nützel's Gem. 13.10. P. Schroeder's pupil in Oshkosh 1.62. (p. -17.22.)

Professors' salaries in Milwaukee: Joh. Lucht 2.00. P. A. E. Winter 1.00. From P. Kothes lower comm. 7.30. (S. -10.30.)

Construction in Springfield: From P. I. C. Heyner's congreg. in Mondovi 3.50. St. John's congreg. in Golden Lake 4.00. (p. -7.50.)

Poor Students in Milwaukee: Fr. I. L. Daib 8:30 a.m. From Fr. Kothe's lower comm. 15:00 p.m. (S. -23:30 p.m.).

Synod treasury: P. I. G. Nützels Gem. in Oshkosh 19.06. Milwaukee, May 31, 1887. C. Eissfeldt, Treasurer.

Receipt and thanks.

For poor students received: By Mr. P. Achenbach from W. Hülskötter from his former parish -25.00; by Mr. P. Schütte from the Zions-Gem. 20.00 for O. Hinz; by Mr. P. C. C. E. Brandt from the support fund 11.00 for Gemmingen; by Fr. Hallerberg 16.00 for Düsenberg and 11.00 for Schkwagmkyer; by Fr. H. Schmidt collected at the wedding of Rubel's sister 8.01 for Rubel; by Fr. Nauß from sr. Gem. 13.45 for Maaß and Extracoll. 5.25 for Dürr; by Mr. P. M. Große of the Frauenverein sr. Gem. 2 quilts, 1 pr. stockings, 6 underpants, 13 weed covers (late); by Mr. P. F. Schalter of the Women's Association from sr. Gem. 9 underpants, 5 sheets, 15 pillowcases, 8 pr. woolen stockings, 6 handkerchiefs, 1 Comfort and 1.00-, by Mr. P. A. Müller from sr. Gem. 5.40 and by himself 5.00 for Wolfram; by Mr. P. Sörgel of the Jünglings-^md Jung- frauen-Verein sr. Gem. 10.00 for Markus Wagner; by Mr. P. Brömer of members of sr. Gem. 23.61, by the Jungfrauen-Verein 15.00 and by the Frauenverein 9.00 for Obermove; by Mr.

u. Srukul from the Women's Association in Pilot Knob for Koch III (H?); by Mr. U. Knies 2.00 for Hinke; by Mr. P. Biewend from Mr. Cd. v. Ette 1.00, desgl. for supply to the building fund 1.00; by Mr. U. C. F. W. Brandt, Ostercoll. sr. Gem. 7.28; by Mr. U. F. Cämmerer, Coll. sr. Gem., 7.50; by Mr. U. Ponitz of sr. Gem. 4.78, and also by s. Filial for Weiler 12.07, by Mr. U. G. Kühn 8.25 for Krusche; by Mr. U. I. G. B. Keller of sr. Gem. 1.00; by Mr. U. E. A. Frese of sr. Gem. 7.65 for Herdtmann; by Mr. I*. Oscar Hanser by Matth. Gundel 1.00; by C. H. Gallmann of Wellsville, N. A., 1.00; from the comm. in Litchfield 2.50; by H. Monke 2.00, H. Dede 1.00, and Anna and Lena Schepker each 1.00 from Mt. Olive, then by Mr. 1'. Göbbringer 3.00, Faulstich 1.00 and an unnamed 2.00 from Staunton for Potratz; by Mr. U. Beck from etl. members sr. Gem. 14.60, by ihm himself 1.00 for Kilian; by F. W. of Linn, Washington Co., Kans., 20.00; by Mr. U. C. I. Schwan of sr. Gem. 12.00; by Messrs.

U. Leimer, Ostercoll. sr. Gem., 9.25 and by Heinr. Niemeyer 1.00; by Mr. U. Daniel Lochner of Mrs. Dorothea Hallen 3.00; by Mr. C. Janselmann from the congregation in Ruth, Mich. 5.00 for Seltz; by Mr. U. Wischmeyer from members of sr. Gem. 21.00 for Mariens; by Mr. U. Großberger from Chr. Fritz 5.00; by Mr. u. Halfmann 15.00 for Dürr and 10.00 for Restin; by Mr. U. Pfeifer, Coll. on Char Friday and Easter 10.55; by Mr. U. Chr. Herrmann 2.00; by Mr. U. K. A. Mayer from Mrs. Kuhlmann 1.00; by Mr. Gottl. Min- kus jr. of Caledonia Station 1.00; by Mr. H. I. Stöcker of Buffalo 1.00; by Mr. U. Hähnel, Coll. sr. Gem. in Cascade, 5.20; from the Gem. of Mr. U. Hüschen from an unnamed person 5.00; by Mr. U. Fritze from K. Zschokke 1.00.

For the household fund: from Mr. Schneidewind in Hillsboro 2.00; by Mr. U. Matthias, Ostercoll. sr. Gem., 12.00; by Mr. U. Fritze from K. Zschokke 1.00.

A. Crämer.

For the distressed congregation in Columbus, O., received with thanks from U. A. K. W. Th. Siek H5.00. From U. Grossbergers, Gem. 4.00. From U. W. I. Kaisers Gem. 6 35. From Aug. Clbrack 1.00. From U. Wesels Gem. 17.50. From Unnamed in U. Michaels Gem. .50. from Kassirer D. W. Röscher 5.00. from Gust. Bedur, Wittwe Dietrich, Karl Dietrich and W. Wolf in Akron, O., each 1.00. From A. Steudler in Decatur, Ind. 1.00. From Unnamed in Newburgb, O., 1.50. From members of U. DaibsGem.7.50. FromKassirerD.W.Roscher2.50,22.20,19.00, 45.50, 33.95 upd 36.50. From the two congregations of U. Th. Engelder 5.50. From Friedr. Welcher, Sr. in Euclid, O., 2.00. From the Filialgem. of U. H. Horst 12.00. From Heinr. Lahmering 2.00. From Heinr. Schmidt 1.00. From Wittwe Schameloh 1.00. From Friedr. Harris 2.00. From C. Nullmann 1.00. From Helena Kienker 2.00. From the parish of I P. F. W. Müller 10.70. From Kassirer D. W. Röscher 12.60. From the Young Men's Association at Hun- tington, Ind., 15.05. From H. Stoll at Farmers Retreat, Ind., 5.00. From U. Daib's Gem. of C. Sck. 1.29 and from F. K., 5.00. From U. O. Kolbe, Louis Kulme, Friedr. Stark in Cleveland, O., the Concordia Young Men's Association at Huntington, Ind.,z and W. S. at Fort Wayne, Ind. each an actie valued at 5.00.

Cleveland, O., May 27, 1887. I. H. Niemann.

Received with heartfelt thanks for the college household: From a woman of U. H. F. Grupe's parish in Eisleben, Mo., 2 gallons of canned turnips. From Mr. H. F. Niewald auS U. Buszins Gem. in Cbamois, Mo., 1 box eggs, 1 bag dried apples, 1 box ham. From Mrs. Schramm from k. O. Hanser's Gem. here, 2 p. potatoes. From Mrs. I. W. Hoffmann of Jacksonville, Ill, B1.00. From Mr. H. Zutter- meister in Chicago, Ill, K5.00.

St. Louis, Mo. B. C. Hoffmann.

Received for poor students with heartfelt thanks: from Mr. Gatsche, St. Louis, Mo., \$10.00; from Mr. U. Gräbner's parish in St. Charles, Mo., Whit Monday Collecte K7.45.

For the seminar household vou Mr. Gatsche \$20.00.

F. Beeper.

For theCommunity at Sedalia, Mo. received by undersigned since March 1: From Gem. U. F. RupprechtS in Cole Camp, Mo., \$3.00; by Mrs. W. Behrcns from Mr. H. Meyer in Lake Creek, Mo.

Many thanks! C. F. Gräbner, U.

Received for the English-Lutheran Mission: Through Mr. U. C. L. Janzow from Mr. M. C. Barthel H5.00. Through Mr. Kassirer. H. H. Meyer 9.85.

St. Louis, June 4, 1887. C. F. Lange, Cassirer.

For our progymnasium

received with thanks: From Mr. I. Stoffel in Racine 2 boxes of raisins. Mr. F. Käppel in Milwaukee 4 sacks of flour. From Friederike Dobberphul of Wauwatosa 7j dozen eggs.

H. H. Schröter.

For poor students cold by U. Nützel in West Ely H4.65 coll. at L. Troskens wedding. M. Guenther.

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May Christians refrain from admonishing one another?

"Be ye meek one of another, brethren," is a word of the Lord that recurs frequently, especially in the epistles of the apostle Paul. It is thus expressly designated as the duty of Christians to help others with a gentle spirit as soon as they stray from the right path, are in danger of driving the Holy Spirit out of their hearts through obvious, unrepented sin, and thus suffer shipwreck in the faith. This is by no means - so to speak - a word for the exhortation-addicted hypocrites, who do not see the beam in their own eye and therefore prefer to occupy themselves with the splinters in other eyes. Let the admonition, if it is not about annoying, more or less known things that bring shame to the church and the name of Christ, be done quietly without fuss, but always in right Christian humility, also without all piousness. This is not to be done because of every little thing, but only when it concerns things that will certainly or very easily lead the brother in question astray from the path of life and plunge him into damnation.

Very often, however, this admonition is not at all pleasant to the flesh, the old Adam of the Christian. Here, as in other cases, he looks for shallow excuses to cover himself when he evades this duty despite the voice of his conscience. There are some, for example, who are quite happy to let their pastor preach a sermon on admonishing, but when he is asked to admonish a brother for this or that transgression, the rejection is heard: "That is none of my business; it is not my business; everyone has to do with himself. Such views, however, can only be found among very weak Christians; they testify to gross ignorance. Who was it that once also said, Shall I be my brother's keeper? It was Kam, the murderer of brothers. Such a sense of Cain must not

among Christians who should love one another. And if, out of such a sense of Cain, you fail to warn your brother of an impending danger, and he thus perishes because of you, God also cries out to you, "Your brother's blood cries out to me from the earth." - You say: "The danger that threatens your brother's soul because he is about to fall victim to sin is none of your business. But how, if one of the members of your family, your brother, your son, your daughter, were in danger of eating poisonous berries or even going into a dangerous swamp, would you also say: "This is not my business; it is none of my business. Just as little should it be indifferent to you if something similar could happen to your brother in the spiritual sphere. Remember, you are as close spiritually to your Christian brother as you are bodily to your nearest blood relative. Scripture says, "One is your Master, Christ; but you are all brothers among yourselves." - And are not we brethren in Christ the Body of Christ, Christ the Head, we the members? Are we not many, one body in Christ, but one member of another?" Rom. 12:4, 5. and 1 Cor. 12:26: "If one member suffers, all the members suffer with it." And - we rightly continue - if one member is in danger of perishing, all the members take care of it and help so that the one member does not perish. In this way, all the members of the body of Christ help so that the one member that is in danger of perishing may escape this danger, and none of them say, "This is none of my business; these are not my things. Neither may this be the case with brothers and sisters in Christ, as members of the spiritual body of Christ. And if you are in danger of letting such unchristian worldly thoughts keep you from the right admonition, know that they are whispers of the evil one who would like to make you listen to him and refrain from admonishing to your own and others' harm, yes, to the whole church.

With another, the old Adam, who does not like to follow the commandment of mutual admonition

The first one is to excuse himself in a different way. Thus some think: "Certainly, this or that brother who begins to miss church, who takes it very lightly with after-talk, or hangs around in annoying sinful mocking company, should be admonished; but I may not do it; this one or that one fits in better, he should do it; from him it should be expected much more." But far from it! For God expects it from you as well as from the other brother, from whom you think it is more to be expected. You shall do your duty, and he shall not fail in his. If you neglect your duty, as is perhaps the case with him, and want to follow him in it, you are acting as if his sin could excuse you in your sin. - You say that I do not fit in. But just ask, if someone whom you would love very much were to find himself in the forest on a path which you knew would eventually lead into a terrible swamp, would you not of your own accord try to dissuade him in the kindest, most loving way, with all the means and persuasions at your disposal, from continuing to walk along this path? It is quite the same thing that you should do in the spiritual sphere to your brother in Christ, whom you love with all your heart in Christ, according to the words: "Be ye like one another, brethren", and the more deeply you are imbued with the Christian spirit, the more gladly you will do it. And as you would already be eloquent in that case, so God will already make you eloquent if you do your duty in simple obedience to God. If you do not feel capable of this, let it be said to you: Whom God sends, he also makes skillful. Only do according to his word, and he will give you the right ability to act according to his word, if you ask him. Far be it from you, however, to let your supposed clumsiness or reliance on others prevent you from carrying out a possibly necessary admonition at the proper time. How much mischief has already been caused here and there by such wrongful waiting! And while you could have saved a brother from sinking into the mire of sin by admonishing him in good time, he has been saved by you and others.

The first exhortation has made him more and more deeply entangled in sin, more and more firmly caught in the bonds of sin, and so finally firmly in the devil's arms that he proves to be lost for time and eternity. And perhaps all this only because of an admonition not given at the proper time!

The most common way, however, in which the old man likes to excuse himself to weak Christians when he evades his duty of admonition, we find in the following. One says: Certainly, admonition should take place here; but I do not like to do it, I cannot make enemies of people, I do not like to throw myself over with people and perhaps even suffer damage to my food, make enemies of these or those patrons, let them lead me on or mock me. However, every Lutheran Christian should ask himself: If Dr. Luther had thought like this, would he have punished the pope, the emperor and the empire because of false teachings, completely unconcerned about the obvious consequences? - A Lutheran Christian should ask himself whether we would then have the beautiful verse:

"Take their body, goods, honor, child and wife, let them go" 2c.

You are afraid of losing your livelihood by pondering, regardless of who you are. But if you lose your bread by doing God's will, he will also preserve you. You say, "Yes, I will lose my friends, my patrons in the church, from whom I have more or less benefit. "Let go there," if you have only your God for a patron. - Perhaps you have already been roughly approximated, when you made an appearance to admonish a more respected, a more mouthy one. But take comfort in your Lord Jesus Christ! How often, when he admonished the Pharisees, he was not only attacked and ridiculed, but threatened with the throwing of stones! But the Lord did not refrain from admonishing them because of this, and in this too he has left you an example, that you should follow in his footsteps. - Beware of the fear of man. If such clever (?) thoughts want to come to you and prevent you from doing your duty, know: then only the old man is talking in you. Remember, you must obey God more than men (Apost. 5, 29.) and your human, unspiritual old Adam. And how does Christ say Matth. 10, 28? He says: "Do not fear those who kill the body and do not like to kill the soul. But rather fear him who may destroy both body and soul into hell." That means: Do not be afraid of men and do not refrain from timely admonishing out of fear of men, because men might get angry with you and harm you a little here and there because of your frankness. Rather, fear God, who has made it his duty to admonish one another and who can and will certainly punish you temporally and eternally for wantonly failing to admonish out of fear of man, if you do not repent. With this scriptural word in mind, Christians therefore speak in reverent awe of God: "How can I do such a great evil, and sin against God, and wilfully refrain from acting according to the word: "Admonish one another, brethren"?

C. D.

(Submitted.)

Noah.

We live in an evil and perilous time. Unbelief is spreading its rule more and more among people. There are also quite a few named Christians who are under this rule. Everything holy is mocked quite unabashedly. Many of our Christians come into daily contact with loud-mouthed unbelievers. At first, they turn their ears away from the conversations that well-known mockers have. But just as the mockers are often, alas, more zealous than the professors of the true religion, so the mockers are more zealous to bring their infernal poison to the Christians than the Christians are to protect themselves from the influence of the said poison.

Who has open eyes and ears, knows that I do not fantasize, but report facts. Many let themselves be beguiled by the spirit of the times. God in heaven be lamented!

About 2300 years before the birth of Christ there was a time which is quite similar to ours in many respects. I mean the time immediately before the flood. Mocking the holy was the talk of the day. In godlessness one did it before the other. In the homes of the rich and the poor, one man was the object on whom one tried one's wit. The man who was mocked from all sides was Noah, the preacher of righteousness, as St. Peter, 2 Ep. 2, 5, calls him. Noah, who had to build the ark by God's command, was the great fool of his time in the eyes of his fellow men. But Noah was not misled by the ungodly talk that his contemporaries had. He believed the word of his God and conscientiously carried out what he had been instructed to do by his God. "Therefore," we say with Luther, "Noah is a very glorious and beautiful example of faith, who, like a hero, steadfastly stood up to all the world's judgment and was able to believe that he was righteous, but that the rest of the world was wrong. When I consider the noble men Johannes Huss and Hieronymus of Prague, I must marvel at their undaunted courage and steadfastness, that these two have been allowed to stand against the judgment of the whole world, against the pope, emperor, bishops, princes, colleges and all schools in the whole empire. And it is very useful that one often looks at such examples. For since this battle with the world is strengthened and sharpened by the prince of the world, and he dares to strike despair into the heart with his fiery darts, we must be prepared not to yield to the fierce enemy, but to say with Noah, "I know that I am right before God, though the whole world condemn me as a heretic and unrighteous,

and fall away from me. For so the apostles also fell away from Christ and left him alone, Matth. 26, 56, but he says: "I am not alone", Joh. 16, 32. So the false brothers left Paul, 2 Tim. 4,16. Therefore this is not a new or unusual danger. Therefore one should not despair even in this, but hold boldly and undauntedly above pure doctrine, even as it curses and condemns the world." (Walch, St. Louis Edition, I, p. 538.)

Let me tell you about Noah and his time. The unbeliever shakes and shakes the word of God day after day. The word of God is troublesome to him. He does not want to believe what God has revealed. That is how it is, and that is how it was in Noah's time. Noah had to tell the world the greatest message of terror that had ever been proclaimed to the world. What message was it? "God said: I will destroy the people whom I have created from the face of the earth, from man to beast, and to creeping things, and to the fowls of the air: for it repenteth me that I have made them." But Noah found grace in the sight of the Lord. And God said to him, among other things, "Make thee a chest of fir wood, and put chambers in it, and cover it with pitch within and without. The length, etc., is also described to Noah. "And," it says, "Noah did all that God commanded him."

Noah proclaimed this message to the world. For a hundred and twenty years he preached and exhorted the people to repentance. He also determined the year and the day when this flood should come. The people laughed at this speech. How? will the people have said that the people should all perish in the water? Is this Noah in his right mind? In the assemblies of the unbelievers, Noah's speech will have been the talk of the day. O, who will be frightened by Noah's speech! Sun and moon still stand at the old place. As long as we can think, it is today as it was a hundred years ago. The world is still making great and magnificent progress. Don't you think, dear reader, that people would have talked like that back then? How may people have given free rein to their mockery when the carpenters were working on the construction of the ark! The carpenters have certainly often been mocked that they worked for the odd man out. But they put up with the mockery, because they were paid for their work, and no doubt also laughed secretly at Noah. Noah, however, was not misled by this. He had the whole world against him. But he did not converse with flesh and blood. He did everything that God had commanded him to do. Luther writes: "And because Noah believed what God promised and threatened, he diligently did all that God commanded him to do concerning the building of the box, the gathering of the animals into it, and the food. Noah is praised as an example because he did not have a dead faith, which in truth is not a true faith, but a living and active faith, because he obeyed God's command. And because he also believes what God promises and threatens, he diligently fulfills all that God commanded him concerning the box to build, the animals to gather into it, and the food. In this Noah's faith is especially praised, that he remains in the right middle road and does not add to God's commandment, nor change it, nor take from it; but simply remains with that, that he hears that God commands him." (Walch, St. L. ed., I, p. 526.)

Finally, the great building is built and ready for use. Noah must now go into the ark, he and his whole house, that is, his family. The time of grace had passed and the time of the

Flood now present. When Noah and his people went into the great box, about which the wicked had already said many a useless word, the mockery reached its climax; but when they soon saw the cattle, clean and unclean, seven and seven each of the clean, and one pair each of the unclean, the male and his female; and likewise of the birds of the air, seven and seven each, the male and his female, entered into the box, they began to wonder, and to say: What does this mean? The people run to the scholars and ask for clarification. The wisdom of the wise men cannot explain it, but they listen to the people with words that seem wise.

But - now the time of grace is over for the pre-flood world. God closes behind Noah. The flood of sin breaks in. No man is taken up any more. No millionaire can get a place in the ark for his millions. The time of grace for the people is gone, gone forever. In a short time everything that had a living breath in the dryness had died. Everything that was on the face of the earth, from man to beast, and to creeping things, and to the fowls of the air, was destroyed from off the face of the earth. Only Noah remained, and what was with him in the box. This is what the Word of God tells us, as we read in Genesis 7.

If we, dear Christians, want to be preserved from falling away to unbelief and false faith in this time, let us hold fast to the word of God. "But on the word," as Luther says, "one should look and rely on it alone. Those who do not do this, but fall away from the word and rely on what is present, even though they are great, mighty, and very many in number, such apostasy from the faith will not go unpunished, even though they are strong, great, and mighty; as is shown by the flood of sin." 2c. (Walch, St. Louis Edition, I, p. 553.)

Noah is a beautiful example of faith for an evil and perilous time. We live in such a time. Just as Noah did not let himself be misled by the mockery of the people - the noble and the lowly - by the word of his God, so also today our only means of salvation is to hold fast to the word of God, to the Bible, which is attacked from all sides. "The world," says Luther, "is striving with all its diligence for a time like and similar to Noah's time, in which the bright light of the gospel will be extinguished and everyone will live in error and darkness. For when the preaching will be abolished, neither faith, nor prayer, nor righteous use of the sacraments will be able to exist." Oh, dear Christians, let us in this time often pray these words after the old David Denike:

Help us not to turn away from the word of the loose mockers, for their mockery, with them on it, comes to an end with terror.

Give strength to your thunder, that your teaching may abide in us, that your teaching may abound in us.

Aug. Schuessler.

, but few give thanks to him. (Luther.)

The Evangelical Lutheran Martyr Church among the Slovaks in Hungary.

(G. Schaller.)
(Conclusion.)

As great as this misfortune was, it was still increased by new oppressions and terrible persecutions; namely by the gruesome blood judgment of the Italian Anton Carassa at Aeppäriäsch (Eperjes) in 1687, an event which is still known today under the name "the meat bank of Aeppäriäsch".

The reason for the new terror was the alleged discovery of a conspiracy. General Caraffa reported from Upper Hungary to Emperor (King) Leopold in Vienna that he had discovered a very old, widespread conspiracy. In order to suppress it, Caraffa received the authority to initiate an investigation and to punish the culprits, taking into account, however, the general decree of grace (amnesty) of 1684 proclaimed by the king, which was to extend to all those who, having participated in an earlier uprising, would voluntarily return to the obedience of the king. Caraffa, however, who was only concerned with the persecution of the Protestants, exceeded his authority. Without further ado, on March 5, 1687, he had four Lutherans from the nobility tortured first and then ordered that their right hands and then their heads be cut off, their bodies cut into quarters and hung in the streets of the city. This terrible fate was shared on March 22 by five other faithful Lutheran confessors, also nobles, who were followed by several others on May 9. But all these men were loyal to the king (emperor), as in reality there was no trace of the whole alleged conspiracy. It was rather a pure fiction of General Caraffa, who was filled with diabolical hatred against the Lutherans.

Through such terrible persecutions' under Leopold I the Lutheran Church among the Slovaks received its baptism in blood, the blessing of which extends to our time. Even now, during the demolition of old buildings, it is not uncommon to find many Bibles and the good old Lutheran devotional pamphlets in the Slavonic language, which the unfortunate persecuted fathers had hidden under the floorboards in order to save these treasures for the future. The memory of those times is still alive among the Slovaks, when their faithful fathers and mothers made pilgrimages of even 10-20 miles to attend Lutheran services in the most remote forests, deep valleys and ruined castles of the Carpathian Mountains. Especially the old, pious mothers tell their children and grandchildren with great emotion what the old fathers suffered for the sake of the Lutheran faith. They tell them the names of those who were persecuted and especially like to mention the names of those pastors and teachers who remained steadfast even in the greatest danger; they describe to them their sufferings as well as their courage as witnesses and show them their ways and hiding places. And this, above all, is what keeps the Lutheran faith of the fathers among the Slovak people in all fidelity, despite the godless currents of persecution.

The result of this is that the nobility and, unfortunately, also the preachers and teachers of Hungary, with only a few exceptions, have been flooded more and more since the end of the eighteenth century down to the most recent time.

Touching and uplifting is the picture of two of these martyrs on the so-called meat bank of Aeppäriäsch (Eperjes, in the northeastern part of Hungary)', which an eyewitness gives us, the two Slovak landowners of Kázer (Keczer), who, belonging to an old noble family, father and son, endured the cruelest death with joy.

The 64-year-old venerable Andreas von Kázer, the father, made the following confession before his martyrdom on March 5, 1687: "I confess with sighs and sincere pain that I am stained with many sins. I have transgressed all the commandments of the holy God. I beg you, kind heavenly Father, do not let your wrath burn upon me. Be merciful to my soul, O Father, do not look at the greatness of my sins, but at your mercy open to the sinner. Give me a place in the dwellings which my Savior Christ has prepared for those who believe in him. Give me eternal life out of pure grace for the sake of my JEsu wounds. As for the new crime against His Majesty, for which I am now to be handed over to death and disgrace, I declare with full consciousness before God, the knower and avenger of all shameful deeds, before the angels, the pure spirits, before all of you, as many as will be witnesses of my death, with a loud voice, that I am completely clean from the crime I am guilty of. I have committed nothing, approved nothing, which would have caused new unrest in Hungary, which would have diminished and harmed His Majesty. You, who now hear me speak for the last time, you will be the witnesses of my innocence on that last, for all terrible day of judgment."

This public confession remained completely unheeded by the judges, who were hardened in conscience; the sentence was pronounced and the unfortunate man was only allowed to communicate his last wishes to his children through a messenger. He exhorted them to remain steadfast in their faith and to give glory to God alone; but they should not grieve over his disgraceful death, for happy would be those who innocently endured the death penalty for the sake of their faith.

An eyewitness gives us the following information about the last moments of his only son Gabriel von Kázer. He was also arrested at the age of 30, a few days after the execution of his father, and suffered death by executioner's hand on March 22, 1687. In the last days of his life, an assessor of the court, who had once belonged to the Lutheran Church, asked him whether he was not willing

to save his life by converting to the Catholic Church. Käzer decisively rejected this imposition of the Nathsherr, explaining that life in such cases only has value for man if it can be preserved with God and honor. On the day of his death, he had the preacher of the Slavic Lutheran congregation at Aeppäriäsch, Johann Andritius, called to him and received Holy Communion from his hand. After the sacred act he was surrounded by soldiers and accompanied by the preacher,

was led from the prison to the place of execution. There his mourning sister rushed up to him during his last walk, embraced him and spoke with few words, which the deep pain pressed upon her, thus: "Brother, you last, dearest part of our heart, how can we, if we also lose you, still be safe? After the shameful sword snatched our father from us, you should be our father. Of the beloved father nothing is left to us but the blood smoking on the scaffold, crying out to heaven, which now in this unhappy hour is to mix with yours. Now every daring wolf will attack us like defenseless sheep with greedy tooth." He replied, "God lives in our fathers! If you have this, you must fear nothing. To him I command you. Temper your tears. Do not stop the joys to which I am hastening! I await nothing more eagerly than that the hour approaches which will unite me with my Christ and yours."

The bystanders from the town of Aeppäriäsch (Eperjes), who had overheard the conversation, could not contain their tears. The military guard, however, pushed the sister away from his side and placed the condemned man in the courtyard of the town hall, where the last sentence was to be pronounced on him and his fellow sufferers. He was there in front of the other condemned men, thinking about eternity, sighing and praying. But since the execution was delayed by some circumstance, he gained time for another conversation with his pastor. Among other things he said: "Venerable Father, I count this day for profit. I will see the Savior, whom I love and adore, as he is. One thing worries me, the fear of torture." The clergyman replied, "Unnecessary is this fear, my lord. You are safe from torture. But so close to the goal of life, let us not neglect the care for the eternal." Käzer still wished to pray undisturbed in solitude and therefore asked for permission to enter the courtyard of the wine tavern that was nearby. The soldiers granted him this request. He falls on his knees and with fervor asks the Lord to avert the punishments of eternity from him. He commends his weary soul to God the Father as the Creator, to Christ the Savior and to the Holy Spirit as the Restorer of the weary. He is reminded that the last hour has come. He quickly got up. Without betraying any sign of grief, he fearlessly hears the death sentence pronounced upon him. Then he begins to praise the Savior with the well-known song by Martin Behemb, "HErr JEsu Christ, meins Lebens Licht" ("Lord Jesus Christ, the light of my life"), which delicious song was already available at that time in an excellent Slavic translation. With a raised voice he sang:

Lord Jesus Christ, the light of my life, My highest comfort, my confidence! On earth I am only a guest, And the burden of sins weighs heavily upon me.

I have before me a heavy rice To you in heavenly Paradeis; There is my right fatherland, On which you have turned your blood.

My heart is very weak for rice, my body has little strength;

But my soul cries out in me: Lord, take me home, take me to yourself.

Therefore strengthen me through your suffering In my last agony, Your blood sweat comforts and refreshes me, Set me free through your band and rope 2c.

The rest of the condemned joined in his singing and thus concluded their earthly life under the faith-filled words of this glorious song. . The outcome of Käzer's life was uplifting. Without fear he climbed the scaffold of blood and suffered death with Christian devotion and joy. He handed over his precious garment hanging from his shoulders to the servant, who spread out the carpet in which his body was to be wrapped. He is blindfolded. With decorum and folded hands, under hot, uninterrupted prayer, he kneels down and thus receives the death blow that separates the head from the torso. As a special favor, the body was handed over to the young wife and sisters of the man killed by the executioner's axe and buried in the Käzer family crypt.

In such a horrible, inhuman way Caraffa raged in Hungary until he was removed by Emperor Leopold I of Aeppäriäsch and the blood judgment was abolished. Leopold, instead of calling him to deserved account, rewarded this rabble-rouser with the dignity of a field marshal. In vain were the complaints of the Lutherans of Hungary at the Diet of Pressburg in the autumn of the same year. After repeated complaints, they only succeeded in having their liberties further restricted by a royal declaration issued in April 1691.

From this it is clear that the Lutheran Slovaks in Hungary are a true martyr people. And their faith is not yet extinguished, they still fight and endure for it. Their faith makes them strong and courageous. The poor people refresh themselves with the old core songs of the Lutheran church, which are handed down from generation to generation and, along with the excellent Slavic Bible translation, preserve and maintain the simplicity of the Christian faith among them.

(Submitted.)

Is agriculture, cattle breeding and the married state a hindrance to the kingdom of God?

A member of the congregation recently asked how one could best refute a Catholic priest who had claimed that the monastic state was all the more exalted, even the most perfect state, because the Lord Jesus taught in the parable of the Great Supper that those who had been invited had excused themselves with farming, cattle breeding and marriage and therefore had not come, but the monks did not concern themselves with such worldly things and therefore they were not a hindrance to the kingdom of God?

The answer to this Catholic windmaker is that one must make a distinction between a thing itself and the abuse of that thing. Those three things are not wrong in themselves. Abraham bought a field from Ephron and this is not called a sin, Gen. 23, 9. ff. Isaac also bought the field and sought his food from it, Gen. 26, 12. Jeremiah had to buy a field at God's command, Jer. 32, 9. Of Lot, Jacob, Job we read that they had many small and large fields.

They had livestock and did their business and household with it. And God Himself instituted the marriage state, Gen. 2, 18. 1 Cor. 7, 9.

But if one is so devoted to these things, to farming, oxen and wives, that he lets them keep him from the preaching of the gospel, prefers earthly goods to heavenly ones, cares for his food more diligently than for his soul, prefers trade and commerce to God's word, thinks more of temporal gain than of growth in godliness, since one should first seek the kingdom of God, Matth. 6:23, then it is wrong and sinful.

As far as the sublimity and perfection of the monastic state is concerned, Luther says among other things: "Monasticism is nothing else but a contempt of the divine and heavenly estates and of the works which Christ himself has instituted and confirmed. - No monk or saint of works, be he or be he called what he will, can be persuaded that the works of a husband, wife, servant, maid, etc., in faith and godliness, are to be ignored. Works done in faith and divine obedience are better and more pleasing to God than the superstitious and peculiar foolish works they do. - A miller's maid, if she believes, does more good, obtains more, and would let me have more on it, if she would only take the sack from the ass, than all the priests and monks, if they sing themselves to death day and night and torture themselves to death. - From God's Word we can safely and rightly judge that the poor household or servant, which is considered the least and most despised of all classes in the world, is much more pleasing and worthy of God, than of all monks and nuns on earth, for our Lord God does the poor servants and maidservants the honor of confirming, consecrating and sanctifying them by his word, which he does not do to the monks' and nuns' order." - Nothing can be so small that happens in a state and profession which God has decreed and appointed, it pleases God well, and if it happens in faith and word, it far surpasses all popes, monks' miracles, and is better than all these can be."

E. A. B.

(Submitted.)

Christian parents should give their children such names at holy baptism that will serve them for good eriunion.

It is an ancient custom that parents give names to their children. Even Eve named her firstborn son Kam, and this custom has been constantly maintained among God's people, especially after God instituted circumcision, in which the father gave the child a name, the meaning of which could subsequently serve as a good reminder. Abraham named his son Isaac, that is, Laughing Child, because God caused him and his Sarah to laugh by the birth of this son, even in their old age. The sons of Jacob were all given memorable names, as seen in Genesis 30 and 31. Moses got his name because he was drawn out of the water as a child, Ex 2:10. King Solomon got the name of peace because under his reign there was peace and tranquility in the land.

And our highly praised Savior was given the beautiful name of Jesus when he was circumcised, because he was supposed to save his people from their sins. Especially the pious Israelites liked to give their children such names, in which the name of God El or stood, which should serve them for the diligent remembrance of their God, e.g. Eleazar, Eliakim, Elisabeth, Samuel, Ezekiel, Daniel; Azariah, Hananiah, Isaiah, Zechariah, Zephaniah and so on.

Thus, Christian parents should also give their children such 'names that could serve as a good reminder or encouragement to them. For example, John (the child of grace), Christian (the Christian), Christoph (the one who carries Christ in his heart), Gottlieb, Gotthelf, Friedrich (the peaceful), Hermann (the brave), Peter (the rock man), Ferdinand (the meritorious), Dorothea (God's gift), Beata (the blessed),. Johanna (the graceful), Catherine (the chastening), Clare (the pure), Agnes (the chaste), Alwina (the all-loving), Julia (the virgin), Sophia (the wise). Here belong also the names of the pious, which occur in the holy scriptures, Sara, Elisabeth, Maria, Martha, Magdalena, Salomo, Lydia, Tabea and so on. Such names of the pious in the Bible and other fine names serve, as said, once to the children to an edifying reminder and encouragement that they seek to live according to their name. Then they also bear witness to the thoughts, wishes and hopes that Christian parents had for their children when they were baptized. As, for example, the pious Lamech made known at the birth of his son, when he said: "He will comfort us in our toil and labor on earth, which the Lord has cursed, and therefore named him Noah, Gen. 5, 29.

It therefore belongs to worldly vanity and foolishness when some parents, especially sentimental women, godmothers, and other doves, go out of their way and think long and hard about giving their children all kinds of beautiful and noble-sounding, splendid, foreign, even pagan names, so that the children already have something ahead of others through their names. - At the Council of Nicaea, among other things, it was decided that Christians should not give their children pagan names, but rather Christian names. The blessed Dr. Walther reports the following case in his Pastoral Theology: "It happened to one of our brothers in office (Pastor Keyl) in the old fatherland that the night watchman of his village asked him to baptize his child Rinaldo Rinaldini (an Italian robber chief), which the former of course absolutely refused.

(Submitted.)

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Matth. 25, 40.

The undersigned has been traveling the mission field on the Wisconsin Central Railroad for several years now and feels compelled to present an urgent request to his dear fellow believers.

With the large expansion of the mission field, individual smaller places where only a few Lutherans live can only be served every 4-8 weeks, because the more important places alone take up almost all of the forces. Such poor one-

Those who live among unbelieving and false-believing neighbors are already to be regretted that they do not have the opportunity to hear a true-believing sermon more often. How fortunate, on the other hand, are those who can attend their dear church every Sunday! But even more are those scattered Christians to be pitied, because their children cannot be properly educated. They can only attend the free schools. What dangers they are exposed to is well known to every Lutheran reader. But even if they escape these dangers, they still learn nothing of the dear God, of their Savior and the way to salvation, so they are probably lost for the kingdom of Christ. Our mission is only half accomplished if we do not help there.

Yes, someone might ask, why don't parents teach their children? Answer: First, many lack the skill to do so; second, the blood-poor people are often away from home for days (the fathers even for weeks and months) or otherwise so busy that the teaching of their poor children must remain, if only the necessary bread for the family is to be brought. -Why doesn't the traveling preacher teach them? He does that as much as he can. But what kind of teaching is it, if he only comes every 4-8 weeks (he cannot leave his larger congregations more often) for one day, preaches, baptizes, visits new settlers and then, as much as the short time allows, takes care of the children? How are the children supposed to read, memorize and understand the catechism? It is almost an impossibility!

In order to remedy this great need to some extent, several children in Butternut have already been accommodated annually in the parish house and with other families. How difficult this is in itself can only be understood by those who know the poor conditions and log cabins here. However, there is not enough room to accommodate all the children.

How can this be helped? A plan is already there, if only the necessary means for its execution were available. We could erect a building here in Butternut next to the parsonage, which would offer enough space. The children could live there under the supervision of the pastor and attend the parish school. The necessary food would be provided in part by the parents of the children and the congregation, and in part by the kind donations of fellow believers from outside. The local congregation alone cannot carry out this plan; but if it is God's will, and if willing hearts and open hands can be found in our synod to help out of compassion and Christian love, then it may well be done.

Whoever has mercy on the poor children and wants to contribute his mite, can send it to our District Treasurer, Mr. C. Eißfeldt in Milwaukee, or to the undersigned. May the faithful God awaken many hearts to help lead these children to their Savior! He has bought them with his blood, he has received them into his kingdom through holy baptism, and what we do to them, we do to Christ himself.

On the advice of the Mission Committee
L. S. Dorpat.
Butternut, Ashland Co, Wisconsin.

To the ecclesiastical chronicle. I. America.

The Synod of the Reformed Presbyterian Church, at its last meeting, again discussed the need to amend the Constitution of the United States to recognize the existence of God. It was therefore decided that, as long as the Constitution was not changed to this end, no member should be allowed to accept a civil office, since every elected person must swear before taking up his office that he will uphold the Constitution. Old fervor in a new form! Furthermore, the Synod decided not to employ anyone as a preacher who needed tobacco, and in general not to entrust anyone with an office within the Reformed Presbyterian Church who smoked tobacco.

McGlynn, the Roman priest in New York who agitates for socialist principles, has been repeatedly asked to come to Rome and do penance there; but he does not want to go.

The Order of Knights of Labor appears to be in decline. In New York and its environs, for example, the Order has lost over 54,000 members in the last three months. Would that other socialist associations would not increase!

Pabstthum. A New Yorker paper had quoted from a local Jesuit paper, "*Western Watchman*" the following words: "Protestantism. We would like to disembowel it and quarter it. We would like to spear him and hang him for raven food. We would tear him apart with torture tongs and scorch him with red-hot iron. We would pour molten lead into him and sink him a hundred fathoms deep into the infernal fire." The scribe, asked by a Protestant if the words were correctly stated, answered in the affirmative, noting, however, "We would not lay a rude hand on a single hair on the head of a Protestant." Nobody thinks that the Jesuit has now become pious. He cannot write to the Protestant that he would like to "spear" him, "tear him apart," but it is enough for him that he arouses hatred and bloodthirst against the Protestants in his, especially Irish, readers with his sentence; for they know very well that Protestantism cannot be "speared," "torn apart," without the confessors of it being present.

Secret societies. A clear language, and that only from the secular point of view, leads the well-known "Public Ledger" in Philadelphia about the mischief of the secret societies. He says: "Although thousands of otherwise innocent people belong to the Masonic Lodge, it is well known that it is dominated by a ring within a ring. The Masons in turn dominate other societies, such as the Good Templars, Rothmans, and almost, if not quite all, the so-called secret support societies. The danger which threatens from such conspiratorial associations is not a fictitious one, but a real one. If the truth were sufficiently known, people would come to realize that we have to suffer from nothing so much as from this evil of secret societies. And the worst of it is that good, respectable men who have joined the lodges allow themselves to be used as tools for achieving purposes of which they have little idea." - We need not add anything to this judgment, which is made entirely from a worldly point of view. Its language is clear enough. And the area in which these conspiracies are most active is our public court system. (H. u. Z.)

Lodge and Church. The Baptist Negro churches of the South are also much troubled by the lodges. According to

According to a change sheet, many of them have biblical names, and thus they succeed in drawing the Negroes into it. On the other hand, the Wechselblatt explains this addiction of the Negroes to the lodge by the fact that they are in part like big children. "The Negro," it says, "feels a natural inclination to pomp and gaudiness, and therefore he is an easy prey." This is hardly to be wondered at in the poor, mostly completely ignorant Negroes. But what shall we say of the many of our white fellow-citizens, nay, of many nominal Lutherans, upon whom the pomp and pageantry of the lodges seem to exert an equally irresistible attraction? C. D.

II. abroad.

Hanover. The small congregation in the city of Hanover, which belongs to the Saxon Free Church, was able to consecrate its newly built little church on Sunday Jubilate, May 1. Father W. Hübener writes in the "Freikirche": "So there it stands, the lovely Bethlehem Chapel, built in gothic style, equipped with a slender ridge turret and even with a little bell in it, in the garden of the house located at Gr. Barlinge No. 47, in the ground floor of which the parish apartment is also located. Nevertheless, our little church is not completely hidden between high houses, but with the gable side facing the street and also visible from other sides through intervening girdles and inviting to visit. It has a length of 45, a width of 24, a height (to the top of the tower) of about 54-60 feet and offers space for about 150 seats. Above the altar is a painted window - donated by the builder - depicting the Bethlehem manger, above the entrance is a colorful rosette with Luther's coat of arms. We owe the baptismal font with basin to the women's association of our dear Dresden congregation; the other sacred utensils were given to us earlier by other of our dear sister congregations. The beautiful clothing of the altar and the pulpit were donated by the women of our congregation. - We must refrain from giving a more detailed description of our church, but not without expressing the wish that quite often and quite a lot of dear guests from the sister congregations, whether from Germany or from America or elsewhere, would come here in person and rejoice with us."

As reported in the Augustana och Miss., 30 people in Bethlehem have recently renounced Mohamedanism and converted to the Lutheran church. An equal number of Mohamedans have also joined the Lutheran church in Veit Djala, which, as that paper rightly adds, is all the more gratifying since the resistance on the part of the Mohamedans is now greater than ever. C. D.

A Greek-Catholic Ukas hostile to Lutheranism. What has certainly not happened to any other Lutheran newspaper in our country, has happened with the "Augustana och Missionären". Already several times the "import ban" has been pronounced in Finland against individual issues of the same, of course at the behest of the "Holy Greek Catholic Church". What Russia, respectively the Russian Church, has to criticize about the same, we can see in the following "ukase" belonging to the latest times, which a friend of the above paper communicates to it in the wording. It reads as follows: "On account of his" (namely, of Aug. och Missionären) "tendency to argue against the principles of the holy Russian Synod and his character, which is dangerous for the internal security of the Russian Empire, and especially because of his benevolent attitude towards the Jewish proselytes, the Chief-Presidential Directorate in the Principality of Finland, at its last meeting, after serious consideration, found itself authorized, out of concern for the spiritual and physical welfare and decree that all numbers published in the first three months of the year of the publication in the United States of North America, edited by Prof. T. N. Hasselquist and Pastor Abrahamson under the name "Augustana och Missionären" (against which numbers comments have been made by the censors), are to be confiscated and burned, "to them" (i.e. probably to the editors) "as a punishment and to others as a warning. This time it is not Roman Catholic, but Greek Catholic intolerance. C. D.

Portugal is a Catholic country, but the pope and priests are in bad credit there. Official acts, such as weddings and funerals, are much more likely to be performed by civilians than by Roman priests, because of their boundless greed and greed for money. A Portuguese said, "Our religion is good, but the priests have corrupted it." Nuns are fewer in Roman Portugal than in Protestant Scotland; convents are among the things of the past. The power of the Roman Church in Portugal is broken. One can preach the gospel anywhere and find hearers everywhere. - A few small examples show how unpopular the Roman Church is: Ventura enters a store where a woman is sitting at a sewing machine and offers her some books to buy. "Pack yourself away," is the rude reception, "I don't want Jesuits here." "I am not a Jesuit," says the missionary, "I work against them." "O, that changes the matter; I have nothing against you, but I don't like the Jesuits." - The missionary enters a carpenter's shop, but is turned away with a harsh, "I don't like any of your Jesuit nonsense." "I am not a Jesuit, but a preacher of the Gospel, unlike those." "O, if that is, we must talk a little with each other," and sitting down on a block of wood, he listens attentively to the missionary's words. Elated, he hears the gospel and buys a will.

Japan. A "joint worship of the Buddha (an Indian idol) by pagans and Christians" caused a great stir in Japan on the occasion of the funeral ceremony of the wife of the governor of Nangasaki in the great Buddha temple at Kotaiji on Sunday, December 12 of last year. A Christian missionary did not refrain from giving the deceased a European eulogy, and Christian gentlemen and ladies, in association with the Japanese pagans, threw incense into the burning censer on the altar, folded their hands and made a deep bow "to the honor of the deceased and the departed spirits in general," the English consul always in the lead. Only two of those invited heeded the protest of another missionary present; the rest were unable to escape the spell of example and social etiquette. On the

following Sunday, the English missionary rightly protested from the pulpit of the English church against the denial of the name of Christ, the dishonor done to his church and congregation, the shameless participation in a pagan service, and the offence thus given to all native Christians.

The Jesuit Scherer

mocks the rule of God's word in the Lutheran church: "'The word of the Lord remains forever,' they write on all gates, windows and walls; indeed, their horsemen and grooms have sewn this saying onto their dirty aprons. The preachers call themselves ministers of the word, and in the pulpits they often heap up whole wide aermels full of scriptures."

Headlines above a bed.

The jurist Johann Stromer, who died in Jena in 1607, was a godly man and a staunch Lutheran. He had studied in Wittenberg and Leipzig and Luther had once predicted to him at a meal that he would become a great man. Among other many testimonies to his godliness, one also cites the inscriptions he had placed by his bed. They are the following:

1. be a good knight, have faith and a good conscience, 1 Tim. 1.
2. strive to be quiet and to do your part, 1 Thessalonians 4.

Pray: Lord, show me your ways and teach me your paths; for man's doings are not in his power, nor is it in anyone's power how he will walk, Jer. 10, Ps. 25.

4. bear the cross patiently, for those whom God has chosen, He has also ordained to be conformed to the image of His Son, to bear His marks on their bodies, and to enter the kingdom of God through much tribulation, Matt. 10, Rom. 8, Gal. 6, Acts 14. 14.

Watch, for you do not know at what hour the Lord will come, Luke 21, Matthew 22. For every Christian must watch, lest the last day find him unprepared. - He remembered these godly rules in the morning when he got up and in the evening when he went to bed.

In his books he used to write, "Death is certain, the day uncertain, the hour known to none."

Oh, if we had many such godly advocates!

His funeral orator, Dr. Joh. Major, calls him "a crown of the country, an ornament of the university, a pillar of this city, a pillar of this country, one of the Aelteste who belongs to Lutherum."

Papal Overtricks.

When it was decided in Nuremberg in 1487 to build the New Hospital over the water, the pope was asked to grant an indulgence in the city and to allow that every person going to the sacrament should give two pennies for the construction of the hospital. The pope granted this, but also sent servants to Nuremberg to collect the money due for him. Since this amounted to about 4500 florins, the council sent Doctor Johann Letscher to Rome with the request to leave at least 1060 florins for the construction of the hospital and the finds, because the people would not have known otherwise than that everything belonged to the said institutions. But in vain. In 1490, Pope Innocent VIII had indulgences preached with quite unusual ceremonies, which brought in 6500 florins in Nuremberg only in the short time from Michaelmas to Martinmas, and from this money the papal indulgence merchants gave 500 florins to the hospital and 100 florins to the foundlings, as if by grace.

Will not swap.

When the Regierungsrath Johann Jakob von Moser was offered great honors by a papist prelate if he would accept the Roman religion, he replied: "The deal seems suspicious to me; he immediately offers me so much on my Luther. If he had said whether I did not want to exchange, I could still have taken it on consideration. But since he offers so much in exchange for my religion, his goods must be worse than mine."

How a Roman priest proves the invocation of the saints.

In Bopfingen, the preacher Jacob Jedler was expelled in 1526, and such priests arrived again, who sought to instigate the old superstition; among them, one was so stupid that he wanted to claim in a sermon the invocation of the saints, because the custom is that one neighbor sends sausages to another when he slaughters a pig; therefore, one honors the saints all the more and applies for their intercession. Seckendorf.

Kirrhornworhurgerr.

On the 1st Sunday nach Trin. the Lutheran congregation of St. Paul in Saline County near Little Rock, Mo. consecrated their little church (24X30) to the Triune God. Festival preachers were 42 R. Fajke and Prof. A. Bähler (English). Bro. Rohlfing.

On the 1st Sunday after Trinity, the Lutheran congregation of Christ in Clinton, Wis., dedicated its enlarged church (24X74) and newly built school (22X24) to the service of the Triune God. Festive preachers were kU. M. Albrecht and I. Sklerf.

E. Bäse.

M issisrrsfostc.

On Pentecost Monday, May 30, the St. Paul Lutheran congregation of Sau Francisco and the Zion congregation of Oakland, Cal. celebrated Mission Day. In the morning Mr. U. Schröder preached and in the afternoon Mr. 12 Bühler and teacher Hargens gave historical lectures. Collecte for inner mission on Pacific coast .III0.00. I.H. Tisza.

On the Sunday after Pentecost my congregation at Boeuf Creek, Mo. celebrated mission feast with neighboring congregations. Festival preachers were Messrs. U42 Bartels, Frese, Grimm (the latter English). Collecte: \$62.00. H. E. Michels.

On the 1st Sunday after Trin. the congregations of Sheboygan Falls, Wilson unk Town Herman celebrated mission feast, in the church of the latter congregation. Festival preachers were: Mr. I P. G. Löber of Milwaukee and Mr. 42 P. Luecke of Mayfair, Ill Collecte: K77.95. F. L. Karth.

On the 1st Sunday after Trin. the congregations at San- dusky, Westfield and Reedsburg, Wis. celebrated mission feast at the latter place. Fcst preachers were UI2 Penalties Sr, F. Leyhe and G. Barth. Collecte: M 11.00. A. Rohrlack.

On the 1st Sunday after Trin. the Lutheran congregation at Minden, Nebr. celebrated their mission feast with the participation of guests from Adams and Franklin County. Collecte: \$25.75.

Ernst Flach.

On the 1st Sunday after Trinity, my congregation in Alma City, Minn. celebrated its mission feast. Due to heavy rain, the attendance was low and the collection weak: \$15.15.

A. Müller, 1".

On the 1st Sunday after Trin. the congregations of Mr. 12 Andres and the undersigned at Elm ira, Ont. celebrated their mission feast. In the morning Mr. 12 Eifert preached, in the afternoon Mr. I". Andres. Collecte: K74.00. I. Fros ch.

On the 2nd Sunday after Trin. the Zion congregation at Benton, Minn. celebrated Missionfest with some neighboring congregations. Pastors Rådeke, Landeck and Streckfuß were the speakers. Collecte: tz155.I>3. G. A. Bernthal.

The St. John's Lutheran congregation in Elmore, Minn. celebrated Mission Feast with its mother congregation on the 2nd Sunday after Trin. Preaching were Messrs. UI2 Krumsieg, Schu leuburg, and Mr. Stud. G. Hoffmann. Collecte for inner, Negro and emigrant mission: -H31.50.

I. Grabarkewitz.

The congregations in and around Crete, Ill, celebrated their mission feast on 2, Trinity Sunday. In the morning preached 12 H. Gose, in the afternoon 12 I. Streckfuß. Collecte for inner mission: HI42.00. E.A. Brauer.

On June 12, the Lutheran Trinity congregation at Oshkosh, Wis. celebrated its mission feast with the congregation of Mr. 12 Dowidat and the congregations of Mr. 12 Schütz. Festival preachers were the undersigned and Mr. 12 G. Schroeder. Collecte: H53.00. G. Nützet.

Conferenz displays.

The mixed Wittenberg Pastoral Conference of Wisconsin will meet, s. G. w., July 5, 6, and 7, in New London at the home of Father Weber. - Early registration is requested.

I. Diehl.

The Eastern Michigan Spccial Conference will meet, w. G., on July 12 & 13, at the church of Mr. H. W. Schröder at St. Clair, Mich. P. Tribe.

The mixed pastoral conference of Manitowoc and Sheboygan Co., Wis. will meet, s. G. w., July 26-28 (Thursday noon) at the home of Mr. P. F. Schneider in Way-side, Wis. - Timely registration is requested.

I- Herzer.

The Gulf States Conference, consisting of pastors and teachers in Alabama, Florida and Louisiana, will meet July 19-21 at St. John's Parish in New Orleans. - Registrations should be sent in time to Fr. Stiemte. Fr. Rösener.

The Kansas Pastoral Conference will gather, w. G-, from August 3 to 7 at Aroma, Kans. - Fr. Lüter asks for early registration and will be glad to give information concerning the trip. C. R. Kaiser.

The Pastoral and Teachers' Conference of Peoria and the surrounding area will meet in Peoria, July 26-28. - Registrations should be made to Father G. Traub.

Main work: the doctrine "of the two estates of Christ." Speaker P. G. Traub. E. L. Selle.

The Northwest Teachers' Conference will meet, s. G. w., July 19-21, at St. Matthew's Parish School, corner of Hoync Avenue and 21st Street (P. Engelbrecht). Submissions: 1. Ilorv can OeograiUiv and Uistor^ bo oomkined in "ueli w nLv as to inakk it vSeetlvo iu our "udools? (Teacher Markworth.) 2. Aim and quantum in arithmetic. (Teacher Wilde.) 3. Drawing in our schools. (Milwaukee Conference.) 4. A practical lesson on a piece of catechism. (Teacher Zutz.) 5. Arithmetic. A practical lesson. (Teacher Wiedmann.) 6. The eye of the teacher in the school. (Teacher Wismar.) 7. A paper from the Crcter Conference. Why is it that many children, as soon as they attend confirmation classes, lose interest in schoolwork and increase in bad habits in the most deplorable way? By what means can this evil be combated? (Teacher Bock.) 9. What is the cause that we see so little fruit from our work, and what should we take comfort in? (Teacher Garbisch.)

All those wishing to attend the conference are requested to report to the undersigned at least 14 days in advance. Visitors are to board a westbound "18th Street Car" at Randolph St. and proceed to Hoync Avenue.

Chicago. F. Rusch,

960 IV. 18th Str.

The Minnesota General Mixed Lestrer Conference will, s. G. w., hold its meetings at Waconia, July 19-22. - Registrations are expected by Mr. H. Ehlen, teacher, 14 days before. W. E. A. Gierte.

Announcement.

Notice is hereby given that Mr. P. Chr. C. Kössel, having rescinded his previous fellowship with the Ohio Synod by publicly declaring his resignation therefrom, desires to affiliate with our Synod.

Chicago, June 25, 1887, H. Wunder,

President of the Illinois District.

Springfield Wash Coffee.

Since the undersigned has now relocated from Springfield to Milwaukee, Wis. all future gifts to the above fund shall be sent to

Mr. Urol. OrnLmer,

Ooncorcllu, OolloAe, Sprln^tlocl, 111th, as he has taken over the administration of the Waschkafe. May this necessary fund be kindly remembered again in the communities for the new school year! May the Lord be and remain the retributor of all previous and further willing donors!

F. Lochner.

Revenue to the Illinois District's coffers:

Synod treasury: Pentecostal coll. from ck. congregations: Hartmann in Woodworth \$19.56, Schroeder in South Litchfield 10.70 (Comm.Coll.), Witte in Pekin 34.70, Brewer in Crete 23.00, Brewer in Eagle Lake 27.00, Schieferdecker in New Gehlenbeck 12.00, Liebe in Wine Hill 8.65, Eirich in New Minden 17.60, Büniger in New Bremen 12.36, Wagner in Chicago 37.00. From the Gemm. of the kl?.: Müller in Ehester 7.85, Gohringer in Staunton 12.25, Flachsbart in Dorsey 5.30, Katthain in Hoyleton 7.00, Döderlein in Homewood 12.25, Bartling in Chicago 39.00, Meyer in Osnabrück 2.56, Heyer in Wheaton 1.25, Lochner in Chicago 15.41 (Pentecost coll.) and out of the Synodal box 1.2l, Lewcrenz in Effingham 6.27, Bergen in Prairie Town 10.00, Mayer in Bremen 5.00, Frese in Cham- paign 6.00 and Hensley 7.75, Hild in Bethlehem 35.80, Bergen in Wartburg 5.55, Gräf in Des Plaines 11.50, Büniger in Steeleville 4.00. Contributions: From teacher Albers at Eagle Lake 2.00 and Prof. E. Homann at Addison 2.00. (S. K402.52.)

Building fund in Springfield: By P. Kohn from the Gem. in Rockford 8.25. By Prof. Crämer in Springfield from Ed. Ette 1.00 and K. Zschokke 1.00. (S. \$10.25.)

Inner Mission in the West: Through Fr. Hölter in Chicago by R. N. 3.00 (found in the bell bag). Through k. Döderlein in Homewood from Mrs. Helberg 1.00. (S. K4.00.)

Inner Mission: Pentecostal Collect from the comm. of the kk.: Dorn in Pleasant Ridge 11.00, Blanken in Vuckley 12.65, Brauer in Beecker 11.80. By Fr. Bartling in Chicago from August Fromm 1.00. By Fr. Koch's comm. in Lemont 4.50. By k. Wagner in Chicago from F. Topel .50. by P. Lewerenz's Gem. in Effingham 9.18. by P. Sippel from Gem. in Varna 5.13, Gem. in La Rose 4.43. by P. Wunder in Chicago from Wittwe Gils 1.00. (p. \$61.19.)

Negro Mission: By Fr. Mueller in Echester, Coll. at Elise Hartje's wedding, 3.00. Fr. Feddersen's Gem. in New Berlin 6.80. By Fr. Bartling in Chicago from N. N. 5.00. By Teacher Albers in Eagle Lake from etl. pupils 1.40. Fr. Mayer's Gem. in Bremen 1.00. New Station in New Orleans: By k. Wagner in Chicago by C. Timian 1.00. (p. \$18.20.)

Emigr. mission: Fr. Roeders Gem. in Arlington Heights 27.69.,

Pilgrim House in New York: Pentecost coll. by Fr. Pfoten- stauers Gem. in Palatine 8.11. By Fr. Witte in Pekin by I. H. 1.00. Fr. Mary's Gem. in Danville 13.00. (p. \$22.11.)

Unigr. - Mission in Baltimore: Pentecost Collecte of k. Wegener's congreg. in Altamont 6.00.

Poor students in St. Louis: Fr. Great Gem. in Addison for W. Baths 30.00.

College household in Springfield: by P. Göhringer in Staunton of H. Bekemeier Sr. 2.00. Coll. of k. Schröder's gem. in South Litchfield 10.25. P. Hansen's gem. in Worden 11.25. P. Döderlein's gem. in Homewood 6.11. (p. \$29.61.)

Poor students in Springfield: Pentecost coll. by k. Engels church in Covington 3.26. Fr. Mayer's church in Bremen 1.00. By Fr. Bartling in Chicago from several members for H. Schlobohm 14.75. By Fr. Hölter there from the Jungfrauen- Verein for Otto Maas 20.00. Fr. Müller's church in Schaumburg for Schwenk 11.00. By Fr. Döderlein in Homewood for Herm. Wacker: wedding coll. at W. Struhs 9.00 and by the Gem. 12.40. By Fr. Sippel of the Gem. in Varna for Hempfing 5.00. (p. K76.41.)

Poor college students in Fort Wayne: from the collection bag of Fr. Brauer's congregation in Crete for Aug. Winter 24.00. From Chicago: by Fr. Hölter of the Young Friars' Association for Stephan 15.00; by Fr. Wagner of several congregation members for A. Grambauer 9.50; by Fr. Wunder of the Young Men's Association for A. Leutheußer 5.00. (p. K53.50.)

New seminary organ in Addison: teacher Luecke in Troy 1.00. From Chicago: by P. Hölter from Mrs. M. Keller 1.00; by T. C. Diener, ges. by teacher Rusch in St. Matthew's congreg. 26.00. (p. \$28.00.)

Poor students in Addison: Fr. Brueggemann's congregation in Willow Springs 9.40. From Chicago: by Fr. Succop of the Young Men's Association for Grossmann 15.00, Fr. Werfelmann's congregation for B. Hemmann 10.00, by Fr. Engelbricht of the Women's Association for Osc. Schneider 13.00; by Fr. Wunder from the Jünger-Verein for C. Haase 5.00. By Fr. Bünger in New Bremen from Mrs. Fr. Witt for Th. Wunderlich 1.00. By Fr. Großes Gem. in Addison for W. Hulke and C. Roßmann 20.00 each. (p. K93.40.)

Debt settlement in Milwaukee: By P. Reinke in Chicago from Joh. Ewald .75, Karl Draeger 1.00, Heinr. Mäschke 1.00, Karl Jeschke 1.00, Herm. Hcrse 1.00, Karl Sylvester 3.00, Aug. Kramp 1.00, Aug. Palinske .50, Christ. Karneboge 2.00, Herm. Karschnick 1.00. (p. \$12.25.)

New construction in Milwaukee: by teacher Albers in Eagle Lake by W. O. 5.00.

Poor college students in Milwaukee: Through Fr. Göhringer in Staunton from the Women's Association for Th. Hahn 9.50. Through Fr. Wunder in Chicago from the Young Men's Association for A. Ullrich 5.00. (p. \$14.50.)

Sick pastors and teachers: by Fr. Müller in Echester, Coll. at Sophie Jutzi's wedding, 4.10. By k. Hölter in Chicago by Mrs. M. Keller 1.00. (S. K5.10.)

Widow's Fund: By Fr. Engel in Covington from E. .74. By Fr. Goehringer in Staunton, ges. at Lich's wedding, 9.20. k. Feddersen in New Berlin 4.00. Fr. Willes Gem. at Geneseo 6.00. Through teacher Dörfler from Chicago Teachers' Conference 16.00. Through Fr. Hölter in Chicago from Mrs. M. Keller 1.00. k. Mariens' Gem. at Danville 14.25. By Fr. Döderlein at Homewood from Mrs. Helberg 2.00. By Fr. Bergen at Prairie Town "from a parishioner" 5.00. Teacher Albers at Eagle Lake 4.00. (P. \$62.19.)

Deaf and Dumb Institution in Norris: Through Fr. Hölter in Chicago from Mrs. M. Keller 1.00. Whit Monday Coll. from k. Lochner's Gem. in Chicago 5.94. (p. \$6.94.)

Orphanage near St. Louis: Through Fr. Schroeder at South Litchfield by Heinr. and Louis Niemann 1.00.

Needy in the German Free Church: Fr. Succop's Gem. in Chicago 73.00.

Free Church in Hanover: k P. Lochner's congregation in Chicago 13.57.

Gem. in Fremont, Nebr.: Coll. of P. Bergen's Gem. in Wartburg Oct. 5 | P. Great Gem. in Addison Oct. 10 (S. - Oct. 15).

k. Traub's congregation in Peoria: E. H. W. Leseberg in Addison 5.00.

Addison, Ill, June 15, '87, H. Bartling, Cassirer.

Revenue into the Michigan District's coffers:

Synod treasury: From Frankenmuth congregation -35.30. Bay City congregation 24.51. Grand Rapids congregation 33.00. Frankenlust congregation 17.71. By P. Sievers Sr. From I. G. White 5.00. Petersburg congregation 7.25. St. Clair congregation 10.00. Comm. at Riverton 2.65. Comm. at Benona 4.29. Comm. at Rich- ville 10.20. Comm. at Monitor 6.82. Comm. at Beaver 2.20. Comm. at Wyandotte 2.20. Comm. at Frankentrost 14.15. Comm. at Big Rapids 3.39. Comm. at Fräser 8.00. (Summa -186.67.)

Building Fund in Springfield: By 45 Hügli by G. Zelter 3.00. A. Heyer 1.00. Lutheran Reader 2.00. By Hagen 2.00. (S.-8.00.)

Building fund in St. Louis: By 45 Sievers Sr. of M. Neumeyer 1.00.

Building fund in Addison: comm. in Montague 5.75. by 45 Sievers Sr. of M. Neumeyer 2.00. C. I. W. Forester .50. (S. -8.25.)

Heathen Mission: By 15 Heinecke of K. Hubner 5.00. By 15 Sievers Sr. .87. (p. -5.37.)

Sick pastors and teachers: Gem. in Frankenmuth 22.67. By P. Sievers Sr. 1.25. By 45 Hagen 1.00. (S. -24.92.)

Poor students in Springfield: through teacher Gruhl of three members 1.80, etl. members of the congreg. in Richville 2.00. (S. -3.80.)

Poor students in St. Louis: Through 45 houses of N. N. 5.00. Gem. in Ludington 4.90. (S. -9.90.)

Poor Michigan Sophomore: By 45 Sievers Sr. of Mrs. M. Keit 1.00.

Inner Mission: By 45 Hantel 8.00. Parish at Unsonville 2.20. By 45 Wüst 4.75. By 45 Sievers Sr. 4.71. Parish at Lake Ridge 3.75. Parish at Monroe 21.35 and 22.15. Mrs. N. N. 2.00. G. Mathes 5.00. Parish at Alpena 7.62. By 15 Kruger of Bro. Schumacher 1.00. By Mr. Zulauf 4.80. Parish at Fräser 30.00. (S. -117.33.)

Widow's Fund: Jmm. comm. in Detroit 17.60. comm. in Mrritt 7.50. comm. in Sand Beach 3.89. (S. -28.99.)

English Mission: Through 15 Hagen by N. N. 1.00.

Deaf and Dumb Institution: By Kassirer H. H. Meyer 9.7Y. By 15 Hügli from Mrs. Deinzer 5.00. On I. Leidel's wedding in Frankenmuth ges. 10.00. By 15 Krüger from G. Müller 1.00. Gem. in Tawas 6.75. Gem. at Tandy Creek 6.64. Gem. in Grand Rapids 25.00. God's Box in Caledonia 3.95. By 15 Torney from Ertol 3.00. By 45 H. W. Schroeder by Mrs. Klingler 1.50. (S. -72.54.)

Negro Mission: Congregation in Sebewaing 15.76. Congregation in Unionville 2.20. Congregation in Clay Bank 1.40. By 15 Sievers sen. from G- Lang 1.00. By 45 Krüger from G. Müller 1.00. By 45 K. L. Moll by Mrs. Haak 1.00. By Miss C. Haak 2.00. Congregation in Richville 5.50, etl. members of this congregation .50. Teacher Brunn and pupils 1.05. By Teacher Helmreich by Mrs. Mertens 1.00. (p. -32.41.)

Negro Mission in New Orleans: By 15 Hügli from Fr. Lentz 2.00. Trinitatis - Gem. in Detroit 10.00. Teacher Bernthal's pupils 4.00. By Mr. Zulauf 1.00. By Teacher Harbeck from N. N. 1.00. Gem. in Ruth 4.00. (S. -22.00.)

Orphanage in Addison: by 15 pitchers of H. and H. and F. Gärtner .50. teacher Braun and pupils 1.05. (p. -1.55.)

Orphanage near Boston: Trinity Comm. in Detroit 14.55.

Orphanage at Wittenberg: teacher Harbeck's pupil 5.75. Mrs. A. Cron at Monroe 1.00. Trinity Comm. at Detroit 15.00. (S. -21.75.)

Wash box in Springfield: God box in Caledonia .50.

German Free Church: By 45 Hagen 1.00. By 15 Krüger by Fr. Schumacher 1.00. (p. -2.00.)

Gem. in Columbus: Gem. in Frankenlust 10.71.

Gem. in Royal Oak: By 15 Arendt, wedding coll., 3.44.

Pilgrim House: comm. at Montague 5.00. By 15 Sievers Sr. at H. Denecke's wedding s., 7.25, at Bro. Ferd. Schrämm's baptism s. .75. Gem. at Sandu Creek 7.40. Gem. at East Saginaw 5.18. Gem. at Sand Beach 4 00. (S. -29.58.)

For certain students: 1. In Springfield: Young Women's Association of Trinity Congregation in Detroit for Heike 15.00. By 15 Kruger, on L. Barkenquast's wedding, for E. Polster 1.75. 2. In Fort Wayne: On I. Bierlein's wedding in Frankenmuth ges. for I. Meyer 6.67. 3. In Addison: Gem. in Lansing for Osc. Schneider 5.00. Gem. in Frankenmuth for H. List 14.50, on I. Bierlein's wedding for H. List ges. 6.66. G. Roller 6.67. (S. -56.25.) Total -663.51.

Detroit, June 18, '87, Chr. Schmalzriedt, Cassirer.

Entered the Western District's Sasse:

Synod treasury: From 15 Schuff's congregation in Lockwood -3.50. 15 Schwankovsky's congregation in Baden 7.30. 15 Umbach's congregation in Prairie City 2.47. 15 Falle's congregation in Glasgow 1.65. By Mr. M. C. Barthel by 15 Mendes Gem. in Uniontown 5.50. 15 Tönjes' Gem. in Farmington 8.00. By 45 Vetter in Atchison from God's Box 2.00. 45 Hafner's Gem. in Leavenworth 5.80. (p. -36.22.)

New construction in Springfield: By 15 Eckhardt in Andersen of etl. members sr. Congregation 5.50. 15 Daus Congregation in Memphis 13.50. By 45 Hoyer in Spring Valley .50. (p. -19.50.)

Progyrnasium in Concordia: 45 Mießlers Gem. in Des Peres 2 p.m. 45 Daus Gem. in Memphis 10 a.m. Through Hrn. Kröncke in Concordia, Coll. on I. Jsell's infant baptism 1.35, on W. Kißmann's infant baptism 2.00, school fees 48.00. By k. Bock in Corning from I. Slack 1.00. (S. -76.35.)

Debt Repayment: P. Schuff's Gem. at Lockwood 6.50. I'. Demetrios Gem. at Concordia 14.80. By P. Hoyer at Spring Valley 4.71. (S. -26.01.)

Inner Mission in the West: By Fr. Brandt in St. Louis from the mission treasury of sr. By Fr. Umbach in Prairie City from C. B. 2.00, from H. 4.53. By Fr. Michels, part of the Missionary Festival College in New Haven, 30.00. By Mr. M. C. Barthel from Herm. Brundiek in Wisner 5.00. By k- cousin in Atchison from God's box 1.56. By Fr. Mende in Uniontown, Kindtaufcoll. 1.60. Fr. Sandvoß' congregation in Appleton City 5.75. L. Rvschkes Gem. in Freistatt 4.25. By U. Hanser in St. Louis from Mr. W. Ostermeyer 10.00, from Mrs. K. Kellermann 5.00. Mr. H. W. Dünger in St. Louis 5.00. U. Jben's Gem. in Harvester 5.50. (P. -90.19.)

Negro Mission: By U. Brandt in St. Louis from the mission treasury of sr. By U. Michels, part of the Mis- aonsfestcoll. in New Haven, 10.00. By Mr. M. C. Barthel from Joh. Brundiek .50, P. I. C. Albrecht in Belle Plaine .70, Joh. Eckhoff and H. Peters in Brownsville 1.00 each. U. Rvschkes Gem. in Freistatt 3.00. By U. Bock in Corning from I. Slack 1.00. (S. -24.00.)

Jewish Mission: By 1'. Michels, part of the Missionsfestcollecte in New Haven, 5.00.

English Mission: By U. Michels, part of the Misst onsfestcvll. in New Haven, 10.00.

- Widow's fund: Through U. Germann, coll. on Gust. Fuhrmann's wedding, 6.25. U. Bock's Gem. in Corning 3.72. U. Stöckhardt's Gem. in St. Louis 6.00. (p. -15.97.)

Sick pastors and teachers: U. Grupes Gem. at Cape Girardeau 10.00.

Orphanage near St. Louis: Through U. Sieck in St. Louis by Car. Vurkow .25. By I'. Umbach in Prairie City from Mrs. L. F. 1.00. By U. Michels for butter sold at the mission festival 3.00, from H. Uphoff 2.00. By U. Falke in Glasgow, sent to Joh. Hs. wedding, 4.90. By U. Vetter in Atchison from Mrs. Th. 5.00. By U. Sandvoß in Appleton City, wedding coll. 9.50. By U. Roschke in Freistatt from sr. Gem. 5.25, by etl. school children 1.90. By U. Bus- zin, coll. at Chr. Tiede's wedding in Feuersville, 5.50. (P. -38.30.)

Hospital in St. Louis: By U. Hanser in St. Louis from Mrs. Summer.50.

Deaf-Mute-Anstalck: By P. Michels in New Haven by H. Uphoff 1.50.

Poor students in St. Louis: Through U. Falke in Glasgow from love fund sr. Gem. 1.10.

Poor Student-rn: Through U. Hanser in St. Louis by Mr. W. Ostermeyer "IM.
 Poor students in Springfield: U. Daus Gem. in Memphis 2.00. By U. Roschke in Freistatt by H. Aufdem- brink 1.00, by N. Quade .50. (S. -3.50.)
 Poor students in ConcordiaBy U. Michels in New Haven by H. Uphoff 1.50.
 Saxon Free Church: By U. Michels, Theil der Mis- sionsfestcoll. in New Haven, 2.00. U. Mähns Gem. in Ells- worth 2.50. (S. -4.50.)
 Pilgrim House: I'. Budenthal's congreg. in Augusta 3.50. U. Matuschka's congreg. in New Welle, 2nd Sdg., 10.00. By U. Michels, Theil of the
 Missionsfcstcoll. in New Haven, 5.00. Durck
 Sandvoß in Applcton City from Ch. V. at Clinton 2.00, from M. H. .75. U. Daus Gem. in Memphis 5.50. (S. -26.75.) St. Louis, June 21, 1887. H. H. Meyer, Cassirer.

For poor seminarians in Addison

received since June 30, 1886: By Mr. Kassirer H. Bartling: For E. Riedel-10.00; Biedermann 7.50, 7.00; O. Schneider 15.00, 10.00, 25.00, 10.00, 13.00; K. Haase7.00, 8.00, 5.00, 15.00, 6.00, 5.00, 6.00; Kramp 15.00 (4>nal); Konow 13.50, 5.00, 21.00, 14.80; Rischow 20.00, 21.00, 20.00, 8.00; Göpfarth 19.00, 10.00, 18.00, 15.00; Nuoffer 15.00, 8.25, 8.08, 8.50, 4.32, 2.50; G. Brauer 11.90, 26.75, 3.85, 5.00, 20.35; Roßmann 10.00, 22.90, 10.00, 3.20, 10.00, .50, 14.21, 20.00; Wunderlich 5.00, 5.00, 19.62, 1.00; L. Eigel 10.00, 11.00, 1.00; Hulke 22.90, 10.00, 3.20, 10.00, .50, 14.21, 20.00; Hillmann 9.00, 15.00, 7.50; Hargens 19?50, 4.00; Voigt 5.00, 4.00; Großmann 30.00, 10.00, 5.00, 15.00; E. Müller 6.00; I. Naß 5.00, 2.50, 5.00; Baral 13.50; H. Backhaus 5.00, 15.00; Meinke 10.00; Schult 10.00; N. Baumann 15.00; N. List 3.25; P. Pallmer 2.25; W. Maurer 5.00; B. Hemmann 6.00, 10.00. - By Mr. Kassirer Spilman: For all students in general: 25.00, 10.00, 17.00, 1.00; for Rosenberg 1.00; Frieser 10.00; Salckow 6.42; Göpfarth 6.00; Reisig 15.00. By Mr. Kassirer Röscher (per Prof. Backhaus): For all students in general: 18.41, 2.00) 19.00, 5.75. By Mr. Kassirer Schmalzriedt (per Prof. Backhaus): For all students in general: 10.00, 11.00, 4.50. By U. Sieker in New York: For Rosenberg, Miller, Merckenscklager and Frieser: 80.00, 60.00, 60.00. By 1'. Leemhuis: For Salchow 42.08. By Mr. Leutwein for Zchender 4.85. By^ U. "stiente for Döhre 15.00. By teacher Probt for G. Brauer 6.00; for all students in general, Ostereoll., 11.00. By Mr. Vrandenstein for Brust 4.00 (Hochzeitscoll.). By I'. Sauer for Elkhardt 10.00. By 1'. Gräbner for Möller 15.00, 12.00. By I'. Polack for Nem- mann 9.00. By 1'. Mäurers Gemeinde for Stülpnagel 5.15. By I P. Fackler in Canton, Mo., 1.00. By teacher Feußner in Peru for G. Brauer 5.75. By teacher Lebr. Meyer for Rosenberg 4.40 (Gröne'sche Hochzeitscoll.). By t'. Mariens for Kölling 5.00. By teacher E. Schnitz for Biedermann 4.60. By B. Querl for Wandtke 5.00, for Hildebrandt 5.00.
 Also received for the laundry fund: From Prof. Selle personally 5.00, 5.00; through him 20.00. From Mr. H. Bartling personally 3.00. From Mr. Kunding in Detroit 2.00. From Mr. E. W. Leseberg 1.00. From P. Schüßler 1.00. I P. A. Brauer 1.00. I". Röder 1.00 (through Mr. Bartling). By Mr. Bartling further 3.75, 5.50 (1.001'. Engelbrecht; wedding scoll. 4.50), 5.35 (wedding in Crete), 4.00 (L. Fiene), 7.86 (from Härlein), 5.00 (Mr. Matthews), 5.00 (Kassirer Eißfeldt).

Then by P. Kretzmann 1.00 (X in Farmers Retreat); vo" L. Stünkel 1.00; by the student Albrecht 2.00. By Kas- siren Röscher 10.00, 6.00 (per Prof. Backhaus). From teacher Läufer in Schaumburg by Prof. Homann 1.60.

Remark. I have intentionally omitted to mention, especially with regard to the amounts collected by the treasurers, on which occasion and by whom they were collected. - Reason: If, for example, 10.00 was collected at Müller's wedding in St. Louis for the student Meier in Addison, then the treasurer of the Western District acknowledges this amount for the first time; he sends it to treasurer Bartling, who names it a second time; at what end should I do it a third time? Enough that the amount is booked, paid out, thanked by the student to the donor and the committee, which audits my cash register, is given the opportunity to do this properly. - Otherwise, the receipt would certainly take up 8-10 times more space and yet bring little that one would not already have read once or twice.

For all these rich gifts of love, offered to poor members of Christ, heartfelt thanks are given to the cheerful givers. - God reward them for their good deeds!

Addison, Du Page Co, Ill, on June 12, 1887.

E. A. W. Krauss.

With sincere thanks received for: S. Schlacht from P. Gra- barkewitz' parish H15.00. E. Eberhardt from 4*. Rolfs Genu 20.75. H. Markworth from N. R. in I'. Kuchles Gem. 10.00, from B. Leyhe 3.00, from his Gem. in Sigel 2.00. G. Msch from Jungfr.-Verein in b'. Kuchles Gem. 9.00. A. Hoppe by B. H. I. Müller, wedding coll. at H. Emme and A. Schröder, 6.50. S. Schlacht by B. Grabarkewitz 16.00. W. Schneider by 4'. Frincke in Gr. Rapids 10.00. Fund poor pupils from Gem. in Freistadt 1.00. H. Markworth by N. N. in k. Kuchles Gem. 2 Pr. underpants, 2 undershirts.

Concordia College, Milwaukee, Wis. 9 June 1887.

Ch. H. Löber.

New printed matter

Enchiridion. Handbook of the most important main points of Christian doctrine, explained in a simple and thorough manner by question and answer from God's Word.

Visitation des Fürstenthums Braunschweig, jetzund von neuem überlesen und gebessert durch Martinus Chemnium, D. Neu herausgegeben von A. L. Gräbner. Milwaukee, Wis. published by G. Brumder.

This book needs no recommendation, it recommends itself has it nevertheless the great theologian Dr. Martin Chemnitz, the main author of the Concordienformel, to the author.

As the title indicates, it was initially written for the "pastors of the Brunswick church". In this church, the order existed "that the examinations are not only to be held when someone is to be promoted and accepted to the preaching ministry, but that the superintendents are to examine their assigned pastors twice every year, so that it is at the same time an instruction and teaching of the reason and right understanding of pure doctrine, how simple pastors should adjust their studies to avoid false doctrine, and how they may present the doctrine to their listeners in a fine and simple manner, so that through such examinations the whole church can be edified with preachers and listeners with great benefit and piety through God's blessing" (p. 6f.). (p. 6f.) Therefore, the book contains many Latin expressions and sentences. However, no one who does not understand Latin should be deterred from buying the book, because the editor has translated them in notes. Moreover, the book is written in a very simple language. The most noble articles of Christian doctrine are explained in question and answer in a "simple" and yet "thorough" manner. Whoever wants to be firmly grounded in the knowledge of pure doctrine and become more and more capable of recognizing and refuting false doctrine, should buy and study this book.

It contains 216 pages and, bound in canvas with a gold title, costs 75 cents. It can be obtained from Concordia Publishing House.

The sermon of "Hrn B. H. Spreugelcr über

"The so necessary care of the parents for their confirmirt youth".

is available from Concordia Publishing House. Price: 5 cents.

Changed addresses:

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The "Lutheraner" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is carried by porters, subscribers must pay an extra 25 cents for portage. To Germany, the "Lutheraner" is sent by mail, postage paid, for K1.25.

Lilkorvll ak kti6 Lost OÜIeo ak 8k. Louis, Wo., As soeoM-class ivakkor.

A few words about our Inner Mission in the state of Texas.

Since our General Synod decided at its last meeting in Fort Wayne that reports on the work in the field of our Inner Mission should appear from time to time in the "Lutheran", some brief news about the state of Texas may be given herewith.

Already more than 40 years ago Texas had a strong German immigration. Thousands were persuaded to settle in this state by the so-called German Nobility Association and also otherwise a not insignificant number of Germans came there year after year. These Germans, as far as they had not already fallen prey to unbelief and reason or were still falling prey to the same and sank completely into the world or were also drawn into the net of the enthusiasts, were first served in church by pastors of the Texassynod (now belonging to the General Council). But when Wendish Lutheran settlers came to Texas in the fifties, their pastor, Blessed Fr. J. Kilian, joined our synod, as he was also personally acquainted and friends with several of our pastors. The first German pastor who was subsequently then desired by a congregation in Texas from our synod was the blessed Rev. I. Zimmermann, who was employed at the Rose Hill congregation, Harris Co. in 1868. From then on, the number of our pastors in Texas increased steadily, partly because the Wendish and German settlements that were connected with us expanded and new congregations were organized with them, and partly because pastors of our synod were also appointed by congregations in other places. As far as it was possible, our pastors sought to missionize back and forth among the German settlers and to establish preaching places. Therefore, when our Southern District was formed in 1882, the number of our pastors in Texas already amounted to eleven. Immediately at the first meeting of our Southern District it was decided to

decided to hire actual traveling preachers in Texas. The Lord God blessed their efforts (usually there were two of them) and those of the other pastors in such a way that since then 8 new churches and over 20 preaching places have been established.

That this mission has been a true spiritual blessing for many souls, as far as people can judge, is proven by the following lines from the pen of Pastor Trinklein, who was the actual traveling preacher for several years and still works for the mission, although he is a pastor in the city of Houston. He writes:

"In the little town of S. a preaching place was founded in 1883. A small number of families gathered in a small room. Preaching took place about every four weeks, partly on Sundays, partly on weekdays. The unbelieving Germans were not lacking in mockery and blasphemy. The consequence was that there was a research and questioning how one could defend oneself against such unbelievers and defend the Bible. With an eager heart, the teaching was received how God's Word correctly describes the condition of man, namely that he is blind and depraved by nature and in need of a Savior, and that it therefore proclaims the truth, and thus the reproach of the unbelievers, as if the Bible did not reveal the truth, was rejected. Soon after, the lodges also began their advertising among this group. They even succeeded in winning everyone over to their cause. But before these Lutheran Christians wanted to firmly join, they asked their pastor for his opinion. After thorough instruction on this matter, they expressed their abhorrence of the ungodly nature of the lodges in strong words and were happily saved from it. But since they were still weak in Christian knowledge at that time, they thought that a pastor had to allow dancing above all things if he wanted to be truly Lutheran. At every available opportunity, I pointed out the great danger to the soul and what was actually sinful about it, and my words were not in vain. A number of these dear people come from a region over there where crude rationalism has found a home. They often told about the superintendent Schwartz in Gotha. They were particularly struck by the hymn: "Was frag ich nach der Welt" (What do I ask about the world) in our hymnal. They thought that people like Schwartz could not have liked this song. Often the hymnals of the evening were brought out and this song was sung. They had not heard of another song over there either, but they took it to heart and memory with special love. It was the precious song by I. A. Rothe: "I have now found the reason. With joy and love I still work on these dear people today, who also recognize with a grateful heart what a blessed benefit it is of the faithful God to have His Word pure and loud.

"Another station, where the preaching of the Word began at about the same time, is near the city of B. Several years before, individual families had settled there. They lacked one thing, however, which they did not want to do without, namely the dear word of the preaching of Jesus Christ. Even their children remained unbaptized. They asked for a Lutheran preacher, but there was none nearby. They inquired again and again. Then a merchant told them that there was one about 60 miles south. They decided to travel there together by wagon. Everything was already arranged, and one day they were told that there was a Lutheran pastor who would preach in the evening. Soon they saw him riding in the saddle from hut to hut. Those simple people received the word with willing hearts. They often testified that they would have had to move to another area if they had not received the word of God. In the following year I was able to bless the first five confirmands and it was touching how not an eye remained empty of tears when I earnestly exhorted the children to be faithful to their Savior. They were not indifferent to the lodges, which also began to recruit here around this time. Unfortunately, some of them had already been seduced,

before a testimony describing the lodges was given. Of course, I did not find out whether those who had already been seduced left again afterwards. Also in this place the seed of the Word of God was not scattered in vain.

"Another place where the mission was started in the same year is at Fr. Unfortunately, the Methodists had already established themselves here. All that was left for us to do was to glean. At this place it was necessary to counteract the Union spirit above all. But teaching and instruction were accepted and a good congregational order was made. Here, the desire and love for God's word was not only shown by the fact that the church services were diligently attended, but also that the children were soon provided with Christian schooling and that, even if the pastor was not present, meetings were held every Sunday to hear God's word. When the people of this place longed to have a pastor of their own in their midst, a certain Unirter would have gladly invaded. He often rode into the settlement to turn the people away. But he did not achieve anything. The well-known v. Schlümbach also used his skills to draw the community to him. He even let himself be persuaded to preach to the people. But they remained steadfast in the pure word of God, even if they had to endure some unhappiness about it.

"Now I just want to point out a congregation that has come into existence through the ministry of our mission. It is located near the town of H. Besides our synod, there is another synod (mentioned above) in Texas. This synod presents a rather sad picture of disintegration in doctrine and practice, although some pastors in it have begun to fight for the truth. From congregations of this synod, quite a number of families now migrated to the area mentioned above. Although these people had belonged to the congregations of that synod for years, they were not only not strict with the doctrine, but were also lukewarm against the word of God in general. They were just docile in following their former teachers: It is written, but it cannot be taken so precisely. Only in one point they seemed to be armed, namely to beware of the '-northern synod'. Why should they beware of this (i.e. our synod)? They could not say so themselves. However, they put up with me preaching to them. They came diligently. They also researched and gave me confidence. A little mother once brought me the Bible and asked for information. She had come to a passage that seemed dark at first glance. It was the words of Ecclesiastes (Cap. 3, 18. to Cap. 4, 4.). She walked away amused when she had the key to the whole passage in the first line v. 18. and in the last line of the fourth verse. Often I had to answer similar questions. Thus I worked among them for a whole year. Inevitably, the synod to which they once belonged had to be mentioned. There I had the opportunity to sharpen their conscience. They knew some of the conditions in the Texas Synod better than I did, so they knew that I stuck to the truth and only illuminated the matter from God's Word.

In time, I could also perceive that they were serious about God's Word. Before I left the post, they also declared themselves like a man against the question whether they did not want to return to the Texas Synod. It also came to the formation of a congregation which is enjoying quite a prosperous progress." So much for Pastor Trinklein's letter.

Finally, a few remarks from the very last reports of our traveling preachers may find admission. Mr. Pastor I. Barthel, who serves ten places in 7 counties in the northwestern part of the state with over 500 souls, writes in regard to the preaching place he founded last: "The same is 65 miles from the railroad from the south and 55 miles from the east. There are 7 families living there, one of which moved there 9 years ago, two 6 years ago and the others 4 years ago. For a long time these people wanted to call us to them, but mostly refrained from doing so because they thought it was too much of an imposition. In order to keep the travel costs as low as possible, the people came 30 miles to meet me. During my stay there I visited all of them once in their houses, preached three times and baptized 11 children. They mostly hold morning and evening devotions. They all recognized it as a visitation of God's grace to be able to hear God's word again after many years. I found Dr. Walther's Postille and the "Dietrich" in one of them, from which he drew food and comfort for his soul.

About the prospects in his whole area, which admittedly had been afflicted by great drought and dryness for a long time, which is why individual families had left that region again, Pastor Barthel writes thus: "I do not doubt that the gaps will soon be filled again, because the northwest of the state offers too many advantages that in better conditions some should not be inclined to establish their home here. Good and cheap land, good water, and an air conducive to health are to be found everywhere."

Pastor H. Ruhland in Dallas, who has 8 places to serve, writes: "On the whole, the mission here is progressing slowly but surely. We have lost very few yet (some are admittedly in the churchyard); on the other hand, we have gained fourfold." With regard to the congregation in Honey Grove, near the border of the Indian Territory, which sent in a call to the Distribution Commission this year, but did not receive a pastor, and which now so ardently desires to have at least a vicar, he says: "One is very depressed. . . . The children are getting bigger, the teaching remains the same. It will be no wonder if the sects soon prey richly among our youth, and yet Honey Grove is the most hopeful place for us."

Who would not want to cry out loud: O Lord, send laborers into your harvest!

May our dear Father in heaven further give his rich blessing to our mission in Texas for the salvation of many immortal souls.

Amen.

T. Stiemke.

An obvious lie is not worth an answer. (Luther XIV, 303.)

(Submitted.)

Mission to Colorado.

Denver, Col. 2 July 1887.

To the kind readers of the "Lutheran".

Colorado is a big state. In Christian relation it looks very sad in this state, especially concerning the Lutheran Church. There are only two orthodox German Lutheran congregations in all of Colorado, that is my congregation in Denver and Pastor Mueller's congregation in Blumenau near Westcliffe, two hundred miles southwest of here. What Colorado needs most is a large band of faithful Lutheran preachers to do the holy work of mission. "Wherefore pray ye the Lord of the harvest, that he would send forth laborers into his harvest." Matt. 9:38.

I have now been in Denver for ten months. By God's grace, the work of the Lord is progressing well here; the church is growing steadily. I have also made two missionary journeys, a smaller one to Golden, 16 miles west of here, and, in the month of June, a larger one to Durango and vicinity in the very southwest corner of the state, 450 miles from here. A short report on the latter shall now follow.

The mission trip to Durango was undertaken partly at the request of some Lutherans who formerly lived in Pomeroy, Ohio, then later in Fort Wayne, but settled near Durango, Col. about seven years ago, and partly by order of the venerable President of the Western District. Services were held six times, four times in an English church in Durango, which was available to us free of charge, once in a free school 20 miles east of Durango, where sermons were held in German and English, and once in a private home. In the Gauzeu there were between 50 and 60 people who attended the service. The worthy Lutherans to whom this letter is addressed would have been astonished beyond measure, and it would have been a source of great heartrending joy to them if they had been able to witness the attention with which Lutherans, Catholics, Socialists and unbelievers listened to the word of God. That some of them were really serious is also evident from the fact that they not only paid my travel expenses, which are twice as high in Colorado as further east, but also another 18 dollars, which went into the missionary fund of the Western District.

There are also English sect preachers in Durango and the surrounding area, but the people usually get to hear almost nothing more than what these false prophets have experienced personally in the past week, or what has happened in the political world, or works doctrine. They do not lead the poor souls to the green pasture of the Word of God. Verily, of such false prophets the word applies which the Lord speaks to the prophet Ezekiel when he says: "Son of man, prophesy against the shepherds of Israel, prophesy and say to them: Thus says the Lord: Woe to the shepherds of Israel who feed themselves! Shall not the shepherds feed the flock? But ye eat the fat, and clothe yourselves with the wool, and slay that which is fattened; but ye will not feed the sheep.

you feed. The weak you do not wait for, and the sick you do not heal, the wounded you do not bind up, the lost you do not rescue, and the lost you do not seek; but sternly and harshly you rule over them." Ezek. 34, 2—4.

The people of Durango and its environs sit in darkness and the shadow of death with only a few exceptions; some of them have a great desire for the Word of God, in others this desire will be awakened by the preaching of this very Word in its purity and authenticity. This can and shall happen, for God says, "My word shall not return to me void, but shall do that which pleases me, and shall prosper when I send it." Isa. 55:11. And if Christ were now visibly with us, he would say to us, as he once said to the apostles concerning the Samaritans, so also concerning the mission in the far West: "Lift up your eyes, and look into the field; for it is white already for harvest." Joh. 4, 35. Therefore let us also remember the mission in Colorado with mild joyful gifts and with continued prayer to the Lord of the harvest, that he may send laborers into this harvest field also.

H. Rough.

(Submitted.)

the sins of weakness of the born-again.

These can be divided into four categories. 1. The weakness of faith. When one does not firmly believe the promises of God, does not grasp them with all confidence of heart, but wavers and doubts, and therefore, though not completely, lets his courage sink into something. Such a weakness of faith was found in Moses. When God said to him that he would give his people meat to eat for a month, Moses said, "Six hundred thousand footmen are under me, and you say, 'I will give you meat to eat for a month'? Moses wavered, sinned, did not keep his word, fell into arithmetic, and his reason began to outweigh the promise of his God. Therefore God says to Moses: "Is the hand of the Lord shortened? But now you shall see whether my words can be of any value to you or not." Deut. 11, 21. ff. The disciples of Christ often felt this weakness, this error, especially when they were grieved that they had not taken bread with them when they went with Jesus across the lake, which little faith he rebuked them with the words: "Ye of little faith, how grieved ye are that ye have not taken bread with you! Do you still hear nothing? Do you not remember the 5000, and how many baskets you picked up?" Matth. 16, 7. ff. Similarly, when they cried out on the sea in a stormy wind, "Lord, help us, we are perishing!" and Christ answered them, "O ye of little faith, why are ye so fearful!" The father of the moonstruck man also confessed his weakness of faith, "I believe, dear Lord, help my unbelief!" True, the weak faith is also a faith. But the clinging weakness is still sin before God. - —

2) The sins that the born-again commit out of such ignorance.

The sins that can be committed in addition to the blessed faith are the unrecognized sins. These are the unrecognized sins, Ps. 90, 9. the hidden faults that are not noticed, Ps. 19, 15. For the soul often sins out of ignorance. Deut. 15:2: "But if a soul sin through ignorance, let it bring a yearling goat for a sin offering": and the priest shall make atonement for such ignorant soul with the: Sin offering for ignorance, before the Lord, that he may make an atonement for it, and it shall be forgiven." But here must be excluded the gross and wanton ignorance in the most necessary article of faith: "from which the saving faith is drawn. - —

3. the rising sinful thoughts and desires, to which a born-again person is also tempted and lured by his inherent evil lust, Jac. 1, 14, but he does not consent to it, nor does he enjoy it, but rather hates it. As the born-again Paul says of himself: "I do not do what I want, but what I hate, that I do. The good that I want I do not do, but the evil that I do not want I do." Rom. 7, 15. 19. (The Methodists think that Paul speaks this about himself when he was still unborn, unconverted. This is because these "blind": gushers "do not know": neither what a": unconverted nor what a": converted man is. Only a convert, from: Holy": Spirit enlightened and born again wants the good and hates the evil. The unconverted is flesh of: Flesh, and "to be carnally minded is enmity against God." The unborn^MM^M "dead and sinful", Ephes?

2,1. and ei": dead man, a spiritually dead man cannot will anything good. Only God, through the Holy Spirit, works the will to do good in the converted person. For "it is God who works in you both to will and to do, according to His good pleasure", Phil. 2, 13).

4. the overhasty nature of our actions, words and deeds. In this we all lack manifoldly. Where is such a perfect man who is also not lacking in any word? Jac. 3, 2. How easily is one hurried by a fault? Gal. 6, 1. How easily does one sin by mistake? Deut. 4, 2. "Who will find one pure, since none is pure?" Job 14, 4. "Do not go into judgment with your servant, who: before you no living person is righteous," Ps. 143, 2. Thus Noah hurried himself with a drink of wine, the strength of which he did not consider, that afterwards he lay uncovered in the tabernacle, 1 Mos. 9, 21. When the Son of God promised Sarah a": young: son, she laughed and said out of rashness: "Now I am old, shall I still cultivate lust, and my Lord is also old?" Job and Jeremiah cursed their birthday out of hastiness of impatience, Job 3, 1. ff. Jer. 20, 14. ff. Peter was very hasty when, instead of praying as his master commanded him, he began to fence and cut off the ear of Malchus. Joh. 20, 10.

But as soon as a born-again person becomes aware of such a sin of weakness, recognizes it, realizes it, he soon repents of it heartily, humbly asks God in true faith to forgive him, sighs with David: "Lord, who can realize how often he is lacking? Forgive me also the hidden faults!" He struggles against the rising lusts, against his flesh, and takes seriously to guard against such errors and sins of weakness in the future by the help of the Holy": Spirit. And because those who are born again are in God's grace because of their daily repentance, God also forgives them their faults and sins of weakness daily for Jesus' sake, and does not reckon them to condemnation. "To whom: there is nothing condemnable in them which are in Christ JEsu." Rom. 8, 1.

Dr. Luther writes the following about the weaknesses of the born-again:

I. That Christians are not entirely without defect, that is, they are not Methodist saints.

"The spirit shall rule, the flesh shall be subject, righteousness shall reign, but sin shall serve. Whoever does not know this, but thinks that a Christian must have no defect or infirmity in him, and yet sees many and various infirmities, must at last be consumed by melancholy and sadness of heart and despair. He who understands this and knows how to handle it rightly, such temptations of the flesh, that is, evil, must serve him for the best." - —

2. that ei": Christ sins and does not sin.

"He that is born of God sinneth not, and sinneth also. He sins in one work from way": of the will of the flesh. He does not sin because of the resisting will of the spirit." (E.g., a Christian feels sluggish to pray, to aM chem flesh, is praying and yet is reconciling; this comes from the: Spirit.)

"A Christian man is at the same time righteous and a sinner, loves and calls upon God, is also angry and grumbles against him. No sophist (and no swarm spirit) lets this be true at the same time, because they do not know it, much less have they experienced it, as it is to a Christian."

3. that a": Christ in Christ is holy, in himself a": sinner.

"In the kingdom of Christ we are half sin and half holiness. For that which is of faith and Christ in us is wholly pure and perfect, as not ours but Christ's, who is ours by faith, and lives and works in us. But what is still ours is all sin, but under and in Christ it is covered up and destroyed by the forgiveness of sin, and by the same grace of the Spirit it is killed daily until we die to this life.

4. that there is not only sin in the believers, but that it also often rages in them.

"In the born-again and the saints sin is not only in their will, not only in their works, not only resists them, but also rages and captivates. Yes, you may wonder, in the": ungodly it does not rage so. For they do not resist her, but yield and obey her.

"Much stronger are the evil thoughts in the pious than in the ungodly, but condemn these, not those". - (Because the "ungodly": unrepentant

and like the Methodist swarm spirits, who want to be holy and completely perfect, do not consider evil thoughts to be sin; but the pious also recognize every evil thought to be sin, are saddened by it and repent).

5 To a believing Christian, God turns even his infirmities for the best.

"So all our life goes through and through, we often do much, counsel and say much that is not fit, but by this God humbles his saints and turns it to good and correction, which he might not have done if such infirmities and deficiencies had not been found in us." - —

"Sin remains evil in itself, but in the saints it becomes a cause for good, according to the saying: With the saints you are holy. For all that the saints do is sanctified, that is, though they who are holy and righteous, or believe and fear God, fall, yet their faith is exercised and increased thereby. So whimsical is God in his saints."

"Yes, we also have to do a sinful gross fall, that we may learn to recognize our misery and weakness." - —

Repentance must be the constant practice of a Christian, of a saint.

"The whole life of a Christian is a constant repentance, the new has its beginning in the penitent, but it does not cease through his whole life until death." —E . A. B.

To the ecclesiastical chronicle. I. America.

Wisconsin Synod. The subject of doctrinal discussion at the last session of this sister synod of ours was the doctrine of the last time. The theses were as follows: "1. We have now the last time; 2. The last time is an exceedingly dangerous time for all Christians; 3. Every Christian may be preserved unto blessedness even in this last dangerous time." An order of the main service, afternoon and weekly services, Christian teaching and confession services was adopted. The report on the Watertown and Milwaukee institutions was a very favorable one. 13 pastors, 6 church school teachers, and several churches were received. The Committee for Heathen Missions reported "that two young men are now being received from the mission fund in the Watertown institution, who want to prepare themselves for the service of the heathen mission; there is also the prospect that a heathen mission will be started in the near future on the part of the honorable Missouri Synod, in which we can then participate with our contributions. May God continue to bless the work of the Synod.

Assumption. "The death of Mary took place twelve or, as some think, eighteen years after the Ascension of our Lord, probably in Jerusalem. It is a common belief among Catholics, although it is not expressly stated by the Church (that is, by the Pope, of course) as an article of faith, that soon after the death the body of Mary was made alive again and taken to heaven." Thus writes the editor of the „6atloli6 But, my dear, why in such a highly important (!) matter to keep the people in uncertainty ten? The "holy father" in Rome, by virtue of his "infallibility", can soon give clarification in this matter. But now he is too busy with politics in Germany, Italy, France, England and the United States to devote himself exclusively to "religious" matters. —R.—

II. foreign countries.

A strange piece of news has reached us from Lauenburg. There, as is known, a few months ago a pastor from Schleswig-Holstein was appointed Superintendent of the Lutheran Church of the Duchy and member of the Consistory in Kiel and was inaugurated by the secular chairman of the latter, Dr. Mommsen. The manner in which this induction took place is highly strange and noteworthy because of the incidental circumstances that accompanied it. The event took place in the city church of Ratzeburg on Sunday during the main service before the altar. The introducing vr. jur. Mommsen acted alone without ecclesiastical assistance and also held the introductory speech before the assembled congregation, dressed in gala uniform, with the appropriate sword at his side. Characteristic, however, is this sign of the times. A layman with the state sword Jntroducent of a clergyman in the main public service of the congregation! A clergyman, who is called to a higher ecclesiastical supervisory office, disdains to have his hand laid on him by his fellow clergymen during his introduction into the clerical office! Only further on this way! - In this way, at least, it becomes clear that the church is governed by the sword, and that its cultus has the purpose of primarily cultivating the service of the Lord.

(Hannov. Past.-Corresp.)

A trial by press. In Frankenstein in Silesia, as reported in the Kreuzblatt, a Roman chaplain named Pagel was accused and convicted of "insulting" the Protestant church. He had written that "only the negative, the hatred against Rome, is the animating element in Protestantism. We have enough to say about what we have to think of such papist views and representations, but if the "press offense" was really no other than this, we must decisively call it an abuse of the secular power and an encroachment on an area that is not at all its responsibility, if it allows itself to prosecute such expressions, which are not dangerous to the state. Poor

"Protestantism," which has no other weapons than such against the pope's murder and lies; poor "Protestantism," which thus grossly denies its own principle: the distinction of spiritual and temporal power, and thus gives itself away. (Free!.)

In Scotland, Protestants feel the need to unite and take serious measures to effectively counter Catholic proselytism. A few months ago, a Protestant pastor was convicted by the court for not reporting the place where he hid his two grandchildren. After these children had been hidden under his roof for years without the father caring for them in the least, he had suddenly desired to take them to a Jesuit college. The old priest explained to the judge with as much dignity as firmness that he was ready to go to prison, but that he would never hand over the children entrusted to him by his dying daughter. The court ordered that the children be visited by the police and handed over to the father. Apart from such and similar facts, it must be remembered that the Catholic hierarchy has been restored in Scotland, and that Catholics everywhere are eager to penetrate the administrative authorities of England and Scotland.

The Pope and the Kingdom of Prussia.

As is well known, the pope claims the right to install and depose kings. When Elector Frederick III of Brandenburg suspended the royal crown in 1701, Pope Clement XI wrote the following breve to the King of France: "Pope Clement XI, to his dearest son in Christ, salvation and apostolic blessing! Although We are convinced that Your Majesty in no way approves of the decision taken by Margrave Frederick of Brandenburg for the worst example in Christendom, in that he has arrogated to himself the royal name in public, so much so that such action must be recognized as contrary to the order of the apostolic statutes and as an insult to the prestige of this Holy See, Since the sacred royal dignity cannot be accepted by a non-Catholic man without contempt of the Church, as the Margrave has no hesitation in calling himself King of that part of Prussia which, according to all law, belongs to the armed forces of the Germans, We cannot pass over this matter with silence, lest We appear to be foolish in our office. As We acknowledge that it is in any case quite far from the insightful greatness of Your spirit, so We also demand by this Our admonition that You take care that You do not show royal honors to this one who has too carelessly joined the number of those whom that divine word both chides and rejects: 'They make kings, but without me, they set princes, and I need not know?' Our opinion on this matter, however, will be expounded more extensively by the venerable brother Philip Antony, Archbishop of Athens, in the name of Your Majesty, to whom we ask the rich abundance of divine blessings and confer the Apostolic Blessing with cordial love. Given at Rome at St. Peter's under the Fisherman's Ring, April 16, 1701, in the first year of Our Pontificate. Thus wrote the infallible Pope in 1701, and now? - —

The pope is the antichrist.

Concerning the beautiful saying: "Behold, this is God's Lamb, who bears the sin of the world," Luther remarks: "Therefore, a Christian should remain simple in this saying and not let it be taken away from him. For there is no other consolation either in heaven or on earth, so that we can stand against all temptations, but especially in the time of death; and whoever believes that the sins of the whole world are laid upon this Lamb, must be the end Christian. For the pope has thus taught that a Christian must henceforth remember how to bear his sin and blot out sin by almsgiving and the like; as they still lie brazenly to this day. But if this is true, then the sins are in my throat and not in Christ, the Lamb; and then I should be damned and lost. 46, 101.

It is a grave sin to be rebaptized.

Baptism is an eternal covenant, in which we are to remember God's grace and mercy, and it is not necessary to be baptized again; indeed, it is a grave sin. For to be baptized again is just as much as to accuse God of not wanting to keep what he once promised us in the first right baptism. (Luther, 6, 297.)

Death notice.

Once again the Lord, according to His inscrutable counsel, has taken a faithful worker from His vineyard and placed him in eternal rest. On June 18, our former faithful teacher, Georg Heinrich Grupe, died in joyful faith in his Savior. He came over from Hanover as a three-year-old boy and lived with his parents near Crete, Ills. After his confirmation he entered our seminary in Addison and, after passing his exams in 1871, followed the call of the congregation in East St. Louis. In 1876 he removed to what is known as Butchertown, St. Louis, and in the following year was called by our congregation at Harlem, Cook Co, Ill. For ten years he has now administered his office with us with all fidelity and conscientiousness. Although of an almost unprecedented taciturnity in his other dealings, he was quite different in his school; there he could speak; there he was in his place, a quite pious and faithful teacher and educator. And the blessing the Lord bestowed on his work was already revealed here, but will only become apparent above.

Our dear Grupe was also a child of God tested in the Cross School. Even physically weak, he was often only able to teach his class of about 100 students with extreme effort. Four years ago he was struck with the pain that his faithful wife, a native of Frohna, Perry Co., Mo., had begun to die of consumption and died after two years of suffering in September 1885, leaving behind three tender little children. Eleven weeks later, one of his wife's sisters, who had wanted to be a support to him in his cross, also died in his home. But he humbled himself under the Lord's hand and the gold of his faith became ever purer. In January of this year, he, too, noticed in himself that the Lord wanted to spare him; his weak forces completely collapsed, and it became apparent that he was approaching his certain end due to emaciation. However, there was no trace of fear of death, but rather ever more faithful preparation for a blessed death. He brought his age to 36 years, 6 months and 2 days, and was buried on June 21 with great congregation, including from the neighboring communities and his relatives, at the side of his dear wife and sister-in-law in the Chicago Concordia Churchyard here. The undersigned based his funeral sermon on the two sayings: Matth. 25, 21. and Gen. 48, 21. God the Lord comfort the grieving relatives and be a true father to the three now completely orphaned little children. May he also have mercy on his dear church, from which he is now taking so many faithful servants, so that it may learn how necessary it is to pray diligently for the sending of faithful workers into his vineyard, and may he hear their daily sighing and pleading for the sake of Jesus Christ. Amen. F. M. Große.

Ordinations and introductions.

On the 2nd Sunday after Easter, Mr. Cand. H. G. Kranz was ordained in the congregation at Herndon, Kansas, by the undersigned and installed as traveling preacher. F. I. Blitz.

Address: Uev. Il. 6th Krnn[^], Iravr, Decatur Co, Kaus.

By order of the Honorable Presidency of the Illinois District, the Candidate Mr. Emil Sch link was ordained when on the 5th Sunday after Trin. and introduced into his congregation at Columbia, Ill, byChr . Kühn.

Address: Rev. Luill LclUinkmauu,

Columbia, Llouroe Co, Ill.

Inducted on the 4th Sunday after Trin. Mr. U. W. Thomä in the morning at Southington, in the afternoon at New Britain, Conn. by undersigned. A. Krafft.

In accordance with the commission received, Fr. W. Bröcker was introduced to the congregation at Silver Creek, N. U" with the assistance of Fr. H. Sieck by I. Sieck.

Address: Ucv. IV. Lrocclrsr,

8ilver Creek, Cbautauqua Co., K. V.

Church dedications.

On April 24, a lovely church and steeple was dedicated to the service of the Triune God at Pine City, Minn. by U. E. Rolf and undersigned. W. Braunwarth. '

On the 4th Sunday after Trinity, the Lutheran Immanuel congregation at Rock Creek, Cuming Co., Nebr. dedicated their new church (28X50) to the service of the Triune God. The celebratory preachers were Mr. Hilgendorf, President, and Bro. M. Adam.

Mission Festivals.

On Sunday, June 19, our congregation in Hori- con, Wis. celebrated Mission Fest. The congregations of ? P. Leßmann, Kothe and Ratbjen were invited to attend. Festive sermons were preached by I? P. Ramelow and Schütte. Collecte: -72.55.

L. Holst.

On the 2nd Sunday after Trin. the Lutheran congregation at Hay Creek, Minn. celebrated Missionfest with its neighboring congregations. The festival preachers were ? P. Schaaf, Bernthal and Schulz. Collecte: -71.01. W. Lange.

On the 3rd Sunday after Trinity, the Lutheran congregations in the Towns of Grant, Sigel, Nudolph and Grand Rapids celebrated Mission Day at the latter location. The festival preachers were ck. A. Rohrlack and G. Barth. Collecte: -36.41.

I. T. L. Bittner.

On the 3rd Sunday after Trin. Fr. Claus' and my congregations celebrated mission feast at Uellow Bank, Minn. Collecte for inner mission -33.50, for negro mission -16.60. Festival preachers were U. Claus, Stud. G. Ferber and Bro. Pfothenhauer.

On the 3rd Sunday after Trinity, the Lutheran St. Paul's congregation at Cohocton, N. U-, celebrated Mission Day. Guests from Basswood Hill were present. Festive sermon! were Mr. k. I. Mühlhäuser and undersigned. Collecte: -18.53; of which 5.00 to the Gem. at Fremont, Nebr. 6.25 to the missionary at Lockport and 7.50 to Stud. O. Maas (with an excess of 22 cents) were distributed. H. Nauss.

On the 3rd Sunday after Trin. the congregation in Janes- ville, Wis. celebrated its annual mission feast. Collecte: -90.40. Festival preachers: ? Fr. Hölter and Bäse. I. Schlerf.

On the 3rd Sunday after Trin. the Lutheran St. Stephen's congregation at Benona, Oceana Co., Mich. celebrated its first mission feast. Father Hagen and undersigned preached. Collecte for Mission: -14.00. Th. F. F. Finck.

On June 26, 3rd Sunday after Trinity, the congregation at Cascade, Wis. celebrated Mission Feast with the congregations at Plymouth, Sherman and Batavia. Festival preachers were Messrs. kk. Schneider and Karth. Fr. HiebeI gave a lecture on mission history. Collecte for Inner, Negro and Emigrant Mission: -92.00. E. G. Hähnel.

On the 3rd Sunday after Trin. the Lutheran congregation at Sheboygan, Wis. celebrated its mission feast. The festival preachers were ? P. E. A. Brauer and H. Sprengeler. Collecte: -167.12.

Ms. Wolbrecht.

On the 4th Sunday after Trinity, St. John's parish in Joseo, Minn. celebrated Mission Day. Festival speakers were Fr. Grabar- kewitz, Fr. emer. Sprengeler and undersigned. Collecte -37.85.

Th. Krum vict.

On the 4th Sunday after Trinity, the Lutheran Immanuel congregation in St. Ansgar, Iowa, celebrated Mission Day. The festival preachers were ? P. Brauer and Gläß. Collecte: -30.40.

E. Wiegner.

St. Paul's Lutheran Parish at Dubuque, Iowa, celebrated its first mission feast on the 4th Sunday in Trin. Undersigned preached. Collecte: -19.00. Fr. chest.

Conference - Arrivals.

The Wisconsin Pastoral Conference will gather in Sheboygan Aug. 16-18. Meetings will begin at j9 pm. - Timely registration be made to Mr. U. Wolbrecht. W. Knuf.

The Mississippi Mixed Pastoral Conference will meet, w. G., July 26-28, at the home of Mr. P. von Rohr in Winona, Minn. I. Jenny.

The general pastoral conference of the Minnesota and Dakota districts will be assembled here August 5-9. Registration is not necessary; those who do not sign out are expected. Prof. Stöckhardt will probably deliver a paper on St. Paul's letter to Titum. Minneapolis, Minn. Fr. Sievers.

From August 9-11, the Northern Illinois Pastoral Conference will gather at Mr. U. Doederlein's church at Homewood. -Registration requested. Th. Büngrer.

The Southern Illinois Pastoral Conference will gather Sept. 1-5 at the parish of Mr. P. B. Mießler in Carlinville, Ill - register by Aug. 20.

Chr. Kühn.

The Quincy Specialconference will meet at Chandler- ville, Ill, in the parish of Mr. P. Cämmerer, August 2-4. E. Schülke.

The Southern Nebraska District Conference will meet, s. G. w., August 17-22, at the church of P. Tr. Häßler at Hoag, Gage Co, Nebr. - Early registration and indication of whether one intends to travel by wagon, or by rail, is urged. Hoag is the drop-off point. Those wishing to stay in Beatrice should notify the local pastor. G. Weiler.

Election ads.

i.

It is hereby brought to the attention of the general public that Prof. A. Gräbner of Milwaukee has been elected theological professor of St. Louis Seminary by an absolute majority vote.

Fort Wayne, Ind, July 15, 1887, C. Gross,

Secretary of the Electoral College.

II.

Pursuant to the call issued in the "Lutheran" of June 15, the following persons have been nominated as candidates for the vacant directorship at Fort Wayne High School by the teaching staff and board of supervisors of that institution, by a member of the electoral college, and by four synodical congregations:

1. prof. A. Bähler of Concordia, Mo.
2. Prof. F. Zucker of Ft. Wayne, Ind.
3. Prof. A. Crull of Ft. Wayne, Ind.
4. Mr. P. I. Streckfuß of Chicago, Ill.
5. Mr. P. C. Gross of Ft. Wayne, Ind.

The members of the electoral college are now requested, if no protest is received against any of the above-mentioned candidates, to send in their votes to the undersigned within the next four weeks.

Fort Wayne, July 15, 1887.

C. Large,

Secretary of the Electoral College.

Announcement.

In the report on the celebration of the 50th anniversary of Dr. Walther's ministry (see "Lutheraner", Feb. 1) it says: "The celebrant was also informed at the same time that a fund would be collected by voluntary resolution of congregations, now already amounting to \$600, for a foundation which would bear his name, but whose purpose he was to determine. Following this, we now inform you that the same Dr. Walther very definitely stated that the foundation should be used to support poor students of theology. We now remind you that contributions can now be made to our "Walther Foundation". D. R.

Concordia College at Fort Wayne, Ind.

In accordance with the decision of the Synod, the new school year begins on September 1. Applications are to be sent temporarily to the undersigned.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

8. each student must be provided with a suitcase, the necessary body and bed linen, quilt and woolen blanket and dog towels. Mattresses (-2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. the boarding fee for pupils who wish to devote themselves to church service is Plü.00 per quarter. For light and firing, -10.00 is to be paid by each pupil at the beginning of the school year, and for doctor and pharmacy -2.00. The expenditure for books averages K7.00 to -10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümmling in order to avoid inconvenience and annoyance. The students who will not devote themselves to church service will pay -40.00 annual tuition. The funds of those students whose parents so desire will be administered by one of the professors and should be sent directly to him.

ory Board and the Teachers' College G. Schick.

School Teachers Seminary in Addison.

Those pastors and teachers who wish to register a student for admission to Addison are kindly requested to do so by August 15. Upon receipt of a postcard, I will send a questionnaire and all necessary information. - —

Always ahead, and only nods anxiously when it is necessary to persuade the parents of an able, healthy and pious boy to have him prepared for the school office. "In particular, urge parents to send children to school, telling them how they ought to do it, and if they do not, what an accursed sin they are committing, for they are destroying both the kingdom of God and the kingdom of the world, as the worst enemies of both God and man. And consider what terrible harm they do, if they do not help to raise children to pastors, scribes, teachers, etc., that God will punish them terribly for it, because it is necessary to preach here; the parents are sinning in this now, so that it cannot be said; the devil also has a cruel thing in mind with it. - So says Luther. Let us follow him!

Addison, July 7, 1887.

E. A. W. Krauss.

Milwaukee Progymnasium.

On September 7, God willing, the new school year will begin. On the day before, each student must report to the institution. New entrants should be registered immediately. The school currently comprises the four lowest grades of a Gymnasium: Sexta, Quinta, Quarta and Tertia. A good written report and knowledge of a good community school are required for admission.

For food - including heating - -15.00 per quarter, that is -60.00 per year, is paid. To this sum are added: -2.00 for the doctor, -1.00 for light, -1.00 for the student library, making a total of -64.00 or -16.00 per quarter. This sum of -16.00 is to be sent in at the beginning of each quarter not to the students, but always directly to the undersigned. The same should be done with the rest of the students' money, at least in the two lower classes.

Those students who want to devote themselves to the service of our church have the lessons for free; others have to pay for the same -20.00 a year.

Each student must bring a suitcase, bedding and linen. Table, chair, mattress, lamp, as well as the necessary textbooks are best bought here and the amount for it will not exceed the sum of -14.00.

Ch. H. Löber, Director.

Display.

Rev. Alex. Arronet, educated in the house of the Berlin Misstongesellschaft and last member of the "New Bork-Canada Ministry", wishes to be admitted to our Synod.

I. P. Beyer.

Incoming in -ie coffee of the Illinois District:

Synodal treasury: from the congregations of the??: Kollmorgen at Nashville -3.20, Mennicke at Rock Island 30.00, Heinemann at Geneseo 14.06, Dietz at Seester u. Lansting 10.00 (Pentecost col- lecte), Heumann at Farina 4.27 (communion coll.). (S. -61.53.)

English Mission: F. I. Rank in Chicago 5.00. ? Engelbrechts Gem. in Chicago 10.00. By Fr. Tb. Bünge, Theil. of Coll. at Gemm. mission feast at Coopers Grove, Bremen and Joliet, 15.18. P. Bartling's Gem. in Chicago 20.00. (S.-50.18.)

Inner Mission: Through Fr. Norden v on s. Filial in Lindcn- wood 3.65. Fr. Schmidt's Gem. in Crystal Lake 14.00. Aus

Chicago: F. I. Rank 5.00; P. Wagners Gem. 16.00; by? Uffenbeck from Ed. Bartels 1.00, H. Petersen 1.00, N. N. .50; by H. C. Zuttermeister, surplus at mission feast of S. and S. W. Chicago Gem, 1028.58 (^g); by P. Reinke from K. Baller 1.00, Mrs. R. K. 1.00; by P. Bartling from Bro. Bornhöft 5.00; by P. Wunder, proceeds at the mission feast of the Gemm. in N. and N. W. Cbicago, Des Plaines and vicinity, 685.04 (Theil) and from Mrs. Gils 2.00. By Fr. I. A. Detzer by Mrs. N. N. in Glencoe 3.00. Coll. at Gemm. mission feast in Crete and vicinity by I. W. Diersen 138.46. By P. Th. Bünge, Theil. of Coll. at Gemm. mission feast in Coopers Grove, Bremen and Joliet, 73.00 and by Mrs. Dan. Herschlerger in Joliet 2.00. N. N. in Arlington Heights 1.00. By P. Streckfuß in Chicago from Math. Dett- mann 1.00. (S. -1982.23.)

Heathen Mission: F. I. Rank in Chicago 5.00. By ? Great in Harlem by N. N. 1.00. (S. -6.00.)

Jewish Mission: From Chicago: through Fr. Miracle of N. N. 1.50 and part of the proceeds at the Gemm. mission festival in N. and N. W. Chicago, Des Plaines and vicinity 109.66. F. I. Rank in Chicago 5.00. (p. -116.16.)

Negro Mission: By P. Wunder in Chicago from N. N. 1.50, and part of the proceeds at the mission feast of the Gemm. in N. and N. W. Chicago, Des Plaines and environs 219.34. Further from Chicago: F. I. Rank 5.20; by H. C. Zuttermeister, surplus at the mission feast of the S. and S. W. Chicago Gemm., 114.21) (^). By P. Bünge in Steeleville of Heini and Marie Brisner .50. By P. Th. Bünge, Tbeil of Coll. at the Mission Feast of the Gemm. in Coopers Grove, Bremen and Joliet, 15.00. By P. Kirchner's pupils in Matteson 1.00. New station in New Orleans: by P. Wunder in Chicago of N. N. 1.00; by P. Succop das. of Helene Hedder 5.00. (S. -362.83.)

Pilgrim House in New York: Fr. Müller's Gem. at Shiloh Hill 5.00, by Fr. Leeb in Chicago from N. N. 2.00, by ? Wunder das. by Mrs. C. Otto 5.00, and by Fr. Kollmorgens' Gem. at Nashville 5.00. (S. -17.00.)

Emigr. - Mission: F. I. Rank in Chicago 5.00. Fr. Engelbrechts Gem. that. 7.00. Fr. Wessels Gem. in Nokomis 13.00. (S. -25.00.)

Poor students in Springfield: Through Fr. Brunn in Strasburg from F. Döring 1.00, from Filialgem. bei Shelby- ville 2.00. Through Fr. Mayer in Bremen from Frauenverein for O. von Gemmingen 6.00. (S. -9.00.)

Poor college students in Fort Wayne: From Chicago: by P. Wagner of the Women's Association for A. Grambauer 10.50; by P. Streckfuß for P. Eickstädt of the Young Friars' Association 5.00; by P. Succop for C. Abel of the Women's Association 15.00, for C. Nuoffer of the Women's Association 10.00 and of the Young Friars' Association 5.00; by P. Reinke of the Young Friars' Association for W. Schönfeld 8.00 and for H. Bohl 8.00, and by ? Verein 5.00; by P. Reinke from the Jüngl.-Verein for W. Schönfeld 8.00 and for H. Bohl 8.00 and by ? Wagner from the Frauenverein for P. Eickstädt 20.00. (S. -81.50.)

Laundromat in Addison: By P. Roeder in Arlington Heights from Mrs. Gruenberg 3.00.

New seminary organ: By Dir. Krauß, Coll. at dedication of new organ, 77.97. By T. C. Diener of Lebrer Ilse's choir in Brooklyn, N. A-, 15.00. (p. -92.97.)

Poor students in Addison: From Chicago: by P. Wagner for E. Rischow of the Women's Association 6.00, Young Women's Association 1.00; by P.

Succop of the Young Women's Association for O. Schneider 15.00. (P. 22.00.)

Poor college students in Milwaukee: By Fr. Wagner in Chicago from the Young Friars' Association for H. Preckel 17.00. By Fr. Drögemüller in Arenzville for Ludw. Dorpat: Communion coll. on Pentecost 2.85, by M. 1.00, D. 1.00. (S. -21.85.)

Debt settlement in Milwaukee: By P. Hölter in Chicago from M. Hemmrich .50, O. Märker jr. 2.00. By ? Bünge in New Bremen by Kruspe 1.00, Ch. Schilling .50. (S. -4.00.)

Widow's Fund: Fr. Nachtigall and congregation at Bethalto 4.00. F. I. Rank at Chicago 5.00. By Fr. Weisbrodt at Mount Olive, sent at mission hour, 6.40. Fr. Kollmorgen 5.00, whose congregation at Nashville 5.25. Fr. Mennicke's congregation at Rock Island 10.00. By Fr. Heumann at Farina by W. Borchelt as thank offering for happy delivery of sr. Delivery of sr. By Lebrer Weder from Addison Teachers' Conference 7.23. (p. -47.88.)

Deaf and Dumb Institution in Morris: From Chicago: F. I. Rank 5.00, by P. Uffenbeck 7.60 and by P. Hölter from H. Teßmann .50. (S. -13.10.)

Orphanage near St. Louis: F. I. Rank in Chicago 5.00. P. Drögemüller's pupil in Arenzville 1.35. By ? Brunn in Strasburg by F. Döring 1.00, N. N. 1.00. (p. -8.35.)

Orphanage near Wittenberg: Fr. Drögemüller's pupils in Arenzville 1.00.

Studying orphans from Addison: F. I. Rank in Chicago 5.00.

Gem. in Stillwater, Minn: By ? 'kin! in La Rose by W. Schumacher 1.00, W. Zilm 1.00. (pp. -2.00.)

Church building in Hannover: By Fr. Bergen in Wartburg by L. Büttner .50. By Fr. Hölter in Chicago by H. Teßmann 2.00. (p. -2.50.)

Saxon Free Church: Through Fr. Brunn in Strasburg by F. Döring 1.00.

Comm. in Fremont, Nebr.: P. Wessels Comm. in Nokomis 10.00.

P. Brunn in Steeden: F. Döring in Strasbourg 1.00.

Luther monument in St. Louis: By Fr. Kirchner in Matteson of etl. parishioners .40.

Addison, Ill, July 2, 1887. h. bartling, cassirer.

Incoming to the Coffee of Minnesota and Dakota Districts:

Synodal funds: From Fr. Horst's congregation in Courtland -10.00. Fr. Friedrich's congregation in Waconia 11.00. Fr. Mäurer's congregation, in Jacksonville 4.00. Fr. Schulz's congregation in Faribault 11.70. Fr. Wichmann's congregation. in Green Meadow 3.70. in Polk Centre 3.40. P. I. I. Bernthal's Gem. near Lewiston 9.10. P. Rup- precht's Gem. in Hart 8.35. P. Vomhof's St. John's Gem. 6.41. P. Vetter's Gem. near Fairfield 7.69. (P. -75.35.)

Building fund in Springfield: By Lebrer Pipkorn in St. Paul .50. by Mr. Chr. Döpke at Arlington 3.00. U. Bösches Gem. at Stanford 3.20. by IN Hertrich of sr. Gcm, at Hollywood 8.50, at Helvetia 4.50, by N. N. 2.00. I'. H. I. Mueller's Gem. at Winstcd 4.09. (p. \$25.79.)

Pilgrim House in New York: D. Clöters Gem. in Town Woodbury 6.37. I'. Rninsch's Gem. at Claremvnt">.30. By IN G. oil. Bcrnthal, part of a commun. Missionfest Collecte at Cologne, 25.63; by same of Mrs. D. P. there 5.00. (S. 843.30.)

N e g er missio n (for the new statiou): By Teacher Arndt from N. N. in Goodhne 5.00. From H. M. in Beardslep, Minn., I.OO, I'. C. Metz 2.00. By IN Fackler from F. C. Schütte at Maple Grove 2.00. By IN H. Kretzschmar from etl. Gem. Members 1.00. U. Roß' Gem. at Willow Creek 8.00. Wittwe Jäger in Minneapvlis 5.00. Part of a missionary festival coll. in IN Vettcrs Gem. at Fairsield 26.68. By teacher Pipkorn in St. Paul .25, IN Grabarkewitz' Joh.-Gem. 6.50. By IN G. A. Bernthal, part of the Misliivnsfestcoll. at Cologne, 30.00." (p. 887.43.)

Jewish Mission: From H. M. at Bcardsley, Minn., I.OO. IN Cousin's Gem. at Fairsield 4.00. (p. 85.00.)

Heathen Mission: By teacher Chr. Rüdiger from Mrs. Krüger I.OO.

E m igr, - Mission in Ne w P ork: IN Grabarkewitz' Job.- Gem. 5.00.

Widows and orphans: IN I. C. H. Martin 5.00. IN Nickels' Sewing Club in Rochester 5.00. IN Maurers Gem, in Bel- videre 4.50. U. Koehler 3.00. (S. 817.50.)

Orphanage near Wittenberg, Wis: From the piggy bank of IN Hitzemanus children .50. By IN C. Börneke of N. N, at Ma"eppa 1.25. (p. 81.75.)

Poor Minnesota and Dakota students: IN Fricks Gem. at Arlington 5.94, By IN G. A. Bcrnthal, Hocbzciiscoll. at H. Bergmann, 4.80, by N. N. 3.00. IN Hitzemann's Dreieinigkeits-Gem. 5.80. IN Vettcrs Gem. at Fairsield 9.09. (S. 828.63.)

Poor students in L-pringfield: By IN Strcck- foot of etl. limbs sr. Gcm. 10.00.

IN Hübener's Gem. in Hannover: By IN Horst of N. N. iu Courtland 2.00.

Free Church in Saxony: Alb. Wülborg in Bigstone City, Dak., 2.30.

Progymnasium in Milwaukee: IN H. Kretzschmar's comm. in Detroit 3.50, in Germantown 2.75, at Perham 3.50. (S. -H9.75.)

Teacher's salaries in Milwaukee: INA. Miller's Gem. in Alma Citn 3.85, in Wilton 3.25. (p. 87.10.)

L. Langes Gem. at Fremont, Nebr.: IN C. L. Kretzsch- mars Gcm. at Gaylord 4.50. IN Ahners Gcm. at Green Jsle 8.70. (S. 813.20.)

T a u b s t u m m c n -A nstalt: D. Dubbersteins Gern, in Wpkoff 2.40. By IN C. Börneke of N. N. 1.25. (L. -\$3.65.)

.) nner Missi o n i n Vi innesota andDakota: By Kassirer H. Bartling 15.56. IN Martin's Gem. at Waltbam 5.25. By Teacher Arndt of N. N. in Goodhue Co. 5.00. C. F. Menk 5.00. IN Metz's Gem. at Groton, Dak, 13.00. IN Hitzemann 5.00. IN Grabarkewitz's Gem. at Blue Carth City 5.50 and 20.00. IN Fackler's Filial Gem. at Clk Niver 6.83. F. C. Schütte at Maple Grove 3.00. IN Landeck's Gem. at Hamburg 16.50. IN Bösche's Gem. at Princeton 3.80. IN C. L. Kretz- schmar's Gem. at Gaylord 3.67. IN Dubberstein's Gem. at Wnkoff 3.35. IN Measure's North Gcm. at Fairmont 3.00. By Pres. Sievers of Reichmutb at Minncapolis 1.00, Mijision's festcoll. at B. Vettcrs Gem. at Fairsield 28.43. IN Clöters Gcm. in Town Woedburu 5.36. Missiousfesteoll. in IN Müllers Gcm. at Alma City 15.15. By L. Lange, Theil. of commun. missiousfesteoll. at Hay Creek, 71.01. By Pres. Sievers, Theil. of mission festcoll. of Gemm. at Howard, Winstcd, Albion, Bergen and Hollywood, 60.00. By IN G. A. Bern- tbal of sr. Gem. at Cologne 30.00 and part of the gem. mission festoll. there 100.00, (p. 8425.41.)

St. Paul, Minn, July 5, '87, T. H. Menk, Cassirer.

Income to the Middle District coffers:

General S p n o d a l b a u k a s s : From IN lungkuntz' community in North Fudson 84.83.

New construction in St. Louis: From IN Sauers Gem. in Fort Wayne 5.00,

Building fund in Springfield: Ctl. members from IN Leh- mannts Gem. in Jackson Co. 10.00. By IN Werfelmann in Neu Dertelsau 10.00. IN Horsts Gem. in Hilliard 6.75, at Dublin 2.11. dureb IN Duerl in Toledo by Ferd. Gillmann 1.90, Fr. Sonntag and Aug. Krantz each .25. IN Sebupmann's Gcm. iu Tram 5. "0. IN Lstbker's Gcm. iu Hammond 5.80. (p. 841.16.)

V a u k a s e i nNddifon: By IN Nictham "irr in La Porte of H. stlicbier 2.0N.

Suudal Fund: IN Horst's Gem. in and near Florida 5.35, IN Franke's Gem. at Fort Wayne 11.00. IN Markworth's Gem. at Wlute Creek 11.60. IN Schöneberg's Gem. at Lafayette 44.00, IN Hassold's Gem. at Huntington 8.30. IN Michael's Gem, at Goeglein 14.97. IN Daib and Gem. j" Friedheim 21.50. IN Böses Gem. at South Ridge 14.04. IN Scheips' Gem. at Hobart 11.70. IN Werfelmann's Gem. at Neu Dettelsau 20.62. IN Gvstwcins Gcm. at Vincennes 12.70. IN Henkels Gcm. at' Aurora 35'm. IN Crnsts Gem. in Cuclid 11.30. IN Kretz- manns Gem. in Cleveland 23.60. IN Niethammers Gcm. in La Porte 21.81. IN Schmidts Zions Gem. in Adams Co. 2.00. IN Knufchicks Gcm. iu Leslie 3.35. IN Wesel's Gem. in Pomeroy 3.20. IN Follmaun's Gem. at Bear Creek 12.47. IN D.uerl's Gcm. iu Tvledo 6.45. IN Thieme's iu Columbia City Petri- Gem. 3.80, Zion's Gem. 3.60. IN Zschoche's Gem. in Marion Township 27.00. B. Kaiser's Gem, in Julietta 10.72. IN Nup- prcchts Gem, in Nortb Dover 10.00. IN L-itzmann's Gem. in Nvrch Amherst 3.95. IN Gross' Gem, in Fort Wayne 69.59. IN Sauer's Gem. there 52.00. IN Sauperts Gem. in Evans- ville 25.60. IN Schumms Gem. in Kendallville 5.00. From B. Dunsings Gem. in Kouts 2.97. From IN Sievings Gem. in Fairsield Centre 1.50. (S. 8513.69.)

Fellow believers in Germany: Through IN Niethammer by Chr. Herpolsheimer in da Porte 5.00. IN Zorn's congreg. in Cleveland 52.00. (2.-57.00.)

Gem. in Hannover, Germany: H. Gerken from IN Michaels Gem. 2.50. G. Bippus from 1st sow per ts Gem. in Evansville 2.00. (S. -4.50.)

Gem. in Columbus, O.: IN Bachmann's Gem. in Evans- ville 9.00 and 1.00. By Kassirer Schmalzriedt from your Michigan District 10.71. 1st. Stocks Gem. at Fort Wayne 28.00. N. N. that. 4.00. By IN Sauer at Fort Wayne from M. Deuter 2.00. (S.-54.71.)

Em igr. -Mi ssi o n in New Hork: 1st- Evil Gem. to South Nidge 11.05. part o f the Mission fcstcoll. o f the Gemm. at Kendallville, Fairfield Centre, and at Avilla 7.50. (S. -18.55.)

Emig r. M ission in Baltimore: By Ist. 2-ehöneberg of Schürmann in Lafayette 2.00. Part of Missivnsfesteoll. of Gemm. in Kendallville, Fairfield Centre and at Avilla 2.50. (S. -4.50.)

Inner Mission: Mrs. A. from 1st. Niemanns Gem. in Cleveland 1.00. IN Lothmanns Gem. in Akron 22.00. By Fr. Schönberg from Schürmann in Lafayette 2, .00. Ist. Jung kuntz in North Jndson 1.00. By IN Frank in Z ucesville from Wittwe Bonret 2.00. Ist. Husinann's Gem. at Arcadia 6.57. P. Lifts Gem. in Prcble 8.00. N. N. by P. Ernst in Euclid 2.00. Durcb P. Niethammer by Chr. Herpolsheimer in La Porte 5.00. Out of the mission box in P. Zorn's Gem. in Cleveland 2.00. IN Schwan's Gem. in Cleveland 10.00. IN Schmidt's Emanuel's Gem. in Adams Co. 8.50. 1st. Zschocbe's Gem. in Marion Township 10.00. IN Schmidt's Gem. in Indianapolis 25.50. H. Schulte from IN Hafner's Gem. in Darmstadt 1.50. Jgrfr. M. A. from L. Nnprecht's Gem. in North Dover for Mission in the West 2.00. Hans Stühm from Zorn's Gem. in Cleveland, deögl., 5.00. Unnamed (postmark Bincennes) desgl. 3.00. Karl Westeuseld desgl. 1.00. By IN Bishop's at Bingen, coll. on Hormanu Bultemener's wedding, 12.43.

Daib and Gem. at Friedheim 20.50. IN Wambsgans;' Gem. at Jndependence 13.00. 1st. Saner's Gcui. at Fort Wanne 25.00. Of the. Gem. coll. in an evening service during the DelöгатemSynod 104.00. part of the mission fcstcoll. dcr Gemm. at Kendallville, Fairfield Centre and at Avilla 52.00. Ist. Sie- vings Gem. at Fairfield Centre 7.65. (Ls. -353.65.)

Negro Mission: By IN Schöneberg from Schürmann in Lafayette 2.09, Kohtz das. 1.00. Ist. Jungkuntz in North ludsvn 1.00. By 1st. Kaiser in Liverpool by Mrs. Chr. Schneider (for Springfield) .25. by Ist. Ernst by N. N. in Euclid 2.00. By IN Oliethammer by Chr. Herpolsheimer in La Porte 5.00. P. Zorns Gern, in Cleveland 11.00. IN Schwans Gem. there 10.00. Ist. Zscbvches Gem. in Marion Township 12.00. H. Müller das. 3.00. H, P. from Schäfers Gem. in Way mansville 1.00. U. Schmidts Gem. in Elyria 15.00. Ist. Daib and etl. youths sr. Gem. 1.50. U. Wambsganß' Gem. in Jndependence 4.50. 1st. Saner's gem. in Fort Wayne 15.00. Thank offering from N. N. dnreh Ist. Berg in Adams Cv. 1.00. G. Bippus in Evansville 1.00. Part of Misionsfestcoll. of Gemm. in Kendallville, Fairfield Centre and at Avilla 26.50. School children of teacher Zitzlaff in Evansville 6.85. School children of teacher Große there 3.55. New station in New Orleans: Bro. Schumm in Schamm 5.00; 4 pupils of teacher Appel in Lafayette 1.95; school children from Ist. Thieme's Zion's Gnu. in Columbia City 2.40; Unnamed (postmark Mneenucs) 2.00; Teacher Meyer's school children in Elyria 3.25. (L. -I 37.75.)

Hc iden "iiss i o n: By Ist. Heinze by Mrs. Kunter in Elk- hart 1.00. By 1st. Scmcncr by N. N. in Schumm 1.00. (p. -2.00.)

Englischc Missiou: P. Schwan's Gem. in Cleveland 8.71. Karl Westenfeldt 1.00. Daib in Fricdheim 1.00. (S. -10.71.)

Students in St. Lonis: By IN Werfelmann in Ncu- Dettelsau for Engelbert 3.08. By IN Thieme in Columbia City from Mrs. C. Sebaper 2.00. O. Hauptmepcr the. .50. by limbs from Ist. Saner's Gnu. at Fort Wanne for block 32.00. (S. -37.58.)

Students in Springfield: Ist. Horst's Gem. in Hilliard 6.75, at Dublin 2.11. From IN Göstwein's Gem. in Vincennes for Gaiser 1.00. Women's Club in 1st. Niemann's Gem. in Cleve land for o-eubert 10.00. women's club in U. Gross' Gem. in Fort Wayne 12.00. IN Kochs Gem. in Hufs 8.30. By IN Junget in Fort Wanne for Kretzmann: ges. on Krämer Scheumann's wedding 7.17, Gercing Pahl's wedding 6.38. By Fr. Zffehochc in Marion Township, ges. on Gick's golden wedding for Ferber, 10.50. By H. Busse ges. on Heine's wedding at Blombaeh in Michael's Gem. for Her 10.50. By IN Dunsing on F, Findling's wedding in Wanatah 8.89. (S. - 83.60.)

Poor students at Fort Wanne: Ist. Niemann's Gem. in Cleveland 113.70. Through Ist. Werfelmann in Neu Dettelsau for Markworth 3.07. Women's club in Ist. Gros;' Gem. in Fort Wanne 12.00. women's club in IN Schmidt's Gem. in Elyria for Hase rod and Nimbaeh 10.00. Mrs. Wassermann das. for Haserodt 5.00. By Ist. Werfelmann in Neu Dettelsau, cvll. on Groß' Kindtaufe for Nimbaeh, 2.65. By dens. for dcns. 1.35. By 1st. Boyl at Fort Wanne, ges. on Maisch Müller's high time, 2.00. By Ist. Bishop's at Bingen, full, on Bradtmüller- Landre's wedding, 10.51, on Winke Mener's wedding 9.06. (p. -169.34.)

Arin e S cl> ü ler in A ddis o n: Young Men's Association in Ist. Nie iiauns Gem. in Cleveland for Klee 15.00. Fvauenverein ders. Gem. for Krvhn 10.00. Luther Foundation of St. Paul's School in Fvrt Wayne for Wet l l.00. By 1st. Zscldochc in Marion Township, ges. at H. Petzold's wedding for Eckartt, Ist.OO. Women's club in O- Sauers <>iem. at Fort Wanne for Grossmann 10.00. (L. -55.00.)

Studirende Waisenknaben aus dem Addisonr Waisenhaus: Zuugfr uiciverein in 1st. Groß' Gem. in Fort Wanne 10.00.

Household in S c, Louis: 1st. Hafner's Gem. in Darmstadt

Household in Springfield: Ist. Hafner's comm. in Darm- stadt 5.85.

Household in F o r t W a y n e : P. Mueller's Gern, at Lanes ville 9.1 o. IN Wescllok's Gem. in Cleveland 31.75. (S. -43.85.)

Household in Addison: IN Hafners Gem. in Darmftadt 5.20.

Orphanage in Addison: through 1 p. Zschoche in Marion Township, s. at W. Evil's wedding, 5.50.
Orphanage in Indianapolis: By Fr. Niethammer in La Porte of Chr. Herpolsheimer 5.00. 4>. Schaefer's Gem. in Waymansville 5.38; its branch 2.07. (S. 812.45.)

Orphanage near Pittsburgh: By B. Werfelmann in Neu-Dettelsau 5.31.
Waisenhaus bei St. Louis: B. Mueller's comm. at Lanesville 7.30. School children of teachers Strieder and Grahl at Fort Wayne 1.00. School children of St. Peter's comm. B. Thiemes at Columbia City 4.36. P. Zschoche at Marion Township 2.00. By dens. ges. at H. Nahrwald's wedding 9.00, Mrs. Scharpenberg that. 1.00. (S. 824.66.)

Deaf and Dumb Institution: By 1'. Zschoche in Marion Township, ges. at Rvhrack's wedding, 6.00. 4>. Mohr's Gem. in Jnglefield 11.50, 4". Daib in Friedheim 1.00. (p. 818.50.)

Pilgrim House in New Uvrk: Through Fr. Markwvrt to White Creek from Mrs. L. Averweser 1.00. Through B. Schöneberg by Schürmann in Lafayette 2.00. By Fr. Werfelmann in Neu-Dettelsau 20.81. Louis Griebel sr. from 1 P. Sauers Gem. in Fort Wayne 7.00. F. Nöhlinger from 1 P. Zschoches Gem. in Marion Township 1.00. B. Umbach from U. Häfners Gem. in Darmstadt 1.00. (p. 832.81.)

Districts-Unterstützungskasse: By U. Werfelmann in Neu-Dettelsau .50; by dens. (sick pastors and teachers) 5.00. U. Kaiser's congregation in Liverpool 6.00. U. Gotsch's congregation at Hoagland 5.00. By B. Ernst of N. N. in Euclid 2.00. P. Zorn's Gem. in Cleveland 52.00. U. Qucl in Toledo 1.50. By P. Thieme of W. Schaper Jr. in Columbia City 1.00. P. Zschoche in Marion Township 4.00. I'. Häfners Gem. in Darmstadt 5.20. By Kassirer E. F. W. Meier (for Sallmann) 1.00. Unnamed (postmark Dincennes) 2.50; the same (for sick pastors and teachers) 2.50. Unnamed by ?. Daib in Friedheim 1.00. U. Berg's Gem. in Adams Co. 7.00. P. Sieving's Gem. in Fairfield Centre (for Steinbach) 12.00. N. N. by U. Bischoff at Bingen 2.00. (S. 8110.20.) Total 81834.45.

Fort Wayne, June 30, '87, D. W. Röscher, Kassirer.

Display:

Since I will be out of town, God willing, from July 15 to August 10, please do not send me any funds during that time.

D. W. Röscher, Treasurer of the Middle District.

Entered the Nebraska District Caste:

Inner Mission: Through the UU.: I. P. Kühnert, Pstngst- collecte sr. Gemeinde, 86.50, H. Frincke, Aoendmahls coll. sr. Gem., 3.12, C. H. .Becker of sr. St. Paul's Gem. 7.00, I. Hilgendorf, Pfingsteoll. sr. Gem., 14.15, P. Schulte of sr. Gem. 3.75, A. F. Ude, desgl., 5.00, A. H. Cämmerer, thank offering by C. Werner, 2.00, desgl. by Gottfr. Schlack, 1.00, F. König, Pfingsteoll., 13.14, Brakhage by sr. Gem. 10.64, A. Hofius, desgl., 8.60, A. Bergt von sr. Job.-Gem. 7.15, G. I. Bürger of Mr. Iac. Fröster in Hamilton Co. 4.00, I. Hilgendorf of sr. Gem. 8.34, E. Flach, mission festival coll. sr. Gem., 25.60, A. Hofius of sr. and of Pres. Hilgen-dorf's Gem. 95.70, A. Baumhöfener of Aug. Schröder 1.00, thank offering of Mrs. L. B. 4.00. (S. 8220.69.)

Negro Mission: From B. Adam's Gem. by Mrs. Schierloch .50. U. Brakhage by V. Burdorf 1.00. (p. 8150.)

Emigr.mission: by P. W. I. Gans, Kindtaufcoll. at A. L., 4.00. by U. G. Jung from sr. Gem. to Beaver Creek 3.28, Gem. to Blue Creek 3.32. (S. 810.60.)

English Mission: From Papillion 1.00.

Synodal treasury: By the Ük.: H. Harms, Pfingsteoll. sr. Gem., 6.30, M. Adam of sr. Jmm.-Gem. 7.00, H. Frincke, Pfingsteoll. sr. Gem., 5.25, S. Meeske, desgl., 7.80, L. Huber of sr. Job.-Gem. 12.12, I. P. Müller, Pfingsteoll. sr. Drei-einigkeits-Gem., 5.00, I. G. Lang, Coll. sr. Gem., 5.56, from the bell bag 5.00. (p. 854.03.)

Widows and orphans: By 1'. A. Hofius by sr. Gem. 8.00.

Poor students in Springfield: by B. I. G. Lang, bellycoll. sr. Gem., 5.00, on E. Weltmann's infant baptism s. 2.50. By 4>. L. Bendin from sr. Job.-Gem. 5.00, from 1 P. Freese.50. By P. A. Hofius from Louis Tbies 1.00. (p. 814.00.)

Poor college students in Milwaukee: By 4>. G. Weller from the benevolence fund of sr. Zions-Gem. 10.00.

Poor pupils in Addison: Through P. G. Weller from the charity fund of sr. Zions-Gem. 10.00.

Poor students in St. Louis: Through P. G. Weller from the charity fund of sr. Zions-Gem. 10.00.

Pilgrims' House: By Mr. D. Zimmermann, Pentecostal offering from B. Bode's parish, 13.56. By B. W. Gans, thanksgiving offering from Mrs. Sackschewsky, 5.00. By 1 Fr. I. P. Müller, Himmel-fabrtscvll. sr. Dreieinigkeits-Gem., 4.50. (T. 823.06.)

Orphanage near St. Louis: Through B. A. H. Cämmerer, thank offering from Mrs. Dinkel, .1.00. By t>. A. Bergt by s. school children, 3.20. (p. 84.20.)

Orphanage in Wittenberg: Bys. H. Brandt from sr. Joh.-Gem. 6.55.

Progymnasium in Nebraska: By 1'. I. Hilgendorf by Mr. Karl Ed. Kühnert in Chemnitz, Germany, 25.00.

Seminar in St. Louis: By K. A. H. Biedermann von sr. Gem. 5.47.

Gem. in Fremont, Nebr.: By 1 P. G. I. Citizen of Mr. Iac. Froster 4.00. By 1 P. G. Weller from sr. Zions- Gem. 27.90. From Papillion 1.00. (S. 832.90.) Total 8437.00.

Lincoln, Nebr. i. July 1887. i. c. bahls, cassirer.

Entered the caste of the Eastern District:

Synodal treasury: From the congregation B. Lübkers 815.78. Gem. P. Svrgcls 15.41. Gem. P. Pechtolds 5.00. Gem. B. Großbergers 7.00. Gem. 4>. Wambsganß' 27.90. Gem. B. Brands in Vraddock 8.40. Gcm. P. Stutz' 21.25. frl. R. S. at Mount Vernon, N. A-, 5.00. gem. 1'. Grams 9.37. em. gem. in Boston 3.61. Gcm. B. Hochstetter 6.60. Gem. in

Bergholz 3.06. comm. P. Dorns 9.20. comm. B. Ahners 33.18. comm. P. Tramms 6.75. (p. 8177.55.)

Building fund: Gem. 4>. Siecks 20.00.

Church building in Springfield: from Allegheny, Pa. by C. Pfeffer and A. Hopf 1.00 each.

Pilgrim House: From 1 P. Höbmann's Joh.-Gem. 2.75, Gem. 4>. Heinz' 25.10. Kassirer Schmalzriedt in Michigan District 33.73. (p. 861.58.)

Progymnasium: Gem. B. Körners 15.00. B. Walker 1.00; by dens. of N. N. 2.00. (S. 818.00.)

College maintenance: Gem. P. F. Königs 13.50.

Inner Mission: From the mission box of the Gem. k'. Stutz' 18.00. Miss R. S. in Mount Vernon, N. U., 2.00. (p. 820.00.)

Inner Mission in the East: By U. F. König from W. Schäfer 1.00. By B. Stürken from Mrs. Treide 2.00. By P. Walker from N. N. 2.00 and 1.00. Gem. U. Körners 25.00 for the New England states. (S. 831.00.)

Lockporter Mission: By 4'. Nauß, Theil der Missions- festcvll., 6.25.

Jewish Mission: By U. Walker from N. N. 1.00.

Negermission: By B. Frincke by G. Frank .50. by U. F. König by N. N. 1.50. Gem. P. Körners 10.00. by 4>. Walker by N. N. 2.00 and 2.00. (p. 816.00.)

English e Missi on: 4>. Walker 1.00; by the same of N. N. 1.00.

Health Insurance: G. Schellhaas in Allegheny, Pa. 5.00.

Poor Students in Springfield: Gem. I'. Kraffts 5.00 for Dahlke. Women's Club of Gcm. P. Stürkens 15.00 for Her. Gem. 4>. Sanders in Otto 5.50, in Little Valley 5.00 sfor Maas. Women's club of the Gem. 1'. F. Königs 7.00 for Dörr. Gem. P. Dorns 2.75. by U. Stürken of F. M. 5.00. Mrs. Fraumann in Pittsburgh 1.00. (S. 846.25.)

Poor students in. Fort Wayne: women's club of gcm. U. Stürkens 20.00 for Meuschke.

Poor students in Addison: comm. in Bergholz 3.31.

Gcm. in Hannover, Germany: Gem. 4'. Heblers 5.00. By B. W. A. Frey by Mr. Henze 8.00. By 1'. Walker by N. N. 1.00 and 1.00. (p. 810.00.)

Rochester: Gem. B. Ebendicks 5.00.
 Gem. in Alexandria: Gem. 1 P. Ebendicks 2.00.
 Gem. in Fremont, Nebr.: Gem. P. Ebendicks 3.00. Gcm. I P. Walkers 13.38. Gem. P. Hansers 12.25. By 4'. Nauss, Theil. of the Mission Festival Coll. 5.00. (p. 8'33.63.)
 Lutheran Free Church in Germany: Gem. P. Heblcrs 5.00.
 Wartburg-Heimath in Ea st New Uork: By I'. F. King of I. E. Brvdsky 5.00 for Altenhcm, 5.00 for Hospital. (S. 810.00.)
 Orphanage at West Roxbury: from the missionary box of the Gem. 4*. Grams 1.15; by dens. sent to F. Kvpp's wedding, 2.36. St. Paul's comm. in Bayonne 10.00. By 1>. Stürken from the piggy bank of the deceased. H. Dienstbach 6.00. 1 p. Walker 2.00, from sr. Gem. 13.38. Kass. Schmalzriedt in Michigan District 14.55. St. Paul's comm. in Baltimore 10.00. By B. Walker by Mrs. N. N. 1.00, Miss N. N. 1.00. To purchase a horse: By 4>. Krafft by 4. 1.00. By 4>. F. König 3.00. Gem. Kraffts 6.25. By B. Stürken of etl. limbs sr. Gem. 4.10. (p. 875.79.)
 Orphanage in Union Hill: By U. F. King of I. E. Brodsky 5.00, N. N. .50, Wößner 2.00. By u. Steup of 3 members sr. Gcm. 11.00. (S. 818.50.)
 Widow's Fund: U. A. Krafft 16.00. Gem. U. Nauß'5.00. Miss R. S. at Mount Vernon, N. U., 1.00. By U. Biewend of W. K. 2.00. Gem. B. Pechtolds 5.10. Gem. 4>. Sennes 19.53. (p. 848.63.)
 Seminary organ in Addison: Miss R. S. in Mount Vernon, N. U., 2.00. Total 8653.95.
 Baltimore, June 30, 1887, C. Spilman, Cassirer.

619 4V. Uultiinore 8tr.

Entered the caste of the Southern District.

Synodal funds: From Jvhannis Parish in New Orleans 810.15. By U. I. Trinklcin from sr. Gem. in Houston 14.10. By U. G. Birkmann of sr. Gem. in Fedor, Texas, 11.50. By U. E. H. Wischmeyer of sr. Gem. at Rose Hill, Texas, 19.00. (p. 854.75.)
 Inner Mission in the South: By U. C. Burkart, Collecten in Birmingham, Ala., 4.00. Thank offering by Teacher E. D. Kenl in New Orleans, 5.00. By P. C. Bnrkart, Collecten in Birmingham, Ala., 8.15, 5.10. By U. W. Thomä, Collecten in Tampa, Fla, 1.00 and 2.25. By U. I. Trink- lein from Mrs. C. Stökli in Houston 2.00. From Mrs. Coyg in New Orleans 1.00. By E. F. W. Meier, Kassirer, from the general inner mission fund 120.00. By 4'. M. Leimer, Swiss Alp, Texas, conferencecollectn sr. Gem., 14.15 and 5.25. By U. I. Trinklcin, Houston, Tex. found in bell bag sr. Gem., 1.00. By B. F. Wunderlich, Pfingsteoll. sr. Gem. in Perry, Texas, 3.50. (P. 8177.50.)
 Orphanage in New Orleans: By B. C. L. Geyer, Serbin, Tex. coll. at wedding of Mr. A. Lingnau, 7.60. By 4^'. G. Birkmann, Fedor, Tex. s., ges. on A. Patschke's baptism of children .90, subsequently of s. L-cbul children .30. (p. 88.80.)
 G. Pall in er in Addison: By teacher E. Leubner, Serbin, Tex. coll. on infant baptism at I. Dnnk, 2.25.
 Negro mission in NewOrte ans: by teacher E. Leubner, Serbin, Tex., .50. By B. L. Ernst, Walburg, Tex. s., s. on W. Andres infant baptism, 2.45. By B. I. Kaspar, Giddings, Tex. s., s. on A. Behrends' infant baptism, 1.00. (p. 83.95.)
 Stud. P. Zoch in Fort Wayne: By B. G. Buch- schacker, Warda, Tex-, ges. on Aug. Lehman's infant baptism, 3.25. on Hermann Lehman's infant baptism, 2.50. (p. 85.75.)
 Gem. in Cullman, Ala.: By Fr. G. Buchschacher, Warda, Tex. from sr. Gem. there 10.35, from the Missionary Society in New Orleans 25.00. (S. 835.35.)
 Progymnasium in New Orleans: from Joh.-Gcm. in New Orleans 13.70, from Zions-Gem. in New Orleans 18.50.
 4'. G. W. Behnken: Through t'. G. Birkmann, Fedor, Tex. s., s. on b. H. Kilian's baptism of children, 6.50, from "L" in New Orleans 5.00,

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Deaf and Dumb Institution in Norris, Mich.: From Mr. I. Brokers in New Orleans 1.00.
 Poor students in Springfield: by L. Ernst, Walburg, Tex. s. on W. Kort's infant baptism, 2.55. by U. I. Kaspar, Giddings, Tex. s. on A. Behrends' infant baptism, 2.00. (p. -4.55.)
 Kindergarten in New Orleans: From „V" in New Orleans 1.00.
 Pilgrim House in New York City: From „L" in New Orleans 1.00.
 Widows and orphans: From „L" in New Orleans 3.00. By U. L. Ernst, Walburg, Tex. sent at the infant baptism of his son, 1.55. (p. -4.55.)
 Lutherdenkmal in St. Louis: By U. P. Rösener from Julius Hennig in New Orleans .25.
 Progymnasium at Concordia, Mo.: By U. I. Kaspar, Giddings, Tex. sent to A. Behrends' child baptism, 2.00. Total -346.40.
 New Orleans, July 1, 1887. G. W. Frye, Cassirer.

38 8d. 8tr.

Incoming to the Coffee of the Western District:

Synodal funds: By Fr. Rupprecht's congregation at Cole Camp \$2.4v. By Mr. Geissler of Fr. Stemmermann's congregation at Humboldt 3.60. By Fr. Hahn's congregation at Lincoln 2.54. By Mr. M. C. Barthel of Fr. Günther's congregation at Mora 4.45. Prof. Günther's congregation at Kirkwood 5.00. By Fr. Alexander's congregation at Palmer 3.7v. (S. \$21.39.)
 New construction in Springfield: By K. Smukal in Iron Mountain by Louis Arnoldy 2.00.
 Progymnasium at Concordia: V. Rupprecht's comm. at Cole Camp 5.00.
 Debt Repayment: V. Heyne's Gem. in Lake Creek 7.25.
 Inner Mission in the West: Mr. Gottl. Walter in Huntington 1.00. Mrs. N. N. in Fr. Sieck's congregation in St. Louis 3.00. V. Jehn's congregation in Kansas City 6.35. Fr. Hafner in Leavenworth 2.44, from sr. Gem. 2.39. By Mr. M. C. Barthel from P. Günther's Gem. in Mora 3.90, from unknown in Leavenworth 1.00. P. Lüker's Gem. in Pittsburgh 3.20. Mr. Ad. Unser in Merrill 1.00. by P. Rauch of the Lutherans in and near Durango 18.00. Mr. H. W. Mösta in Richmond 2.00. Mr. Gottl. Minkus, Jr. in Caledonia 1.00. Through Keller in Palmer by Mr. I. C. Hornbostel 5.00. Mr. Wm. Hillmer in Sylvan Grove 5.00. (S. K55.28.)
 English Mission: Through Fr. Hanser in St. Louis by Fräulein Gödeker 1.00.
 Widow's Fund: By Mr. M. C. Barthel of Unnamed in Leavenworth 1.00. XU. The H6.00 in last number were from U. Stöckhardt, not from his Gem.
 Sick pastors and teachers: By Mr. M. C. Barthel of Unnamed in Leavenworth 1.00.
 Orphanage near St. Louis: By U. Jehn in Kansas City from N. N. 10.40. By Mr. Geissler from P. Stemmermann's Gem. in Humboldt 3.15. By Mr. M. C. Barthel from Unnamed in Leavenworth 1.00. (p. \$14.15.)
 Hospital in St. Louis: By V. Jehn in Kansas City from N. N. 10.00.
 Deaf and Dumb Institution: By Mr. M. C. Barthel of Unnamed in Leavenworth 1.00.
 Poor Students in Springfield: By Mr. Geissler of P. Stemmermann's Gem. in Humboldt 5.80.
 Organ in Addison: By Mr. M. C. Barthel of Alfred Dietrich in Leavenworth 1.00.
 Pilgrims House in New York: By Fr. Smukal in Iron Mountain from Louis Arnoldy 2.50, Alex. Deinzer and Blandina Smukal each .25. By V. Hanser in St. Louis by Mr. W. Ostermeyer 25.00. P. Falles Gem. in Glasgow 10.40. (S. H38.40.)
 College in St. Louis: Mr. K. Kuhlmann in V. Siecks Gem. in St. Louis 5.00.
 St. Louis, July 5, 1887. H. H. Meyer, Cassirer.

Incoming to the coffee of the Wisconsin districtS:

Emigr. mission in Baltimore: part of mission festcollect of congregations in Sheboygan Falls, Wilson and Herman 5.00, in Reedsburg 5.00, in Oshkosh 5.00, in Plymouth, Cascade, Sherman, Batavia, Dundee and Lima 6.04. (Summa \$21.04.)
 Poor students in Fort Wayne: wedding coll. at H. Klug, Freistadt, May 9. From the Women's Association of St. Stephen's congreg. in Milwaukee 1 p.m. (p. \$22 May).
 Poor Students in Addison: From the Women's Club in Sheboygan 20.00.
 Poor students in Springfield: By V. Osterhus, wedding coll. at G. Grunewald, 7.50. From G. Barth's branch 3.50. From P. I. C. Heyner's congreg. in Canton 3.00. Part of mission festival coll. in Reedsburg 11.00. (S. \$25.00.),
 Gem. in Freinont: From Fr. Osterhus' Gem. 3.00.
 Gem. in Honey Grove, Texas: From the Trinity Gem. in Milwaukee 53.51.
 Springfield wash box office: V. Ph. Wambganß' Gem. in Batavia 5.30.
 BauinAddison: P. A. Rohrlack's comm. in Reedsburg 12.00.
 Construction in Milwaukee: P. I. M. Hieber's Gem. in Sheboygan Falls 6.60. 1 P. G. Eyler's gem. in Ashland 7.00. 1^ H. Rathjens two gem. 5.70. P. G. Barth's gem. 4.55. 1^ C. F. Ebert's gem. in Hartland 5.50. V. Fr. Wolbrecht's gem. in Sheboygan 15.00. H. S. in St. Paul 5.00. P. W. Braun- warth 2.00. (S. H51.35.)
 Jewish Mission: part of the Gemm. mission festival coll. in Plymouth, Cascade, Sherman 2c. 11/18, in Reedsburg 10.00. (p. \$28.11.)
 Emigr. Mission in New York: Theil. of Mission Fest- eoll. of Gemm. at Sheboygan Falls, Wilson and Herman 10 a.m., Reedsburg 3 p.m., Oshkosh 5 p.m., Plymouth, Cascade, Dundee 2c. AUG. 12 (SEE H42.08).
 Luther Monument in St. Louis: By Fr. Osterhus .50.
 Preacher and teacher widows and orphans: k. Ph. Wambganß' Gem. in Adell 9.37. By P. Erck of Mrs. N. N., thank offering, 5.00. (P. \$14.37.)
 Deaf and dumb institution in Norris: teacher C. Greves student.31.
 Milwaukee debt retirement: Plaß' Gem. 7.60. U. F. Schumann and Gem. in Waterford 12.00. (S. -19.60.)
 Negro Mission: C. Schubert in Milwaukee 1.00. U. W. Rehwinkel 1.00. I P. F. L. Kartb's congregation 10.27. From the congregations: Westfield 5.18, Richford 1.37, Springfield 4.01. Wittwe Wese- loh .50. Mrs. Anklamm .25. Jmm. congregation in Milwaukee 2.70. u. Plaß' congregation 2.50. Joach. Bensien 3.00. Mrs. Theide .50. part of Mission Festcoll. of Gemm. at Sheboygan Falls, Wilson and Herman 9.95, at Reedsburg 20.00, at Horicon 12.55, at Oshkosh 5.00, at Plymouth, Cascade, Batavia 2c. 18.12, at Grand Rapids 8.00. (P. -105.90.)
 Inner Mission of the Wis consin - District: P. E. Aulick's Gem. 2.60. U. W. Rehwinkel's Gem. 4.00. U. Jul. T. L. Bittner's Gem. in Centralia 3.90. U. H. W. Leßmann's Gem. 7.50. I^ G. Barth's Gem. 4.60. U. C. Baumann 7.50. k. H. F. Pröhl's Gem. at Honey Creek 2.75, at Bears Grass Creek 5.40, at Garden Valley 1.25. A. Brüsewitz's at Milwaukee 5.00. Part of Mission Festcoll. of Gems. at Sheboygan Falls, Wilson and Herman 40.00, Reedsburg 50.00, Horicon 50.00, Oshkosh 20.00, Plymouth, Cascade, Lima 2c. 36.23, Grand Rapids 15.25. (p. -255.98.)
 Synod treasury: I P. W. Weber's congregation in and around New London 5.00. P. D. Kothes upper Jmm. Gem. 10.00. U. H. Erck's Gem. 6.00. G. Rosenwinkel's Gem. 3.25. P. Herzer's Gem. in Plymouth 11.50. Cross-Gcm. in Milwaukee 15.00. From UU. Gems: Ph. Wambganß in Adell 14.85, I. M. Hiebei in Wilson 8.60, G. Löber at Milwaukee 17.00, C. Seuel at Portage 15.30, at Lewiston 1.70, C. Strasen at Watertown 41.31, W. Hudloff at Belle Plaine and Richmond 5.80, I. Schütte at Milwaukee 27.00, Geo. Präger 5.00, B. Sievers 36.50, Osterhus 13.50, I. G. Nütze! 19.03, C. F. Eber! in Hartland 5.00, F. Wolbrecht 14.52, G. Küchle 27.86, R. Jank to Bear Creek 3.40, in Union 1.15, in Manawa .95, Fuhrmann in Clintonville 2.00, E. Grothe 8.10, Ledebur (Trinity) 3.26, Joh. 2.13, F. Schumann in Waterford 6.10, Th. Wichmann in Freistadt 14.46. (S. -345.27.)
 Orphanage in Wittenberg: U. A. G. Döhler 4.45. Maria Seidel's children 2.00. U. C. M. Otto's Gem. in Scott 3.10. (S. -9.55.)
 Building in Springfield: P. P. Plaß' Gem. 8.50. U. I. C. Heyner's Gem. in Albany 5.00. (S. -13.50.)
 Poor students in Milwaukee: Wedding coll. at G. Hubrtg's in Batavia 5.00. I P. Osterhus' Gem. 5.00. Wedding coll. at A. Barthel's in Freistadt 6.90. (S. -16.90.)

For U. Brunn in Steeden: P. Osterhus' Gem. 5.00.
 Walther st iftung: By U. Osterhus 1.00.
 English Mission: P. A. Rohrlack's congreg. in Reedsburg 5.35. H. Meier's in Milwaukee 1.00. Part of Mission Festival Coll. in Horicon 10.00. (S. - 16.35.)
 Pilgrim House in New Ajork: part of Mission Festcoll. in Oshkosh 6 p.m., in Grand Napids 8 a.m. U. Wesemann's comm. 10 a.m. N. N. in Grafton 2 a.m. (S.-38.40.)
 Milwaukee, June 30, 1887. c. Eißfeldt, Kassirer.

For the Pilgrim House

received from April 1 to June 30, 1887.

Durck Kassirer H. H. Meyer -202.31, 144.65, 64.55, 68.50, 26.75. by Kassirer C. Spilman 467.19, 357.70, 11.50. by Kassirer D. W. Roscker 88.60, 50.00. by Fr. Tiemann 5.00, L. Becker 1.00, N. N. by Rev. Thiele 5.00, Hermann Springhorn 1.00, A. Boffert 2.00, W. Krohn 1.00, Geo. Flage 10.00, Mrs. Heimann 5.00, Mrs. U. Föhlinger 5.00, Mrs. Behr- mann 5.00, C. B. and M. Lange 3.00. Mrs. Wegemann 2.50. Mrs. Krämer 2.00. P. Ch. Probst 2.00, P. C. H. Lüker .75. k. A. Müller's congregation 3.52, Otto Hesse 5.00, Sckamel 2.00, Mrs. Bamberger 1.00, Mrs. Seebeck 1.00, Wedding coll. at Natzke 6.35, Garabed H. Keropian 1.00. H. Köhn 5.00. F. I. Rank 5.00, H. Schröder 5.00. Thanksgiving offering of Mrs. O. by U. Bohm 5.00, Doris Jüffen 1.00, Miss Anna Müller 1.00, Miss. Stöckhardt 5.00. (Summa -1578.82.) S. Ke y l.

For emigrant mission

received from April 1 to June 30, 1887.

By Kassirer H. H. Meyer -59.91, 6.00. By Kassirer C. Spilman 37.67, 7.75, 5.56. By A. Zühlke 2.00. August Schöverling 1.00. Joh. Nöhres 1.00. (Summa -120.89.)

Interest-free loans for the Pilgrims' House were received by July 9 -5495.10. All friends of the Pilgrims' House should be informed that interest-free loans will be received with gratitude even after July 10, and throughout the year. The names concerned will be published. Whoever wants to invest a little money temporarily and at the same time do a good work, will find a good opportunity here. S. Keyl.

For the Martin Luthrr Orphanage

The following gifts of love have been received: In money: From U. H. Rathjen -10.00. Hans Buschbauer, Jefferson, Wis. 10.00. Through U. Erck from sr. Congregation in Wausau, Wis. 5.00. Durck k. I. S. Hertrich by H. Narr 1.00, by N. N. 1.00. By k. Küchles Gem. in Alpena, Mick., 8.00. U. Rudolph in Kala- mazoo, Nebr-, 1.00. By Kassirer Tiarks 14.90. P. Schwans Gem. in Pella, Wis., 1.49. By P. Dicke from W. Dammeyer 2.00 and from Gust. Wolläger 5.00. by U. Schütz's Gem. in bale- donia, Wis., 14.00. by U. Weber's Gem. in Maple Creek, Wis. 1.80. by Wild. Reuter, Sr. 5.00. by P. Lcybe, surplus travel money, .27. P. Leyhe, P. Weber, U. Jank each .50. U. Bergholz, U. N. E. each .25. P. C. W. Schilling 3.85. Etl. pastors 1.20. Durck Kassirer Eißfeldt 275.13, 22.75, 65.80, 61.50, 17.22. P. Schwan's Gem. in Pella and Opening 5.00. Mrs. Johanna Bauer, thanksgiving for gracious salvation from great danger, 2.00. U. Weber in New London .50. From U. Rungc's Gem. sent by Gust. Bolz 3.00 and 2.00. By Kaff. Röscher 4.00 and 8.13. Durck Kaff. E. F. W. Meier 32.50. U. Dowi- dats Gem. in Oshkosh, Theil der Confirmationscollecte, 6.00. U. Holsts Gem. in Horicon, Wis. 8.50. U. Ebert 1.00; through

same from etl. members in Hartland 1.09, from etl. members in Shawano .50. P. Weber's Gem. in New London 2.00. k. Döhler in Ahnapee, Wis. .75. p. Diehl's Gem. in Grant 3.50. teacher Fröhlich and the school children ss. II. Districts at Willow Creek, Minn., 2.00. By P. Hudtloff, wedding coll. at I. Beversdorf, 5.00. P. Dicke 5.00. Cass. Eissfeldt 35.38. I'. Schütz's Gem. in Caledonia 8.00. By U. Jank on double wedding at W. Leinke 4.25. I'. Horst's comm. in Courtland, Minn., 2 act. (10.00).

In food, clothing 2c.: by teacher Wrinkles 1 pants, 1 shawl, 4 handkerchiefs, 1 petticoat. Through k. Hudtloff by M. Preuß etl. endured articles of clothing, by G. Mehlhorn 1 sack of flour. Miss Lizzie Bauer in Monroe, Mich. a quilt. Teacher P. Elbert 12 used and 9 new arithmetic books. Through P. Ebert from Mrs. Bekling 60 pounds of beans and some hops. Through U. Dicke from A. Kregel 9 lbs, S. Meyer 6j lbs, B. Weißnicht 4 lbs, P. D. a roll of butter, W. Mayer 1 p. potatoes, H. Lemke 1 sack beets, W. Kühl and I. Rossow each 1 p. flour, I. Marquardt 1 Bush. Potatoes and 1 p. flour, C. Marquardt 1 p. potatoes. I. A. Wendt at Detroit 3 skeins of wool. Joh. Kiefer at Bear Creek at Easter 24 doz. Eggs. By P. Oetting from N. N. and N. N. in Golden, Ill. each a worn muff. From the Worthy Women's Association in Oshkosh, Wis. 12 sheets and 13 aprons.

God's rich blessings to all dear givers!

Wittenberg, July 8, 1887. S. W. H. Daib.

Missouri Pastoral Conference support fund for poor students.

Received by U. b. L. Janzow from I. Karau \$1.00; E. Dipz pold 1.00, wedding scoll. at A. Willhardt 7.00; from A. BischoV 3.00. By 1'. F. W. Pennekamp at New Wells, Mo. from his parish 7.00.

May the Lord be a gracious retributor to the kind givers.

St. Louis, Mo., June 25, 1887. c. C. E. Brandt.

XL. Gifts for this fund and requests for support from the same should be sent until further notice to:

liev. N. Llartznz, 3508^ Uurpor 81r., 81st l-ouis, No.

Kansas support fund for poor students.

Received by U. F. Pennekamp \$15.00. From U. v. Niebel- schütz 1.00; u. Jungck 2.00; u. Mähr 3.00; u. Eggert 5.00; k. Jehn .75. by P. Polack 16.90; P. Lüker 3.65; P. C. H. Lüker 4.50; P. Hoyer 2.50; U. Keller of H. W. H. 2.00; ÜV Kaiser 10.75; P. Hoyer 2.33; U. Große 6.75; from the Collecte on the 25th anniversary of the congregation at Leavenworth 32.00.

Leavenworth, Kans. 30 June 1887. C. Hafner. -

With heartfelt thanks in support of our missionary ge-^ mcinde received by: U. F. Biltz \$2.00; P. M. Herrmann 4.50; P. G. Bernthal 4.00, collected at a wedding, I.OI^ by himself; U. W. Thomä 2.00; 1'. E. Beck .50; r. P. i Wichmann 3.80; I'. A. Rohrlack 2.00; U. I. Brandt 2.88; k. I. Lang 5.28; P. C. Küffner 3.75. " Aug. Lange. -

Received for the English-Lutheran Mission: Through Mr. P. C. 8. Janzow from Miss. V. Moser, Gravelton, Mo., \$1.00. From Mr. Ed. v. Ette, Boston, Mass. tzl.OO. From N. G. S-, San Francisco, Cal. tzl.OO. From Mr. C. Abrahams, Marysville, Nebr. tzl.OO.

St. Louis, July 9, 1887. C. F. Lange, Cassirer. V

Received for poor students with heartfelt thanks: byz Hrn. U. O. Hanser, St. Louis, bequest of be. F. StreutH kert GIOO.OO; by Mr. P. Bartels, St.

Louis, from his parish \$12.00; by Mr. M. C. Barthel from N. N. auÄ Uniontown, Mo., \$1.00. F. Beeper. H

From the Werthen Women's Association of Zion Parish in St.. Louis for poor students received with heartfelt thanks: 12 undershirts, 12 pairs of

underpants, 12 buscnhemden, 12 pairs of socks. B. Switch.

Changed addresses:

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The "2ull>cra "cr" is published twice every month for the annual subscription price of one dollar for the out-of-town subscribers, ji" having to pay the same in advance. Where the same is brought in by carriers, the subscribers have to pay 25 cents carrier's wages extra.

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On the history of the destruction of Jerusalem.

(G. Schaller.)

It was on the 10th of August in the year 70 A.D. that the temple at Jerusalem went up in flames, which was soon followed (on the 7th of September) by the complete conquest and destruction of the city itself. The anniversary of the first-mentioned event closely coincides with the 10th Sunday after Trinity; so the Gospel of the destruction prophesied by Christ in tears was quite appropriately placed on this Sunday. At the same time, it has become the custom of the church to read in the churches on the aforementioned Sunday the story of the destruction of Jerusalem, which is also of extraordinary importance for us Christians, according to the account of the Jewish historian Flavius Josephus. Since, however, during the reading of this story, as it is also found in our St. Louis hymnal, something might remain obscure and incomprehensible to the devout listeners here and there, we want to give some explanatory remarks in the following.

The city of Jerusalem was protected from enemy raids on three sides, namely from the east, south and west, by deep abysses and gorges. Only towards the north did it come up against undulating land; therefore, only from this side was it exposed to the attacks of the enemy. From the north came all enemy armies, finally also the Romans. Therefore, when we read in our lesson: "The city of Jerusalem was very strong in the place where one could come to the city, and it had three walls." this refers to the north side of the city, because it was unassailable from all other sides. But what about the mentioned three walls of the city? Were they also on the north side and were they erected close together? Not at all. These three walls crossed Jerusalem in different directions, each enclosing a particular part of the city. Jerusalem had four hills; to the southwest was Mount Zion, to the north Mount Zion, and to the south Mount Zion.

To the southeast was Mount Moriah with the temple and Antonia Castle, and to the north was Mount Bezetha. Now the first and oldest wall ran around the mountain Zion and included also the temple mountain and the castle Antonia. It had 60 towers and thus protected the highest and oldest part of the city, which nature itself made into an almost impregnable fortress. The second wall enclosed the so-called lower city on the hill Akra and was fortified with 14 towers. The third wall, the most northerly and the youngest of all, ran in a wide arc around Mount Bezetha and the new city built on it; it had 90 towers, was 25 cubits high and 10 cubits thick. So an enemy who wanted to conquer Jerusalem first had to break through this strong wall to get possession of the new city, and then he had to break through the second wall and take the lower city. Once this was done, the hardest part of the task was to conquer Antonia Castle, the temple, and the upper city, the city of David on Mount Zion, with its enormous palaces and amazingly strong high towers. That the Romans actually succeeded in this was a miracle before everyone's eyes.

The jewel of Jerusalem and the adornment of the whole Orient was the temple, in which the Son of God himself had gone out and come in. Herod had rebuilt it from the ground up and made it magnificent. A thousand carts were provided to move the stones; ten thousand experienced workers were employed and a thousand priests, who alone were allowed to work on the inner sanctuary, were adorned with priestly robes by him. The old foundation was torn up and a new one was laid, on which the white marble temple was built to a length of 100 cubits and a height of 120 cubits. The individual pieces were about 25 cubits long, 8 cubits high and 12 cubits wide. Hence the astonishment of the disciples: "Master, behold, what stones and what a building is this!" (Marc. 13,1.) The roof was covered with dense gold plates and gave a special impression at the exit.

the sun a majestic splendor. This was the temple proper; around it were built porticoes of great extent and splendor. Only the outermost halls were allowed to be entered by strangers (pagans) up to a 6-foot-high partition, where they were forbidden by inscriptions to enter further under penalty of death. Fourteen steps led up to the second row of porticoes. Twelve steps led from there to the third innermost room, which only the priests were allowed to enter. Among the porticoes, the "royal" one on the south side was the most admirable. It consisted of 4 rows, which together comprised 162 Corinthian columns and formed 3 halls. Of the two outermost halls, each was 30 feet wide, 600 feet long, and over 50 feet high; but the middle one was one and a half times as wide and twice as high. Thus, the central part of this temple hall was very prominent. The whole building stood on a high, steep rock, the sides of which had been walled up to the top with enormous effort since ancient times. If one stood on the highest roof (pinnacle) of this royal hall, then one believed to look dizzily into an abyss of immeasurable depth. If one came from the distance, and looked toward Jerusalem, then the large marble building of the temple shone on its rock height like a distant snow mountain. "This temple was built in 46 years", the Jews said to the Lord (Joh. 2, 20.). It had been that long since Herod had it rebuilt, but it was still being built until shortly before its destruction.

Since the Jews had revolted against their rulers, the Romans, especially against the unspeakable cruelty and tyranny of the Roman governor Gessius (not: Cestius) Florus *) and the uprising began to take on a very threatening form, the emperor sent the commander Vespasianus with a strong army to Palestine. This stormed under other firm places also the

*) Cestius Gallus is the name of the simultaneous governor of Syria, to whom Gessius Florus was subordinate.

He made the commander of the castle, Josephus, his prisoner, killed many thousands of the rebels with the sword, devastated all of Galilee, and finally advanced to the city of Jerusalem. Proclaimed emperor by the legions, Vespasianus then went to Rome and left the termination of the Jewish war to his son Titus. On May 7, the latter succeeded in making a large breach in the northern city wall with war machines. The Jews retreated, the Romans moved into the new city, tore down the aforementioned wall and now held the northern part of the city. Titus set up his headquarters here and began storming the second wall that separated him from the lower city. The besiegers broke through this wall after only 5 days, and while the many thousands of crowded inhabitants of the lower city took their last refuge on Mount Zion, i.e. in the upper city, and increased the crowd there, the Romans moved further into the abandoned lower city. Titus also had the second wall torn down and then proceeded to besiege and storm the third wall, which enclosed Antonia Castle and the Temple Mount on the left and Mount Zion or the upper city on the right.

In such a small and confined space, several million Jews were now crowded together with wives and children and their fled belongings. Hunger began to show its power. The enormous stocks of grain, by means of which the city could have sustained itself for years, had long since been destroyed by fire in the internal warfare of the nefarious and tyrannical partisan leaders John of Giscala on the Temple Mount and Simon in the upper city, through insane raging out of mutual envy. Of course, there was now a lack of food. Only the richest could obtain some. The poor crept through the gates at night and searched for roots in the gardens and fields to feed their languishing wives and children. The number of these nocturnal herb-seekers finally became so great that Titus suspected a stratagem, had them attacked by horsemen and crucified in droves, so that the crosses stood like a forest next to the Roman camp. "Crucify, crucify him! His blood come upon us and our children!" they had shouted in hellish blindness (Matth. 27, 25.).

The siege works were already almost completed, the Roman ramparts and towers rose threateningly against Antonia Castle; then the Jews suddenly destroyed all the works with fire. There was not a tree left standing around Jerusalem; there was no wood to be found in the vicinity. The Romans almost lost heart. Then Titus held a council of war and it was decided, before going back to work, to surround the whole city of Jerusalem with a "chariot fortress", a wall, a circular wall, so that every gate and every entrance would be blocked and the nightly raids would be prevented. Within three days, a ring wall with 13 solid towers, built by the legions, stood tightly around the stubbornly cold Jerusalem. Now hunger was raging among the besieged in a horrible way. The flat roofs, the inner chambers, the alleys, the public squares of the whole upper city were covered with corpses. Men and youths alike were staggering shadows. If their foot only touched a stone, they fell to the ground and could not rise again because of weakness; the dying stretched out next to the dead and awaited their end. The scorching heat of summer, the plague smoke brooded over the city. It was then that the unheard-of atrocity occurred: a mother slaughtered her own son and prepared a meal for herself.

But now the unfortunate city was rapidly coming to an end. On July 9, the castle of Antonia fell. John of Giscala withdrew from it to the fortified temple and would hear nothing of surrender. Now the temple itself, this magnificent marvel, was besieged. The porticoes around it were one after the other a prey to the flames. At last a soldier, impatient, threw a blazing firebrand through a window into the row of chambers surrounding the sacred. From the cedar panelling the bright flame immediately burst forth, and a tremendous cry of woe from the Jews proclaimed their general horror. Titus hurried over, ordered calm, order, to stop the fight and the fire. In vain, in the turmoil his command fell flat. When Titus finally saw that there was no means left to restrain the frenzy of the soldiers, he went into the sanctuary, looked at it, and saw that the splendor and riches it contained far exceeded anything he had been told. far exceeded anything he had been told about it. No sooner had he left the temple than the glorious structure collapsed into rubble. In the meantime every soldier robbed what he could get, and so immense were the treasures stored up here, so great was the booty, that every soldier became rich, and that in all Syria the value of gold sank to half. The Jews inside the temple suffered a great defeat. The Romans destroyed everything and knew no mercy. The rivers of blood seemed to inhibit the power of the fire. Mountains of dead lay around the altar of burnt offering, streams of blood flowed down the steps.

In the midst of the chaos, John of Giscala and his followers broke away and escaped on the bridge over the so-called Cheesemaker's Valley to Simon in the upper city. According to this, one can understand the somewhat obscure words of our lection, where it says: "The Jews, who had the upper place of the city (namely the temple and its towering columned halls), have partly escaped into the city - (namely not into the lower city, which was already burned and moreover in the hands of the Romans - but into the upper city on Mount Zion, which alone still offers a meager refuge), but many more have perished by fire and sword".

Now, however, the siege and storming of the upper city began with all seriousness and zeal. At last the two godforsaken leaders John of Giscala and Simon despaired. They threw themselves to the ground in consternation and reproached each other for their foolishness. They left the safe defense of their towers and hid in underground passages and caves, where everything was full of corpses of starving people. John, compelled by hunger, surrendered first. He begged for mercy, and indeed he was given life, with

life imprisonment. Simon, on the other hand, had taken stonemasons and food with him, and wanted to make himself a

safe exit. But soon he ran out of food; so he put on a white ephod and purple robe, and like a ghost, at the end of October, when Jerusalem had long since become a great smoking pile of rubble, he emerged from the burning site of the temple to the horror of the soldiers on guard, was now captured and kept by the Romans in celts with John and 700 other Jews. Titus celebrated a magnificent triumph over Judea in Rome with his father Vespasianus. John and Simon were included in this triumph; Simon was executed before the sacrifice of thanksgiving. The holy temple vessels, the golden candlesticks, tables and cups were also displayed. The holy city, in which the beautiful splendor of God dawned, the place, which the Lord had chosen, that his name should dwell there, and which even a pagan writer (Pliny) calls by far the most famous city of the whole Orient, came to such a dark end through God's judgment.

As Luther earnestly admonishes parents to have their gifted sons study and become preachers or

Let become a school teacher.

In the wonderful writing: "Preaching that children should go to school halls", Luther reproaches parents who have gifted sons for the great benefit they bring about if they let them become preachers or school teachers, and the great harm they do if they do not. He writes, among other things, thus:

Who will or can tell all the honor and virtue of a right, faithful pastor, if he has before God? There is no more precious treasure, nor noble thing on earth and in this life, than a right, faithful pastor or preacher.

For count thou thyself what profit the good ministry of preaching and the good care of souls bringeth; the same is certainly brought about by thy Son, who faithfully carries on such a ministry; so that so many souls are daily taught, converted, baptized, brought to Christ, and saved, and redeemed from sins, death, hell, and the devil, and come to eternal righteousness, life, and heaven through him; so that Daniel says in the 12th verse, "They that teach others shall shine as the heaven, and they that lead others to righteousness shall be as the stars for ever. V. 3. says, "that they which teach others shall shine as the heaven, and they which teach righteousness shall be as the stars for ever." For since God's word and ministry, where it is right, must do great things without ceasing, and wondrous works without ceasing, so must your Son also do great and wondrous works before God without ceasing, as raising the dead, casting out devils, giving sight to the blind, hearing to the deaf, cleansing lepers, speaking to the mute. To make the lame walk: though it is not done bodily, it is done spiritually in the soul. - —

If you were sure that your son should do one of these works in a certain man, namely, that he should only make a blind man see, raise a dead man, take a soul from the devil, save a man from hell, or which one of these would be: should you not take your good pleasure in it with all joy, that he might be raised to such an office and work, and leap for great joy that you had done such a great thing before God with your money? - —

Now behold, your son does such works, not one alone, but many, even all of them, daily; and best of all, he does them before God, who regards them as worthy and high, as has been said, even though men do not recognize or respect them; even if the world calls him a heretic, a seducer, a liar, a rebel, so much the better, and a good sign that he is a righteous man, and similar to his Lord Christ. Christ himself had to be a rebel, a murderer, a deceiver, and thus be judged and crucified with the murderers. What would I care if I were a preacher, if the world called me a devil when I know that God calls me his angel? The world calls me a deceiver, as long as it wants, but God calls me his faithful servant and houseboy, the angels call me their journeyman, the saints call me their brother, the believers call me their father, the wretched souls call me their savior, the ignorant call me their light, and God says yes to it, so be it; the angels also with all creatures. How beautifully has the world and the devil deceived me with their blasphemy and abuse? How great a gain has it made on me? How great harm has she done to me, dear Mother!

This is what has been said about the works and miracles that your Son does for souls, to help them from sins, death and the devil. He also does great and mighty works against the world, namely, he tells and instructs all estates how they should conduct themselves outwardly in their offices and estates, so that they may do right in the sight of God; he can comfort the afflicted, give counsel, settle wicked matters, settle wrongful consciences, help bring peace, make atonement, make amends, and do many and daily works without number. For a preacher confirms, strengthens and helps to maintain all authority, all temporal peace, controls the rebellious, teaches obedience, manners, discipline and honor, teaches fatherhood, motherhood, children's ministry, servant's ministry, and summa, all secular offices and statuses. These are the least of the good works of a priest, nor are they so high and noble that no wise man among all the heathen has ever known or understood them, much less been able to do them, nor has any jurist, high school, monastery or convent known such works, and they are not taught in either spiritual or secular law. For there is no one who calls such secular offices God's great gifts or gracious order, but praises the Word of God and the ministry of preaching alone, and honors them so highly. - —

This means that a true priest serves people in body and soul, in goods and honor. Above all this, see how he serves God, and what glorious sacrifices and services he performs: For by his ministry and word is obtained the kingdom of God in the world, the honor, name, and glory of God, the right knowledge of God, the right faith and understanding of Christ, the fruit of the suffering and blood and death of Christ, the gifts, works, power of the Holy Spirit, the right, blessed custom of baptism and sacrament, the righteous, pure doctrine of the gospel, the right way to chastise and crucify the body, and many such things. And who could ever praise enough one of these things? And what more is to be said of it, how much he does by it, that he is against the devil, the world, wisdom and carnal conceit?

Does he keep so much strife, bring so much victory, put down so much error, ward off so many heresies? For he must contend and fight against the gates of hell, and win over the devil, and does so; not he, but his office and word. These are all innumerable, unspeakable works and miracles of the preaching ministry. Summa, if one will praise God himself, one will also praise his word and preaching; for it is God's office and word.

If you were a king, you should not think yourself worthy to give and raise your son with all your goods to such an office and work. Is not thy penny or thy labor, which thou givest to such a son, too highly honored, too gloriously blessed, too exquisitely invested, and better than any kingdom or emperorship reckoned in the sight of God? On his knees should a man carry such a penny to the end of the world, if he knew that it would be invested there so gloriously and so richly. And behold, thou hast it in thy house and in thy bosom, whereon thou mayest so gloriously invest it. Fie, and fie, and again fie, to our blind and shameful ingratitude! that we do not see how splendidly beautiful service we do, yes, what great lords we could be before God with little doing, and with our own money and goods.

Again, you should know what harm you are doing when you contradict yourself in this. For if God has given you a child, fit and able for such a ministry, and you do not raise him to it, looking only to the belly and temporal food, take before you the register set out above, and go through it in its good works and miracles, and you will see and find what a godly and herbal little thing you are. For if there is much in you, you deprive God of an angel, a servant, a king and prince in a fine realm, a savior and comforter of men in body and soul, in goods and honor, a captain and knight against the devil, so that you concede to the devil, and promote his kingdom, so that he keeps the souls in sins, death, hell, and rather brings them into it daily, and is subject to it everywhere, the world remains in heresy, error, strife, war and strife, and becomes worse every day; In addition, God's kingdom, Christian faith, the fruit of Christ's suffering and blood, the work of the Holy Spirit, the gospel, and all worship are perishing, and all devil-worship and misbelief are abounding. All these things might have remained and been prevented, and might also have been corrected, if your child had been drawn to them and had come to them.

How will you stand when God will address you with this at the deathbed or the last judgment and say: I am hungry, thirsty, a guest, naked, sick, imprisoned, and you have not served me; for what you have not done to the people on earth and my kingdom or gospel, but have helped to suppress it, to let the souls perish, that you have done to me yourself; for you could well have helped. I had also given you child and property for this purpose; but you have wantonly let me and my kingdom, and all souls suffer hardship and pine away, so that you served the devil and his kingdom, contrary to me and my kingdom, who is now also your reward, go with him.

You have not helped to build and improve my kingdom of heaven and my kingdom of earth, but to destroy and weaken them; and you have helped the devil to build and increase his hell: so now also dwell in the house that you have built for yourself 2c.

How do you think that you will not be suddenly attacked, not only by drops, but also by a downpour of sins, of which you pay no attention now, and you will go safely, as if you were doing well not to teach your child. But then you will have to say that you are condemned to the abyss of the shells, as one of the worst, most harmful people who have lived on earth. And indeed, if thou wouldst consider it even now in life, thou shouldst, verily, be terrified of thyself; for no conscience can bear it, where it finds itself guilty of the above-mentioned pieces; how much less can it bear it, when such pieces fall all at once, which are not to be counted? So that your heart must cry out that your sins are more than leaves and grass, and greater than heaven and earth, and you will say with Manasseh king of Judah, My sin is more than the sand of the sea, and my iniquity is great. 2c.

For this is also what natural law says: He who can prevent harm and does not do so is also guilty of such harm himself, as he certainly has the desire and will to do so, and does so himself, if he had causes or opportunity to do so.

E. A. 20, 12 ff.

Secret societies.

The following information about the secret societies of this country is intended as a contribution to the knowledge of the times in which we live. They are a selection from the last numbers of "*Christian Cynosure*," a periodical which, unfortunately, pays enthusiastic homage to all modern American ravings which rise above and against the Word of God, but which, in spite of its ravings, has for nearly twenty years waged an incessant and manly struggle against the secret societies as enemies of the Church and the State.

A secret society newly introduced in America from abroad publishes in its organ, "*The National Protestant*", an appeal to the American Protestants. This appeal is signed by the "Deed Keeper of America's highest black camp, the original head in this country of the Order of the Knights of Malta". This order claims to have been founded in 1118. It is neither national, nor political, nor does it

belong to a sect. It consists of an association of men who have united under binding forms of the strictest kind in order to comfort and strengthen each other in the practice of the Christian religion, to stand by each other in times of need, to promote Protestant unity and to defend the Protestant faith against any enemy, whoever he may be. Experience, the appeal claims, has proven that the best way to successfully counter the intrigues of the Roman priesthood is in secret societies, since the members of these societies freely disclose their views under the veil of secrecy in the "secret society."

In their assemblies, Rome could neither raise its voice nor incite their downfall. Since this order is one of the few military orders of the Middle Ages which survived the social upheavals, and therefore possesses both the spirit and the forms of Christian knighthood, it is a thoroughly uplifting and outstandingly Christian order, indeed, the true evangelical alliance for the spread of the faith. Therefore, all Protestants, by whatever name they may be known, if they love our Lord Jesus Christ in sincerity and truth, should enter under the banner of this order as fighters and do their part in the religious rebirth of the world. - The former slave of the pope therefore graciously offers to play the commander-in-chief in the fight against the pope from now on!

In a large colored Baptist church in Baltimore the other day, the members of the same were earnestly pointed out by their pastor, before the celebration of Holy Communion, that bread and wine were the true and sole emblems of the last Passover, and some of the members were earnestly reprov'd for celebrating the Passover in the Jewish manner. These members belong to a secret society which has incorporated the celebration of the Jewish Passover into the customs of their order. This society collects from all its members and friends a contribution of twenty-five cents, for which lambs and sheep are purchased, which are then slaughtered as the proper celebration of the Passover of the Lord.

In Birmingham, Iowa, a number of opponents of the lodges have practiced the ritual of Freemasonry and have formed a secret lodge which publicly displays its meetings and occasionally visits neighboring towns to show the people how to convert people from American citizens to Masons. Recently this lodge visited Libertyville and produced the third degree to the amusement and amazement of a large crowd of spectators. It offers to compete for the mastery of the skill of raising Masons to higher degrees with real lodges, and intends to show other lodge-infested cities the way in which respectable citizens attain influence.

The modern secret orders are widely spread among the pagans where Christian missionaries are working. Since these orders have established a connection of modern civilization with the old pagan idolatry from which they sprang, they seem to satisfy completely the need of the educated and higher classes of the natives in pagan lands. These orders are an imitation of the mystery of ancient idolatry, which has always dominated the minds of the heathen. Since they have eliminated the excesses of gross idolatry, those who no longer believe in the unreasonable fables of their old religion think that they can find the kernel of truth in the modern secret societies. To this is added as a means of winning over the people, as the "India Watchman" does in Bombay remarks that the lodges never speak of God as of a holy person hastening sin, but only of a "great builder" "of the first cause" and the like, each thinking and believing of the "great unknowable one"

The lodge can do whatever it likes; that the lodges speak of Christ only as a "great teacher," a "good man," a "mighty reformer"; but especially that the lodges have the favor of the people on their side and that joining them brings personal advantages. People who are segregated by rank, descent, religion, and the like, can, by petition and bribery, pave their way into these magic circles and find there "brothers" who have pledged themselves to stand by each other in right and wrong, even unto death.

At the Synod of Reformed Presbyterians held at Newburg, N. J., from June 1 to 8 of this year, unanimous resolutions were passed

against the secret societies, in which the Synod declared that the secret orders, which have constant secrecy as their characteristic, are immoral, selfish and unjust precisely for the sake of this secrecy, that they dishonor and ensnare the consciences of their members, that many of them, apart from the secrecy, do not acknowledge Christ and yet falsely imitate the worship of the church and hinder the work of the church. Therefore, no member of such a society should be admitted to the fellowship of the church and to its rights, and those who have crept into the church should be excluded from it. The Synod wanted to insist all the more on this testimony, since it had become obvious that some had been encouraged to leave the Lodge, and many, who did not have the courage to renounce, nevertheless indicated that they would like to see free people continue the struggle until victory was won. - In defense of these propositions, it was stated, among other things, that no Christian can join or tolerate a society which wants to exclude Christianity, its law and founders, from its principles; for such an exclusion of Christ is not neutrality, but downright rebellion against Christ. Freemasonry is a religion. This is proved by its religious customs at funerals; this is proved by the testimony of so many of its members, who declare that Masonry is a religion sufficient for them; this is proved by its books, which claim to be able to prepare men for the holy temple which is above. This religion does not recognize Christ, preempts the Bible and cuts out every relation of Christ, because its basis is such that Christians, Jews, unbelievers, Muhammadans and in general every individual must be accepted. The holy scripture of the lodges is a scripture without Christ. This religion forgives sins, offers to help man to a rebirth and to educate him to a new life. It has altars and prayers, but no prayers in the name of Jesus. If a Christian preacher participates in the blasphemous game of this false religion, it is quite horrible, such a person prays to the devil and to Christ at the same time.

R. L.

The beginning, means and end of all error is that one steps out of the simple words of God and wants to act with reason in divine

miracles and improve the matter.

(Luther.)

(Submitted.)

The New York Progymnasium.

At the last New York and New England District Conference, mention was also made of our Progymnasium, and it was particularly emphasized that a brief report on its existence and finances should be made as soon as possible in our "Witness to the Truth" as well as in the "Lutheran", so that our entire synodal district would once again learn that we also have a Progymnasium, and that the dear synodal congregations of the Eastern District should fulfill their obligations to their synodal institution better than before. This be done. Our Progymnasium has now been in existence for six years, and this year our first pupils are entering the theological seminary at St. Louis. The number of our students last year was 25, namely 5 in Quarta, 6 in Quinta and 14 in Sexta; this number has remained about the same in recent years, i.e. has not decreased. So the need for such an institution here in the East is still there. This is quite natural, for on the one hand we need more and more preachers to provide all the places that urgently cause us to go on mission; furthermore, the good Lord is still awakening hearts that are ready to enter into His service; and where is it that such a favorable opportunity as is offered here in New York is not better used? If the need is so great, and yet there is more material to draw young people to this service, then one should also speak more in favor of it, pray more diligently for this work, and more easily get over so many scruples that are merely of an external nature. Our institution cannot yet be large, but our lukewarmness is to blame for the fact that it has not had more students in six years. One should not set too high a standard even before the beginning of the studies. Many students have become proficient only during their studies, for diligence is essential to talent! Consider that even the most clever ones go to ruin if they rely on their abilities alone and do not want to fit into the order of things, but that the moderately talented ones usually reach their goal, because they have to work consistently, and if they do that, they reach the set goal. The world is not only ruled by the moderately gifted, but also in the church they are the ones who achieve something and later fill their profession. Therefore, try to get more young people to study than has been done so far. If only the parents are Christians and they have brought up their children in this way, then many a boy may succeed in graduating from high school and later from seminary, even if, for example, no talent for languages could be discovered in him before. Who can say which child will achieve this goal? Is it not always only an attempt?

Hopefully, these words will encourage our dear pastors and parishioners, to whom God has given many children, and who, in gratitude for this, should also worship one to the Lord. The Progymnasium in Milwaukee has shown what a district can do, and let us try it here in the East, too, we need it so much and have so much material. And if we now add that our Progymnasium,

which has 25 pupils, is taught by 5 teachers, indeed that this small number of pupils has 3 classes following each other: Sexta, Quinta and Quarta, and to this allow us to remark that our pupils do well at Fort Wayne, where they enter Tertia, then one should feel even more induced to support this institution.

This year's final exam, which was held on July 1 in the morning from 10-12 o'clock and in the afternoon from 2-5 o'clock, also showed that our students are thoroughly taught in all main subjects: religion, Latin, Greek, German, English and mathematics. Yes, *bookkeeping* is also taught, so that those who do not want to study get a good education for business life, and special attention is also paid to physics, so that there is nothing lacking in which young people of this age should be encouraged. I am not allowed to praise the achievements of our Progymnasium myself, since I teach there myself, but the pastors present at our conference and the members of the supervisory authority can give a better account of it, and certainly they will not have missed the fact that our students receive sufficient instruction and training in declamation and free performance. But a student must begin with this soon, if he is to be able to speak out and speak clearly in the future.

However, I would like to conclude my report today and only note that the new school year begins on Monday, September 5, 1887, at 9 o'clock in the morning. The director, E. Bohm, asks for timely registrations beforehand,
341 L. 18tü Ktreot.

To the ecclesiastical chronicle.

I. America.

Mission feasts. To a description of a mission festival held outdoors, the "Witness of Truth" adds the following serious words of admonition: "In the hope of helping to mend by a kindly earnest word, it should be mentioned with painful emotion that a number of people, especially young ones, do not know what God's Word is preached for. For them, the outdoor festival was an opportunity to indulge in their childish pleasures. At the feast was the Lord Jesus according to his promise: where two or three are gathered in my name, there am I in the midst of them. This heavenly company did not please these young people, so after the end of the choir singing they went out in a long line and did what they liked in their company. Not only sorrowful Christians looked after them painfully, but also a higher one did it: Jesus Christ, who redeemed them and who came to bless them in this Christian community. May God's grace prevent their carelessness from causing serious harm to others than themselves.

The large St. Matthew's Church in Chicago, where Pastors Engelbrecht and Brauns stand, burned on the 23rd of last month. Three school rooms under the church burned out with it. The loss is no small one, as debts still rested on the church.

Norwegian Lutheran Synod. About the last meeting of this synod P. Koren Jr. writes in the "Lutheran Gazette": "It was by far the most numerous meeting of the members of the synod that has ever been held. One knew already in advance,

that this very assembly would finally put an end to the longstanding doctrinal dispute within the synod. And so it happened. The synod as such did not, as many wished, declare by a special vote the so-called 'Missouri doctrine' of election by grace and conversion as the only correct one, in agreement with the Word of God and the Lutheran confessional writings, but from the general result of the negotiations it follows that what is called 'non-Missourian', or rather 'old Lutheran', has no place in the Norwegian synod. In many congregations orthodox (Missourian) pastors have been deposed by the activities of Prof. Schmidt and his followers. From such divided congregations a double delegation had now arrived. Where the synod found that the division had occurred only because of the doctrinal dispute, the Missourian part of the congregations in question was immediately recognized as belonging to the synod, and thus the Missourian doctrine was factually established as the doctrine of the synod. Of particular importance was the decision concerning the seminary founded by the "Schmidtians" at Northfield, Minn. By more than a two-thirds majority vote, the seminary of the 'anti-Missourians' was stamped as a school of sedition which under no circumstances could be tolerated within the Synod." The Schmidtians will probably form their own synod and have already held a meeting.

The General Synod calling itself Lutheran. It was said that this body would change, that is, improve, its position on the Lutheran confession at its last session. But it did not come to that, no time was found, since the motion was made shortly before the adjournment. Apparently, there was no desire to do so. If this had been the case, the matter could have been brought forward earlier and, as "*Our Church Paper*" rightly remarks, the time could have been spent on listening to speeches of foreign non-Lutheran people and on welcoming them. In 1845 she sent a letter to Germany in which she freely and openly declared her apostasy from Luther's teaching. It says: "As far as our doctrinal views are concerned, we openly confess, yes, loudly and openly confess, that the great majority of us are not Old Lutherans. In most of our ecclesiastical principles we are on common ground with the united church of Germany. We regard the doctrines of distinction between the Old Lutheran and the Reformed Church as unimportant; and the direction of the so-called Old Lutheran party seems to us to be behind our times. . . . Luther's particular view of the bodily presence of the Lord in the Lord's Supper has long since been abandoned by the great majority of our preachers." Does it require so much time to recant such a statement? But what turn for the better in regard to the position toward the Lutheran confession can be expected from a synod which had its pastors preach in 20 sectarian churches during the session time, which received a "fraternal delegate" of the Presbyterian Church, i.e., a Calvinistic community, and had him greeted by the chairman with the words, "In the name of our church I extend to you the hand of fraternal fellowship," the assembly expressing its approval by lively applause? What can be expected of a Synod which sends a delegate to the Presbyterian Synod, who declared before that Calvinistic Synod, among other things, "We are your brethren, and in bringing you these fraternal greetings, I am not making a mere declaration of courtesy, but expressing real heartfelt opinion" ? What can be expected from a synod that allows one of its pastors to be a member of the synod at the inauguration of a

Baptist preacher, that is, a Calvinist preacher, and to fellowship with preachers of other sects, as happened recently in Grand Island, Nebr.

In the **Episcopal Church** in this country, it must look very sad indeed with regard to the preaching of the Crucified and Risen One, when a bishop of said church feels compelled to complain bitterly about this in a public speech to pastors. He says: "We need pastors who believe in Jesus Christ. By this I mean people who believe in Christ in defiance of the whole world; who believe not only that Jesus Christ is a power, but that all authority in heaven and on earth has been given to him; who believe not only that he is King, but King of kings and Lord of lords. We need preachers who believe that when they enter the pulpit to proclaim Christ as our salvation, not only can blessing follow, but must follow, precisely because such gospel is a power of God to make blessed all who believe in it. Because this faith is sadly lacking, many of our pastors have in fact banned Christ from their sermons. Because they themselves have not yet experienced the wonderful power of the gospel, they cease to preach evangelical sermons, but only want to captivate or excite. In order to achieve the latter, all kinds of unholy means are seized and applied, the arts of eloquence, all kinds of political questions, the subtlety of science, in short, everything that could possibly interest and entertain a congregation and kindle their slack attention. The truth is: our preachers are ashamed of the Master and his Gospel; not as if they did not love him - for many really do love him, the most lovable - but because for them the glorious word Gospel is no longer synonymous with 'divine power'. Therefore, brethren, preach Christ and Christ alone!" - —

(Luth. Kbl.)

Spiritualism. In 1884, a wealthy gentleman named Henry Seibert bequeathed the handsome sum of \$60,000 to the University of Pennsylvania on the condition that the said institution appoint a commission "to examine modern Spiritualism as well. Ten men known to be scientifically capable were appointed to this commission. The commission has just submitted its report, which is based on three years of work, to the administrators of the university. As the Philadelphia Record reports, the most famous mediums in the country were subjected to a rigorous examination, and the commission soon came to the conclusion that all the tricks and artifices of these mediums could be explained by it in a very simple and natural way. Yes, a well-known sleight of hand effortlessly imitated all the tricks of the mediums and then exposed the fraud in every single case. (Christ. Apologist.)

The gymnastics club of Princeton, Wis. has broken away from the North American Tumor League because of its hostility to the Christian religion.

II. abroad.

Rome. In the official organ of the Roman Curia, n. 129, a canon begs for contributions for a country chapel near Frascati, with the following literal justification: "Any assistance can only be dear to the Most Holy Virgin, who is always ready to use the immense power given to her by God in heaven and on earth for the benefit of the one who does a work pleasing to her."

If the youth does not get the right schoolmasters and teachers, the devil will soon have won the game with his mobs (Luther 44:64).

To Synod congregations.

The Committee, which reported at the last Synodal Assembly on the proposal for a new edition of the Synodal Manual, drew attention to the fact that some decisions of the General Synod, by which provisions of the Synodal Constitution were modified, had entered the text without having been previously approved by the congregations. They are the following provisions:

That in the year in which the Synod of Delegates meets, all District Synods shall cancel their meetings,
that the general synod elect two vice-presidents, one for the eastern, the other for the western part of the synod,
that the district synods always elect all officials in the year immediately following the delegate synod,
that each supervisory authority for the educational institutions should include 3 members from the congregation's audience (instead of 2),

That each pastor and teacher who is a member of the Synod pay at least 2 dollars (instead of 1) into the Synod treasury.

In addition, there are the provisions concerning the Synod of Delegates, p. 29 f. of the Synodal Manual.

Although these amendments have not yet met with any opposition (which is why no amendment may have been made in the forthcoming new edition), nevertheless, in accordance with the resolution of the Synod and Cap. VII of the Constitution, the dear synodal congregations are hereby called upon to pronounce themselves on the synodal resolutions in question, or to confirm them subsequently.

The dear synodal congregations, so that the new edition of the synodal handbook is not delayed, want their opinion to reach the Reverend President H. C. Schwan as **soon as possible**.

What a Chinese Christian has to tolerate and deny.

The persecution of Christians in China has not yet ceased. The proclamations of the emperor and his governors may well put an end to the persecution in civil life - but only gradually - but in social and domestic life the persecutions still continue. What kind of persecutions they are and how they penetrate into all living conditions can be seen from the following enumeration of the various hostilities always threatening a Chinese Christian, which one of these Christians distinguished. We take it from the "Evangelisches Monatsblatt für Westfalen". It reads:

(1) We worship the true God and refuse to worship idols; therefore, the worldly people are aping us.

2. we have to live with pagan neighbors. Every year, money is collected for theaters, for idolatrous festivals, for temple repairs, for sacrifices and the like. If we do not contribute for these purposes, we are scolded, scolded and beaten, yes, sometimes attacked with spears, knives and rifles, or even persecuted by secret intrigues.

3. each village has its field god and grain god, which all inhabitants must worship. The expenses are simply distributed among the families or individuals. If we refuse to pay our share, our rice fields are no longer guarded by the village watchman, or our houses are set on fire.

If someone builds a house, he must choose a lucky day and have a priest drive out the evil spirits. If we refuse to do this and a villager falls ill or dies, we will be held responsible and must pay compensation.

At a wedding, it is again a matter of the lucky day, and moreover, the genealogical tablets must be honored on this occasion. If we are not moved to do this, we will incur the bitterest reproaches of our parents and siblings.

When our parents die, we are expected to hire a priest to deliver their soul from hell, to light incense 2c. If we do not do this, we will be beaten by our relatives, robbed of our livestock and other property 2c.

7) In the annual distribution of money or goods to the tribesmen from the common property, they try to ignore us Christians, and if they do give us something, it is done with swearing and cursing.

8. if we trade, we lose our customers if we do not participate in certain superstitious and idolatrous habits.

If we are day laborers, our employers will often ask us to light candles and incense to the god of wealth, to do Sunday work, and so on. If we do not obey, we become unemployed.

(10) If we hold school, we must put the pictures of the ancient Chinese sages in the classroom for the purpose of worship; otherwise, we will not get students or lose those we have. (Sendb.)

Intercession for an unborn son.

The pious preacher Spener (died 1705) had an unborn son. All means of love and earnestness had remained fruitless. The father prayed incessantly for the salvation of his son. Then the prodigal son fell very ill and lay there for several weeks, but almost mute and motionless, in great inner struggles. All of a sudden, he forcefully raised his hands and cried out from a squeezed chest,

"My father's prayers surround me like mountains." After some time, the inner struggles ceased, peace spread over his whole being; the violence of the illness was also broken. He was saved physically and spiritually. Shortly before his death, Spener had the joy of seeing his son as a righteous man in an important office.

A German Christian Boy

fell into the hands of the Turks during the war and had to grow up among them, but he did not deny his Christian faith. He had already become a man, when he once had to plow his master's field on Easter, but even during this work, while walking behind the plow, he celebrated Easter by singing in German with a bright voice: "Christ is risen" 2c. and: "So holy is the day" 2c. The envoy of the German emperor in Constantinople was passing by, who, surprised to hear a German spiritual song, jumped out of the carriage to ask him about it. The slave told him his story and concluded with the words: I will never return to my homeland, but I will keep my Christian faith even among the Turks. I know that it is Easter today, and even though I am so far away from my fellow believers, I will celebrate the feast of the resurrection of our Lord with them.

Unconscientiousness in reading the fair.

"I testify by the wounds of Christ that I have felt an almost insurmountable challenge of conscience every time I have had to say Mass, administer the Lord's Supper under one form, and pray the Pater noster. Thus, at the beginning of the 18th century, a magister who had fallen away to the Pabst Church, but repentantly returned to the Lutheran Church, wrote to his former teacher and benefactor in Leipzig.

When we are in the greatest need.

On March 30, 1588, early in the morning, as every morning, three men blew a spiritual song on the large church tower in the new town of Brandenburg. This time, they sang the song: "Wenn wir in höchsten Nöthen sein" 2c. No sooner had they finished it than the tower collapsed with a tremendous crash. They fell down with it, but not only did they remain alive, but they were not damaged in the least. They did not know what had happened to them.

Ordinations and introductions.

By order of Praeses Niemann, Candidate R. F. G. Koch was ordained and inducted in the congregation of bet Purcells, Ind. on the 5th Sunday after Trin. G. Gößwein.

Address: Uov. U. 1 P. O. Look, UnroeUs, Lnox Oo., Inü.

On the 6th Sunday after Trin. I introduced Pastor C. F. W. Scholz to the congregation at' Hensley on behalf of Mr. Präses- Wunders. L. Frese.

Address: Rev. 6th L. 8eko1r, Lox 497, 6kanapaiKN, III.

Church consecration.

On the 7th Sunday after Trin. the Lutheran PeaceD congregation at Antigo, Langlade Co, Wis, dedicated its first little church (26X40) to the service of the Triune God. Celebrant preacher wai k. H. Erck. The dedicatory prayer was offered by S. W. H. Daib.

Mission Festivals.

On the 3rd Sunday after Trin. my congregation celebrated mission feast at At-^ water, Minn. The undersigned and Father Hitzemann preached. Father Vetter gave a lecture on the life and work of Blessed Vr. Walther's life and work. Collecte: \$28.55. s

C. Col. Tomorrow. '

The mission festival celebrated inDubuque, Iowa, was the first annual.

On the 3rd Sunday after Trin. the congregation at Kendall- ville, Ind. celebrated mission feast together with the congregations at Fairfield Centre and bch Avilla. The Sieving, Preuß un!^ undersigned preached. Collecte: \$88.50. G. W. Schumm. '

On the 3rd Sunday after Trinity, the congregations of "Herr" Praeses Hilgendorf and the undersigned celebrated their mission feast in Sheridan, Nebr. Collecte \$95.70. A. Hofius.

On the 5th Sunday after Trin. the congregations at Potsdam, High Forest, and Röchester, Minn. celebrated mission feast at the latter place. The festival preachers were ? P. G. A. P. SchaaE I. Martin and I. Koehler. Collecte: 33.83. C. Nickels.

On July 10, the Lutheran congregations of New Uork and the surrounding area celebrated their annual mission festival at BroadwM Park in Brooklyn. Speakers at the festival were ck. E. T. Körner uiH I. P. Schöner. The collecte was \$280.00. E. Bohin.

U. Zollmanns and my congregation celebrated "6th Sonnt" after Trin. Mission feast at Farmers Retreat, Ind. VieW guests from the Aurora congregation were present. FeftprediW were U. Zorn and Prof. Zucker. ColleWons after deduction of all expenses: \$112.00. E. W. Kähler.

The congregations of Forestville, Ahnapee, NasewaupW Wis. celebrated the 6th Sunday after Trin. Mission feast. The uu. .Stute and Döhler Jr. served, the undersigned reported on our mission. Collecte: \$73.23.

A. G. Doehler. s

Conference - Display

The Wisconsin Pastoral Conference will gather in Sheboygan Aug. 16-18. Meetings will begin at 9 pm. - Timely registration be made to Mr. U. Wvibrecht.
W. Knuf.

The general mixed preachers' and teachers' conference of Iowa will meet from August 25 to 30 in the congregation of P. F. W. Grumm in Lyons. The following papers - for which each one should prepare himself - are before the conference: 1. the "Theses on the right relationship of an orthodox congregation to all kinds of associations in and outside of it", presented by Mr. Schwan, and 2. a paper on "loud and articulate speaking during lessons in school". Mr. k. Grumm would like all applications to be received by August 13.

R8. The following railroads can be used: To Lyons the 6th W. L. St. P. U. R. and to Clinton-bordering Lyons-the O. L. N. and the U. 6. U. L. kl. R. U. Those descending at Clinton may cross to Lyons by the 8th St. P. U. R. C. F. W. Maaß.

Election display.

For the vacant directorship at the high school in Fort Wayne, Mr. P. C. L. Janzow has been nominated as a candidate by a synodical congregation.
C. At-large,

Secretary of the Electoral College.

Concordia College at Fort Wayne, Ind.

In accordance with the decision of the Synod, the new school year begins on September 7. Registrations are to be sent temporarily to the undersigned.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the knowledge of the elements of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, all necessary bedding, quilts, blankets and towels. Mattresses (A2.00), chair (75 cents) and lamp are best purchased here at the institution.

4. boarding fees for students who wish to engage in church service will be \$13.00 per quarter. For light and fire find payable by each pupil at the beginning of the school year A10.00 and for doctor and chemist A2.00. The expenditure for books averages A7.00 to A10.00.

The boarding fee is to be paid at the beginning of each quarter and, in order to avoid inconvenience and annoyance, is best sent directly (not by the students) to Mr. vr. Dümmling. The pupils who will not devote themselves to church service will pay K40.00 annual tuition. The funds of those students whose parents so desire will be administered by one of the professors and should be sent directly to him.

ory Board and the Teachers' College G. Schick.

The school year at Fort Wahne

begins nods, as indicated in last number, on September 1, but on the first Wednesday of September, that is, September 7.

School Teachers Seminary in Addison.

Those pastors and teachers who wish to register a student for admission to Addison are kindly requested to do so by August 15. Upon receipt of a postcard, I will send a questionnaire and all necessary information. - —

Always ahead, and only nods anxiously when it is necessary to persuade the parents of an able, healthy and pious boy to have him prepared for the school office. "In particular, urge parents to send children to school, telling them how they ought to do it, and if they do not, what an accursed sin they are committing, for they are destroying both the kingdom of God and the kingdom of the world, as the worst enemies of both God and man. And mark out what terrible harm they do, when they do not help to raise children to be pastors, scribes, teachers, etc., so that God will not let them go.

"They will punish them terribly for it, because it is necessary to preach here; the parents are now sinning in this, so that it cannot be said that the devil also has a cruel thing in mind. - So says Luther. Let us follow him!

Addison, July 7, 1887.

E.A.W. Krauß.

Milwaukee Progymnasium.

On September 7, God willing, the new school year will begin. On the day before, each student must report to the institution. New entrants should be registered immediately. The school currently comprises the four lowest grades of a Gymnasium: Sexta, Quinta, Quarta and Tertia. A good written report and knowledge of a good community school are required for admission.

For food - including heating - -15.00 per quarter, that is H60.00 per year, is paid. To this sum are added: -2.00 for the doctor, -1.00 for light, -1.00 for the library, making a total of -64.00 or -16.00 per quarter. This sum of -16.00 is to be sent in at the beginning of each quarter not to the students, but always directly to the undersigned. The same should be done with the rest of the students' money, at least in the two lower classes.

Those students who want to devote themselves to the service of our church have the lessons for free; others have to pay for the same -20.00 a year.

Each student must bring a suitcase, bedding and linen. Table, chair, mattress, lamp, as well as the necessary textbooks are best bought here and the amount for it will not exceed the sum of -14.00.

Ch. H. Löber, Director.

Progymnasium at Concordia, Lafayette Co, Mo.

The new school year of the Progymnasium at Concordia, Mo. begins, s. G. w., Wednesday, Sept. 7. The institution is seeking to prepare its pupils for the tertia of the high school at Fort Wanne and for the seminaries at Springfield and Addison. The Board of Supervisors will see to it that the necessary instruction in music is given free of charge to students who wish to become teachers. - —

To be accepted, the applicant must have a previous education at a parochial school and a good certificate of Christian character.

The boarding fee - including light and stove - for the school year amounts to -50.00. Gifts given to the household by patrons are for the benefit of all students who intend to enter the church service. The same made it possible in the last Schuljahr to deliver the cost money for -37.50.

The institution provides bedsteads for the students. Mattresses can be purchased here. Bedspreads and bed linen, towels, washbasins, brushes, lamps, and a suitcase are provided by each student.

'Pupils who wish to devote themselves to the service of the Church have free tuition; other pupils pay -30.00 a year.

Registrations should be made as soon as possible.

By order of the Supervisory AuthorityA . Bapler.

St. Louis Lutheran High School, Mo.

This institution offers its students the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly to take up any profession.

The curriculum includes the following subjects: religion, German, English, Latin, arithmetic (common and commercial arithmetic), algebra, geometry, geography, world history, natural history, physics, accounting, writing and drawing. - The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to attend a Latin school (Gymnasium). These pupils are promoted to the point where they can enter the Quarta.

At the end of each quarter, the parents of the pupils receive a written report on their performance in the various subjects and on their moral conduct.

The school fees amount to -40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full tuition for their children, the Directorate will grant a reduction. - For board and lodging, please contact the undersigned.

The admission of new students will take place, God willing, on September 1. Applications for admission to the institution should be addressed to A

. C. Burgdorf, Director.

1041 Allen Ave. I,oui8. IVIn.

Reminder.

In number 12 of the "Lutheran" of June 15, 1887, we addressed the request to the dear congregations of our synod to let us know quite soon how much they want to contribute to the construction of our farm building, since according to the synodal resolution we are not allowed to begin with the construction until two thirds of the sum, 8000 dollars, have been subscribed. Unfortunately, only very few congregations have sent in the amount of their signatures for this purpose. However, it is most necessary that we carry out the construction as soon as possible, since we lack the necessary space, and therefore we ask all our dear congregations quite cordially and urgently to send in their signatures as soon as possible to the undersigned.

On behalf of the Concordia College Board of Supervisors.

Milwaukee, Wis.

C. Eißfeldt, Kass.

418 Lu.8t -treet.

The treasury for the support of sick pastors and teachers is empty. We sincerely ask for a quick contribution in the name of the CommitteeW . Achenbach.

Incoming to the Canada District coffee:

Synod treasury: Collecte in IN Borth's Ottawa congregation -9.57.

Student fund: wedding scoll. at R. Semmler in Tavi- stock 5.00. From A. Hitzeroth in Tavistock. 25. W. Nowack in Wartburg .25. C. K. in W. 1.00. IN I. Kirmis in Wellesley 2.00. From the Skulcentkasse of IN Frosch in Elmira .75. part of the Mission Festival Coll. in Elmira 20.00. Wittwe Herbert in

Sebringville 2.00. Wedding Coll. at Jac. Ottmann in Wellesley 2.50. Desgl. at C. Günzler in Berlin 2.00. (p. -35.75.)

Inner Mission: From IN Schmidt in Tawistock 1.00. I. Hornberger in Salem .25. Pentecost Coll. in IN Kirmis' Gem. in Wellesley 10.95. Desgl. in Linnwood 1.75. Desgl. in IN Weinbach's Gem. in Sebringville 18.50. IN I. Kirmis in Wellesley 1.00. Coll. in IN Frosch's Gem. in Elmira 8.05. Part of mission festival coll. there 25.00. I. G. Reiner in Wellesley 4.00. Mrs. N. N. in Normanby 2.00. By IN Bruer in Alsfield 3.02. Mrs. G. Allemang in Elmira 1.00. Coll. in IN Lienhard's parish in Logan 3.10. Desgl. in Mitchell 2.48. (p. -81.83.)

Pilgrim House in New York: I. Seip in Linnwood 1.00. C. Hergert in Elmira .50. coll. in IN Frosch's Gem. in Flora- dale 5.60. I. G. Reiner in Wellesley 2.00. part of Mission festcoll. in Elmira 10.00. (S.-19.10.)

Negro Mission: Mrs. C. Hergert in Elmira .50. I. Herr in Wartburg 2.00. Part of Mission Festival Coll. in Elmira 15.00. Abendmadlscvll. in IN Germerotbs Gem. in Wallace 3.86. G. Weber in Carrick .25. (Lr. -21.61.)

Deaf and Dumb Institution at Norris: B. Zick at Elmira .50. I. G. Reiner at Wellesley 2.00. (S. -2.50.)

General construction fund: A. Schleuder in Berlin 6.00.

Building fund in Addison: P. Wolfhard in Berlin 1.00.

Building fund in Springfield: From miscellaneous by IN Bente in Humberstone 9.00.

Preacher and Teacher - Wittwen and Orphans: IN I. Kirmis in Wellesley 2.00. Wittwe Herbert in Sebringville 2.00. Wedding coll. at Jak. Siefert's in Minto Jan. 7 (S. -Jan. 11).

Orphanage in Addison: I. G. Reiner in Wellesley 2.00.

Orphanage near Boston: Geo. Thinker in East New Vdrk 5.00.

Emigr. Mission in New York: Thank offering from Mrs. A. Ries in Howick 1.00. Thank offering from Mrs. G. Bubrow in Carrick 50.

Wellesley, Qnt., July 12, 1887. G. Renfer, Cassirer.

Incoming Illinois District Coffee:

Synod treasury: from IN Burfeind's congregation in Richton -10.05. IN E. Hieber's comm. in Town Rich 6.86. (S. -16.91.)

New construction in Addison: By Kassirer Eißfeldt in Milwaukee 12.00. Durck Kassirer Röscher in Fort Wayne 10.50. (S. -22.50.)

Inner Mission in the West: IN Dear Gem. in Wine Hill 7.60.

English Mission: By IN Succop in Chicago, Collecte on Mission Sunday, 18.55. By IN Eißfeldt in South Chicago, Thank Offering by Mrs. Nisle, 1.00. (S. -19.55.)

Inner Mission: IN Sappers Gem. in Bloomington 11.40. Durck IN Lewerenz of s. Filial in New Skaumburg 3.04. Durck IN Burfeind in Richton of Mrs. Dettmering 2.00. Through IN "streckfuß in Chicago of Alb. Geisemann 1.00. Durck IN Bartling there by b. Kemnitz sen. 2.00. Durck IN Bünger in New Bremen belatedly to Missionfestcoll. .42. (S. -19.86.)

Mission in Butternut, Wis: IN Merbitz' Gem. in Beardstown 4.00.

Negro Mission: Durck Teacher Tisza in Danville by W. Schuld .50. Durck IN Burfeind in Nickcon by Mrs. Dettmering 1.00 (for new station in New Orleans). Durck IN Love in Wine Hill by W. Büscker 1.00. By I'. Hieber' in Town Rich from Skulcentkasse 2.40. By IN Holtermann in Co nant 4.00. (S. -8.90.)

Pilgrim House in New York: Durck IN Castens in East Wheatland by sr. Zions-Gem, 3.45. By IN Wagner in Chicago by N. N. 1.00. (S. -4.45.)

Poor students in St. Louis: part of the coll. at the Redecker-Busse'scke wedding in Schaumburg for Th. Steege

10.00. From the Young Men's and Young Women's Club in Addison for W. Baths 10.00. (L.-20.00.)

Poor students in Addison: part of the Collecte at the Redeker-Busse'scken wedding in Lckaumburg 20.00. Durck Kassirer E. F. W. Meier in St. Louis 10.00. By Kassirer Eißfeldt in Milwaukee for W. Hirsch 20.00. (S. -50.00.)

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Building in Milwaukee: By P. Bartling in Chicago by G. Laitsch 2.00. P. Wagner's Gem. in Chicago 55.00. (S. -57.00.)
 Sick pastors and teachers: Fr. Hiebers Gem. in Town **Mich** 6.03.
 Widow's Fund: Fr. Mueller in Ehester 2.00, whose Gem. 8.00. Fr. Heumann's Gem. in Farina 6.89. By Fr. Mießler in Carlinville from Mrs. Brinkmann 2.00. By Fr. Holtermann in Conant 6.00. (S. -24.89.)
 Deaf and Dumb Institution in Norris: By Fr. Burfeind in Richton from Mrs. Dettmering 1.00. Fr. Hieber's Gem. in Town Mich 8.66, whose branch 3.18. (S. -12.84.)
 Studirende Waisen in Addison: Through Fr. Wunder in Chicago by Mrs. Fleischer 2.00.
 Gem. in Columbus, O.: P. Engelbrechts Gem. in Chicago 13.25.
 Fremont congreg. nebr.: P. Engelbrecht's congreg. in CHV cago 13.25. P. Mueller's congreg. in Ehester 5.00. I P. Meyer's congreg. in Osnabrück 4.10. P. Merbitz's congreg. in Beardstown 5.00. (p. -27.35.)
 Addison, Ill, July 15, 1887. h. bartling, cassirer.

Revenue into the Michigan District's coffers:

Synod Treasury: From the congregation at Port Hope -6.25. congregation at Merritt 5.50. congregation at Amelith 7.00. congregation at Sandy Creek 6.66. congregation at Saginaw City 18.02. congregation at Adrian 8.00. (Summa -51.43.) - . -
 Building fund in Addison: comm. in Manistee 50.00.
 Building fund in Milwaukee: Gem. in Manistee 50.-00.
 Heathen Mission: Through Fr. Müller by Mrs. Kleemann 1.00.
 AllgcM. inner mission: By P. L. Fürbringer of **W. Beymrtn** 1-00.
 Kraate pastors and teachers: By Fr. Link von Wittwe

TeHeAcha F.-o.

UrM'e sophomores from Michigan: Through Fr. Mueller by Mrs. A. Eichn'er 2.00.
 JnnereMission: Gem. in Belknap 4.75. By P. Potz- aer of Mrs. Kalk .75. Gem. in Tawas City 7.44. Part of mission feast coll. in Benona 5.00. Gem. in Grand Rapids 16.50. Gem. in Saginaw City 15.38. By P. I. Schmidt, collected at H. Schmidt's wedding, 5.00; by Ros. Gremel 1.00. (p. -55.82.)
 Widow's fund: comm. in Frankenmuth 23.53.
 EnglishMission: Gem. in Kilmanagh 3.25. Part of mission festival coll. in Benona 4.00. By P. Müller from A. Schpuerlein 1.00. By P. I. Schmidt from N. N. .50. By k. Fürbringer from W. Beyerlein 1.00. (p. 9.75.)
 Laubstumen-Anstalt: By Kass. H. H. Meyer 32.40. **M.** Stern in Frankenmuth 2.50.
 Negro Mission: Gem. in Reed City 3.25. Part of Mis- sionsfestkoll. in Benona 5.00. By G. Bernthal of F. P0PP5.00. (p. 13.25.)
 Emigrant missl on in Baltimore: gem. in frankenmutb 18.75.
 Pilgrim House: Gem. in Manistee, second shipment, 50.00.
 For certain students: 1) Miller Milwaukee: by k. Miller of etl. members 2.50; on Bro. Burk's wedding ges. 4.27. 2) Prange M Addison: women's club in Adrian 14.50; Miss Heid's student 3.00; teacher Denninger's student 2.15.
 Gem. in Columbus: By U. Fuerbringer, on I. A. Sobn's wedding, 10.00.
 Congregation at Royal Oak: Congregation at Lenox 8.00. Congregation at Mt. Clement 6.44. (S. 14.44.) Total-417.29.
 Detroit, July 20, '87, Chr. Schmalzriedt, Cassirer.

Revenue to the Western District's coffers:

Synod Fund: From Fr. Senne's congregation in Alma -5.00. By Mr. Umbach from Fr. Wangerin's congregation in St. Louis 25.05. Fr. Griebel's congregation in California 4.75. Fr. Germann's congregation in Ft. Smith 3.50. By Mr. Schenkel from Fr. Brandt's congregation in St. Louis 17.50. By Mr. Schuricht from Fr. Han- ser's congregation in St. Louis 24.00. (S. -79.80.)
 Progymnasium in Concordia: I P. Albrecht's Gem. in Perry Co. 3.75.
 Debt Repayment: P. Griebel's comm. in California 4.55. k. Mencke's branch in Pyrmont 5.00. Gem. in Stover 2.50. U. Pennekamp's Gem. in Topeka 10.00. (S. -22.05.)
 Internal discord in the West: Mr. N. G. S. in San Franeiseo 2.6V. Pres. Biltz's Gem. in Concordia 30.00. k. Grimm's Gem. in Washington 9 75. unknown in Leavenworth 1.00. by Mr. Kassirer E. F. W. Meier 57.00. by k. Griebel in California by Mr. G. H. Meyer 1.00. P. Pfaffe's Gem. in Haven 5.50. I'. Heyne's Gem. in Lake Creek 5.40. k. Holls' Gem. in Osage Bluffs 5.00. By Fr. Polack in Herkimer, thank offering by Mrs. Sophie Stohs 5.00, thank offering by Mrs. Marie Stettinisch 3.00. By Fr. Eblers in Norborne by Mrs. Hanns 1.00, by ikm herself 1.00. By Fr. Proft at Lokmann, Theil. of Coll. at a missionary sermon, 10.00. Prof. Günther's Gem. at Kirkwood 4.00. By Mr. M. C. Barthel from H. Brundieck at Wisner 5.00, from H. Baden at Jndependence 2.00. (P. -147.65.)
 Negro Mission: By Mr. Schenkel of the Young Women's Association in Father Brandt's parish in St. Louis 6.25. By Father Nething in Lincoln from Mr. Heinr. Noack 1.00. By Father Proft at Lohman, part of the Coll. at a mission sermon, 5.00. (p. -12.25.)
 Mission to the Jews: Through Kassirer Burk .95. Through Prof. Günther of the löbl. Jungfrauenverein in Kirkwood 1.50, (p. -2.45.)
 Emigrant Mission: By Mr. M. C. Barthel of H. Baden in Jndependence 2.00.
 English Mission: Mrs. Fanny Sienknechtin Wartburg 5.00. Unknown in Leavenworth 1.00. Fr. Holls' parish in Osage Bluffs 3.20. By Fr. Nething in Lincoln from Mr. Heinr. Noack 1.00. By Mr. M. C. Barthel from H. Baden in Jndependence 2.00. (S. -12.20.)
 Widow's fund: Senna's comm. in Alma 6.25. Through
 Praeses Biltz in Concordia by Wittwe Henke 1.00. Thank offering by Prof. Lange 5.00. (p. -12.25.)
 Sick pastors and teachers: Through Mr. M. C. Barthel of Mr. I. N. Raithel in Pierce City 200.00. By P. Holls in Osage Bluffs from Mrs. B. 1.20. (p. -201.20.)
 Orphanage near St. Louis: Through Fr. Roschke in Freistatt, ges. on Mart. Biermann's baptism of children 3.25.
 Orphanage near West Roxbury: By Fr. Rehwaltdt in Clark's Fork, surplus from children's party, 11.50.
 Deaf and Dumb Institution: Through P. Rohlfing in Alma, sent to Mr. Wilh. Klinkermann's wedding, 5.45.
 Poor S tu den ten in Springfield: by P. Albrecht in Perry Co. aes. at Oswald's birthday party, 3.20.
 School construction in Butternut: Unknown in Leavenworth 1.00.
 Pilgrims' House in New York: Mrs. Fanny Sienknecht in Wartburg 5.00. By Mr. M. C. Barthel from Mr. Heinr. Drecktrah in Krügerville 1.00. By Fr. Mießler in Des Peres from sr. By Fr. C. C. E. Brandt from two members of his congregation. By Fr. Griebel in California from Mr. G. H. Meyer 1.00. By Mr. Hertling from Fr. Rohl- fings congregation at Alma 34.00. By Fr. Koch in Lutherville, sent to Mr. Woltmann's wedding, 5.00. By Fr. Roschke's congregation in Freistatt 3.30. (p. -51.30.)
 College in St. Louis: From Fr. Sieck's Gem. in St. Louis by Karl May, Jr, Dr. Bosse and Bro. Haueisen 5.00. each (pp. -15.00.)
 St. Louis, July 23, 1887. H. H. Meyer, Cassirer.

Received **for the seminary household in Addison, Ill:** From the community in Schaumburg, Ill: Vmt I. Ho- meier 1 s. oats; I. Lichthardt 1 p. do., 1 p. potatoes, and 1 p. grain; H. Dorn 2 p. oats; W. Lichthardt SS. Oats, 1 p. potatoes; H. Thies 3 p. oats, 3 p. potatoes, 2 p. grain, 1 p. apples; W. Becker 10 p. potatoes; H. Nerge 2 p. grain; C. Winkels 2 p. oats, 1 p. grain; H. Meier 5 p. oats; W. Buckmann 2 p. oats; E. Pahne 1 p. oats; H. Pfingsten 1 p. potatoes; W. Pfingsten 2 p. wheat; F. Thies 1 p. oats; F. Sahlert 4 p. grain, 2 p. potatoes; H. Fasse 2 p. oats; H. Roders 1 p. oats, 1 p. potatoes; H. Müller 1 p. oats; C. Barthel 2 p. oats; A. Wede 2 p. oats; F. Hauke 2 p. oats, 1 p. potatoes, 30 cabbage heads; W.

Scharinghausen 1 p. oats; W. Mumme 1 p. oats, 1 p. potatoes; I. Fasse 3 p. oats; W. Behrens 1 p. oats; Wittwe Krihl 1 p. oats; F. Pricke 1 p. potatoes, 1 p. grain; W. Helfert 2 p. oats; H. Barthel 2 p. oats, 1 p. Grain; Wittwe Buttermann 3 p. oats; L. Albrecht 3 p. oats, 1 p. grain; H. Klausung 1 p. oats, 1 p. potatoes, 1 p. grain; H. F. Becker 3 p. oats; Wittwe M. König 2 p. Oats, 2 p. potatoes; F. Albrecht 2 p. oats; I. Rohling 1 p. oats, 1 p. grain; A. Popp 1 p. potatoes; H. Freist 4 p. oats; F. Kasting 3 p. oats, 2 p. grain; C. Grindling 3 p. oats; H. Bone 1 p. oats; H. Winkelhagen 2 p. oats, 1 p. grain; C. A. Kasting 1 p. oats, 1 p. grain; W. Sporleder 2 p. oats, 2 p. grain; H. Botz 1 p. potatoes, 2 p. oats; H. Salge 3 p. grain, 1 p. oats; I. Gieseke 2 p. oats, 2 p. grain; H. Gieseke 2 p. oats, 1 p. potatoes; W. Scharge 2 p. oats, 3 p. potatoes. H. Kasting 1 p. oats; C. Wille 1 p. oats, 1 p. grain; D. Meier 3 p. oats; F. Scharge 2 p. oats; H. Freist 2 p. oats, 1 p. linseed; H. Winkle 2 p. oats, 2 p. potatoes; G. Fasse 2 p. grain, 1 p. potatoes; C. Witthagen 2 p. oats; F. Steinmeier 2 p. oats; H. Fens 1 p. oats; G. Binderoth 2 p. hvfer; F. Harning 1 p. oats.

From the community in Proviso, Ill: From C. Peter 1 p. oats; C. Degener 2 p. oats, 1 p. grain; F. Haas 2 p. potatoes; E. Mesenbrink 3 p. oats; H. Mesenbrink 2 p. oats; F. Pu- scheck 2 p. oats; D. Mahler 1 p. oats; G. Puscheck 2 p. oats, 2 p. potatoes; H. Schröder 2 p. oats, 2 p. grain; H. Heidorn 4 p. Potatoes; E. Heidorn 3 p. grain; Wittwe Ahrens 4 p. oats, 1 p. grain, 1 p. potatoes; F. Höhne 1 p. potatoes, 1 p. grain; L. Ahrens 2 p. oats, 1 p. potatoes; H. Müller 2 p. oats, 2 p. grain; A. Degener 2 p. oats; H. Volberding 2 p. oats, 1 p. grain; C. Puscheck 2 p. potatoes, 1 p. apples; Chr. Seegers -1.00; F. Meinkc 2 p. potatoes; H. Rathe 1 p. oats, 1 p. grain; H. Meier 2 p. oats; H. Schulze 3 p. potatoes; H. Mandel 1 p. oats, 1 p. potatoes, 1 p. grain.

From some gardeners at Chicago: C. Kemnitz 20 cabbages, 1 s- turnips; I. Maut 800 cabbages, 1 s. onions; A. Jacobs 100 cabbages, 1 s. turnips; C. Deu 25 cabbage heads; P. Priß 30 cabbage heads.

May the Lord be a rich retributor to the kind givers! Valentin v. Dissen.

Treasurer's Report of the Progymnasium in New Park.

July 2, 1886 to July 7, 1887.

Intake:

On July 2, 1886 balance -70.43. Contributions from individuals and collections from congregations: From the Misstonsbückse of the parish at Skenectady 10.00. From the parish of P. Kanolds at Ellicottsville 4.00. Parish of P. Steups at Harlem 12.09. St. Marcus parish at Brooklyn 25.00. Parish of P. Kraffts at Meri- den 10.00. St. John's parish at Brooklenn 17.65. Parish of P. Walkers at York, Pa., 16.76. Parish at Allen Centre, N. Y-, 5.00. Gem. in Wellsville, N. N-, 14.17. Missionsfestcollecte of the Gemm. of New Uork and vicinity 75.00. Gem. P. O. Hansers in Rockville 12.25. St. Matthäns-Gem. in New Hork from the Ordered Woblktätigkeitskaffe 100.00. By P. Walker of W. B. 2.50. By P. Lindemann 1.00. Mrs. Wackelt .50. W. Oklandt 5.00. Two collects of the Gem. at Bayonne City 13.00. D. Tragmann 1.00. W. Bauer at Danbury 1.00. Gem. at Richmond, Va>, 4.65. Gem. P. Grams at Tonawanda 7.77. Gem. P. Freys at Brooklyn 20.00. By P. A. E. Frey of Henze 1.00. Gem. Fr. Lauterbachs at Crossroads 2.00. By Fr. A. Tilly, Collecting the Gem. in Haverstraw and Tom- kins Cove 5.15. Women's Club of St. Marcus in Brooklyn 15.00. Gem. Fr. Koenigs in New Hork 11.50. comm. of P. Sennes in Buffalo 20.50. comm. of P. Steups in Harlkm 9.93. St. Jokannes comm. in Brooklyn 14.15. comm. of P. Koenigs in New Uork 15.00. women's club of P. Stutz' comm. in Albany 15.00.

Cong. in Basswood Hill 2.50. St. Lucas Missionary Society of New Avrk 25.00. By Fr. Steup of W. 5.00. Cong. B. Sieks in Buffalo 20.25. Cong. L. Ebendicks in College Point 5.40. F. Stutz in Washington 5.00. St. Matthew's Cong. in New York from the Ordered Benevolence Fund 100.00. Cong. K. Stürkens in Baltimore 11/27. 1 p. Walker 2.00. By the same from N. N. 1.00. Colt, the Gem. in Port Richmond 6.56. Coll. the St. John's Gem. in Brooklnu 22.00. Gift from Mr. I. Möller 10.00. Gem. in Wellsville, N. Y., 5.00. By 1 p. Lübker from Mrs. Heitmüller 10.00. Gem. of P. Walkers in Cork, Pa. 10.00. -SummaH 724.39.[^]
Tuition of four quarters 499.00.
Total revenueKI293 .82.

Expenditures:

Teachers' salariesP1440 .00
Books and printed matter 22.50P1462 .50.

Deficit on July 7, 1887K 168.68.'

Cd. Haus-elt, Treasurer. '

Received **for orphanage at Addison, Ill:** From congregations 2c. in Illinois: from L. Great's congregation in Addison by Ed. Roterinund \$12.75, by Joh. Harmening from Mrs. Böske 1.00 and Collecte at teacher Meders wedding 5.00. By P. Müller in Schaumburg, Theil of Coll. at Nedeker-Busse'scben wedding, 10.10. By F. Kuhlman" from Decatur from Jakob Danzeisen .50, Fr. Salogga 1.00, Karl Golembiewski .25, N. N. .50. By L. Brunn in Strasburg from N. N. 1.00. By H. Eblers in Homcwood from the Orphans' Association 13.75. By I'. Ramelow in Elk Grove from N. N. 1.00. By L. Pfotenbauer in Palatine, ges. on the silb. Hochzeit by Mr. and Mrs. Holste, 8.00. By L. Sapper in Bloo- mington by I. Teske 8.00. IX Heumann's Gem. in Farina 7.00. By Joh. Harmening by Mr. Kasch in Chicago 5.00.. Heinr. Stünkel in Richton and his wife Marie 5.00. (**S.Z** \$79.85.)

From communities w. outside Illinois: by Cassirer[^] Schmalzriedt in Detroit, Mich. at 5.55. by Cassirer Roescher in Fort Wayne, Ind. at 5.50. by Cassirer E. F. W. Meier in St. Louis, Mo. at 17.39. (p. \$28.44.)

By children: By teacher G. Bartelt in Chicago, Ill, by s. pupils 3.20 and by Karl Mußmann ges. 3.10. teacher Grupes pupil in Hartem, Ill, by IX Great there 3.00. teacher Zeile's pupil in Woodworth, Ill, 3.60. teacher E. Kemnitz's pupil in Cologne, Minn. 3.30. by 1'. Succop in Chicago, Christenlehr- Colleeten, 15.81. Lebrer Treide's pupil there 3.63, Teacher Theiss' pupil in Danville, Ill, 1.25, (p. P36.89.)

To board money: From I. Steffens in Chicago, Ill, 10.00. Wittwe Hoppe in Crown Point, Ind, 5.00. (S. \$15.00.)

Addison, Ill, July 15, 1887. h. bartling, cassirer.

For poor pupils of the Progymnasium zu Konkordia, Mo., undersigned received through Kassirer H. H. Meyer H9.70, From IX Job. Gräbner 10.00 for P. Stöppelwertb. From women's club in Concordia 10.00 for Habekost. From virgins club ur. Concordia 5.00 for Franke, 4.75 for Kaspar. From Jungfrauen-s verein in IX Janzowo Gemeinde 15.00 and from Nähverein 5.0g for Jäger, Dabl andBunselmeyer. From H. W. in BeardstownZ Ill, 2.00 for Stünkel. On Dietr. Frerking's wedding gesam" melt 7.30 for Franke. A. Bäpler. Z

Received for M. Mertz K5.00 Pentecost collecte of the parish; Hrn. IX E. Schultze's in Vallonia, Ind. Günther.

New printed matter.

Twentieth Synodal Report of the General German Lutheran Synod of Missouri, Ohio and Other States, Assembled as the Fifth Delegate Synod at Fort Wayne, Ind. in 1887. St. Louis, Mo. Lutheran Concordia Publishers 1887. price 20 cts.

Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. J. G. Walch. 22nd volume. Colloquia or Table Talks. Corrected and renewed for the first time by translating the two main sources of the Table Talks from the Latin originals, namely the diary of Dr. Conrad Cordatus on Dr. M. Luther in 1587 and the diary of M. Anton Lauterbach on the year 1538. St. Louis, Mo. Luther. Concordia Publishers. 1887. price \$4.00.

The Luth. Concordia Publishing House.

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Dr. Martin Luther's

Colloquia or table speeches.

For the **first time** corrected and renewed by translating the two main sources of the Table Talks from the Latin originals, namely the diary of Dr. Conrad Cordatus about Dr. M. Luther in 1587 and the diary of M. Anton Lauterbach on the year 1538.

This latest volume of our Luther edition - the 22nd - contains Luther's table speeches, i.e., the speeches he made in conversation with his household members and friends, especially at the table. Mathesius says in his life of Luther: "As his office and teaching was holy and comforting, so also in his life one saw many beautiful and great virtues, and those who were around him heard many good sayings and histories; as also at the table he explained many beautiful and delicious texts, and gave many good reports when one had occasion to ask something from the Scriptures. - Although our doctor often took heavy and deep thoughts with him to the table, and sometimes kept his old monastic silence throughout the meal, so that not a word was spoken at the table, he nevertheless allowed himself to be heard very amusingly at the appropriate time; as we used to call his speeches *condimenta mensae* (table *condiments*), which were dearer to us than all *condiments* and delicious food. When he wanted to win speech from us, he used to make an accusation: The first admonition we let pass; when he stopped again: Prelates, what's new in the country?' The old people around the table started to talk. Doctor Wolf Severus, who had been the preceptor of the Roman Royal Majesty, sat at the top, he brought something on the track, if no stranger was present, as a wandering courtier. When the conversation started, but with proper discipline and respect, others sometimes added their part until the doctor was brought in; often good questions were put in from the

He would solve them finely, roundly and briefly; and if one of them held a part, he could also suffer it and refute it with a skilful answer. Often honest people from the university, even from foreign places, came to the table; there fell very beautiful speeches and histories." (S. 208. 212.)

His friends used to write down and collect these speeches immediately or soon thereafter. They meant well, but they did not do so very wisely and prudently. They did not consider that not all sayings of even great men, which they made in intimate circles, at table or otherwise, are suitable for publication. They also suffered the same fate as others who write down what they have heard: one overhears something or does not understand it correctly, or when writing it down later, one no longer remembers exactly the words that were used. Thus, many misunderstood and incorrect things have found their way into the "Table Talks". In the course of the many copies, further errors were made in them, as well as in the later adaptations for printing.

Elias Frick, the translator of Seckendorf's "Geschichte des Lutherthums," therefore writes in his account of Luther's writings: "The things that the dear blessed man said about tables and other things have been recorded too precisely, and those who were around him and talked with him about tables and other things may, out of good opinion, have marked at home for their own benefit what they heard from him; But everyone knows well that it is not possible to remember all the words as they were spoken, so that they could be written down afterwards; and especially those who recorded such things were quite unequal; likewise it often happens that one does not always correctly grasp the meaning and opinion of another in speech, and therefore cannot put it down on paper. Above this, such Collectanea have been copied by others, whereby, as is always the case with such copies, even more inaccuracies have been included; however, Johann Aurifaber has brought such Collectanea, compiled and copied by various men, under certain titles and put into print under the name of the Tischreden Lutheri Anno 1569" 2c.

The "Table Talks" are therefore often cited by the papists to denigrate Luther's person and life; without reason, of course. Walch writes: "It is considered reasonable that nothing can be proven from the 'Table Talks' that could be detrimental to Luther. For although they may have come from him, as I have noted before, they are and remain table speeches: speeches that he spoke without prior consideration, that were written out without his knowledge and will, and that after his death a special book was published, which he could neither see nor read through. Our scholars of God have long since remembered this, not without reason. I refer to Johann Gerhard, Leonhard Hutter, Johann Adam Schertzer, Johann Adam Osiander, Georg Zeämann, not to think of others."

Although these "Table Talks", which only came out after Luther's death, are not equal in value and validity to the writings of Luther, which flowed from his own pen or were rewritten by his friends and published with his approval - in part after a careful review - they are and remain - with a careful review - a thankful gift. They contain splendid explanations of the main points of the Christian faith (of the Holy Scriptures, of God's works, of Christ, of sin, of the Law and the Gospel, of faith, of good works, of the Pope, of enthusiasts, of marriage, of kings, princes and lords, of schools, etc.), beautiful meaningful, pithy sayings, far-sighted prophecies, instructive stories and especially a treasure of individual traits from his life.

We said that the "Table Talks" are a thankful gift with a careful sifting. Such an examination has been made in the present edition. Prof. Hoppe, a competent Luther expert, has spent many years of diligence on this edition.

new edition used. The introduction rightly states: "Our edition is the best and most complete of all the editions that have appeared to date. It is the most complete, because we have included in an unabridged German translation the main sources of the "Table Talks" that have only recently come to light, the diaries of Lauterbach about the year 1538 and those of Cordatus from 1537, Luther's trusted friends and table companions; the best, because we have eliminated from the "Table Talks" much that does not belong to them, partly duplicates, partly borrowed from other writings of Luther, partly not originating from Luther, but have renewed a large part of the "Table Talks" from these two main sources. Both men have copied from Luther's own mouth, at his table and otherwise, what he spoke." (p. 1.) In this extremely interesting introduction, the author gives further information about the various previous editions, in which many foreign things have been added and the originals have been treated arbitrarily, incorrect translations occur, as well as about what distinguishes the new edition from the earlier ones.

Probably many a Lutheran Christian has the wish: "If only I could have spent one evening with our dear father Dr. Martin Luther, the greatest man and hero of faith after the time of the apostles! This wish, my dear reader, can and will be fulfilled for days and weeks by what is offered in this volume. It brings you, for the first time, Luther's Table Talks translated from the originals." (Introduction, p. 1.)

No one who buys this magnificent edition of Luther's Table Talks will regret it. He will not stop reading until he has come to the end of it. The fruit will be: Growth in salutary knowledge and edification in the most holy faith.

(Submitted.)

Something about the song: "Jerusalem, thou high-built city" and its singer.

In the year 1626 a writing was published, whose title reads: "Loba novissima, that is: Of the four last things of man, namely of death, last judgment, eternal life and damnation. Four different sermons, held at Coburg on a given occasion, by Johannem Matthäum Meyfartum, Doctor of the Holy Scriptures and Director of the Casimirian Gymnasii there." The third sermon is based on Matth. 17, 1-9, "about the joy and glory that all the elect have to wait for in eternal life". Towards the end of this sermon it says: "Behold, devout Christians, should not this contemplation of eternal life make one joyful in these sorrowful runs, and quite secure in God in perilous runs?" In the conclusion of the sermon that follows, the author intersperses a hymn that he composed, which has rightly become common property of the church, in that it "is to be counted among the most outstanding poems of our church, not only for its content, but also because of the rare melodiousness of its language," and which, as stated by Zezschwitz says, "in its melodic sounds itself already quite so anmuthet, like praise song of the heavenly choirs". This is the above-mentioned song, "the wonderfully joyful welcome in the heavenly Jerusalem", as it is headed in our hymnal under No. 443 according to the song commentary of Schamelius. Perhaps it will not be unpleasant for some readers to see the song intertwined with the conclusion of that sermon. Since we are only reproducing the beginning of the verses due to the lack of space, one should take the hymnal at hand. And so it says in the relevant sermon conclusion:

"Should not one break out and say: klorats pr-ro Zanckio,' gui prne Zsndio ^ubÜLro of vultis! Weep for joys that you do not want to triumph for joys, sigh for joys that you do not want to shout for joys, mute for joys that you do not want to speak for joys!

1. Jerusalem, thou high-built city, Would to God I were in thee!

My longing heart 2c.

Thus, sorrowful Christians sigh when they experience, if not see, the present condition. They wish:

O beautiful day and even more beautiful hour, When will you come!

Since I am using Lust 2c.

Now then, it will be long for our souls to dwell with those who keep the peace: but the beautiful day and many more beautiful hours will dawn, and then

At the moment it will rise up to the firmament, when it will leave 2c.

With what joyful face, with what holy thoughts must the taken soul look at the city of heaven, when it approaches the same? It truly cannot remain silent, it pours out its heart, its mouth overflows, it speaks:

O Ehrenburg, greet me now, Thou on the Graceful Fort:

Like big time 2c.

However, will not remain with the same, but:

5. what kind of people, what kind of noble crowd comes drawn there already? 2c.

6. prophets great and patriarchs high, also Christians in general 2c.

7. when finally I arrived at the beautiful Paradeis 2c.

8. with jubilant sound, with instruments beautiful, On choirs without number 2c.

"Whoever desires to go there and sing a single note or guard the door in the house of our God, let him say Amen in his heart. But help, O Lord Jesus Christ, that many may well grasp this eternal joy, may be mindful of it at their deathbeds, and by this lovely contemplation here all may struggle chivalrously, through death and life, to reach you. Amen, O JEsu, Amen."

At the time when Meyfart, the poet of this song, was director of the Gymnasium Casimirianum, the duke had a pious Capellmeister from the great Tonmeister Eccard school, named Melchior Frank, born in Zittau around the year

He, who had already given many a sacred song a beautiful melody, also created a melody for Meyfart's song of the joyful welcome in the heavenly Jerusalem. And what a melody! It is completely appropriate to the text, is one of the most sublime and profound of our rich church melody treasure, and therefore occupies the appropriate position in it. Who would not have sung one like the other, song and melody, over and over again!

But we mainly want to get to know the poet a little better.

Johann Matthäus Meyfart was born on November 9, 1590, according to some at Jena in the house of his grandfather, according to others at Walwinkel in the Thuringian Forest, where his father was a pastor. After he had received an excellent education at the school in Gotha and had studied further in Jena and Wittenberg, he went over to the study of theology, having become a master in 1611. When he had also completed this study, he became educator with a nobleman and then adjunct of the philosophical faculty in Jena.

In the meantime, a fourth higher educational institution had been established in the Saxon lands. This was the Gymnasium Casimirianum established by Duke Johann Casimir in Coburg in 1605. According to the intention of its princely founder, however, this Gymnasium was also to be distinguished by its adherence to strict discipline and good morals, and at the end the duke placed it under the ecclesiastical direction of Johann Gerhard, who was employed as professor of theology at this institution from 1606 to 1616 and who nevertheless remained in the closest connection with the duke and his college at Coburg even after his transfer to the University of Jena.

In the same year in which Gerhard left this university, Meyfart was appointed professor and subsequently entrusted with its directorship in 1623. Since he had several theological writings published during this time, and also defended the pure doctrine against the papists, he received the theological doctorate in Jena one year later. But above all, he took care of the university that was entrusted to him. He sought to educate his students not only as scholars, but also as Christians. Tholuck writes of Meyfart: "In this position he was eager to promote the spiritual life of his students. He wrote an Acadennisque Latin prayer book for all faculties and types of studies. He maintained a loving relationship with his students and remained in correspondence with the better ones even after their studies were over. He protected his Casimirians from the insults and insults of the rougher students who had come there from the larger universities, severely punished grosser crimes and introduced a written apology for lesser ones."

In 1634, Meyfart accepted the call as professor of theology at the Lutheran University of Erfurt, which had been newly founded by Gustav Adolph, and one year later he became its rector and at the same time pastor at the Preacher's Church. Here, too, he showed the same zeal from the beginning, as for purity of doctrine and thorough knowledge, so also for godliness of the students, especially of the students.

of sacred theology. His academic inaugural address in Erfurt is therefore characteristic. Its subject was the "picture of a true student of holy Christianity, taken from the honest life of the prophet Daniel at the royal academy in Babylon. When, however, the degradation of morals caused by the Thirty Years' War became more and more apparent among the young students, he raised his voice like a trumpet by issuing a pamphlet with the title: "Christian Remembrance of the Orders and Honorable Customs that Escaped from the Protestant High Schools in Germany in Some Places and of the Barbarities that Creeped in During These Miserable Times. Among these "insidious barbarities," i.e., idiosyncrasies of German student morals, was above all pennialism, i.e., the despotism of the older students against the younger ones, which was connected with the most shameful insults, and which had gone especially to his heart and against which his conscience had finally forced him to come out in public, all the more so because he had already collected information about this evil from former students of the Casimirianum for several years.

Unfortunately, he encountered opposition in such fervour. Already in Erfurt he found resistance among colleagues and pastors. Because of a scholarly treatise on church discipline, he was even sued by the entire teaching staff, with the exception of a single member of it, and threatened by the government with imprisonment if he did not recant. Neither came to pass, as he was appointed to the University of Erfurt, which was under a different government at the same time, and now even had trouble obtaining the desired dismissal from the Duke. But even in Erfurt he did not find it any better. It is true that he had a number of friends and intellectual comrades at his side, and it is said that the city council and the citizens supported him in his zeal for stricter church and moral discipline. On the other hand, he found opposition among his colleagues, at the head of which was a certain Professor Zaps, whose best suspicions strengthened Meysart's opposing party and thus, as a result of many other challenges, which his above-mentioned writing against the academies brought him, the rest of his life was embittered all the more. The Lord soon took him out of the pitiful valley to the heavenly Jerusalem, where his ardent desire had long been. He died on January 26, 1642.

If ever Meyfart's song of the "wonderful welcome in the heavenly Jerusalem" was sung by a large congregation with deeply moved hearts and with many a dripping eye, then this was the case on May 17 of this year, where a tremendous crowd of grateful friends from near and far and from the most diverse parts of the Union had gathered for the funeral of a great man in Israel in the spacious Lutheran Trinity Church in St. Louis, Mo. It was our dear Father in Christo, our teacher, champion and predecessor, Professor Dr. Walther, who lay in the coffin before the altar. As the second of the funeral orators, the Blessed's old intimate friend and, until the year 1875, longtime

ger co-worker in the training of preachers, Prof. Crämer, with his Elisa call: "My father, my father, chariot Israel and its riders", they sang Meyfart's song before and after the speech, according to his order.

Already at that time, and even more so later, the writer felt the need to draw a parallel between the dear departed and the poet of the delicious song. And it was not only the longing for heaven that he thought of, as it also stirred the wings of the former more and more powerfully in his life full of work, struggle and gloom, but also the fervent zeal for holiness of life in the congregations, and especially among the servants of the church and the students in our teaching institutions, which, free of all impetuosity and all one-sidedness, was so wonderfully paired with his excellent fervent zeal for purity of teaching. Praise God that in this double zeal a whole synod faithfully stood by him and that he knew himself to be in complete unity of spirit with his co-workers, especially until the end of his academic work! But now that he is gone, may his spirit rest on those who, after him, will carry on his work in our high school in St. Louis, and indeed in all our teaching institutions, so that our synod, even after him, will not lack preachers and teachers of the high and low schools who are as pure and firmly grounded in doctrine as they are zealous and righteous in godliness. Looking steadfastly toward Jerusalem, the high city, with the wish: "Would to God I were in you!" Let the words of the deceased be a precious legacy to us, when he, in a synodal sermon of 1865, spoke of pure doctrine and knowledge as a free gift of divine grace, and finally called out to his listeners: "But the most important thing here is that we all use the pure doctrine and knowledge given to us for our own salvation; for no cleverness and no outward zeal of unconverted hearts can and will preserve this treasure, in short, nothing, if we do not thereby stand before God in true repentance and living faith, and are enlightened and impelled by His Holy Spirit. For as God gives his pure word only for the sake of the elect, so it is they alone, the invisible church, through whom God sustains it, who cry out to God day and night in deepest humility: Lord, keep your word for us, for it is the joy and comfort of our hearts .

(Submitted.)

Intolerance of the so-called Protestants.

In Germany, the so-called Gustav-Adolf-Verein has existed for many years. This association promotes the most abominable, God-opposing union; for in it are fraternally united: Protestant unionists, these apostles of unbelief, Unirte, so-called Lutherans of all possible colors and degrees, in short, everything that supposedly opposes Rome. He therefore builds, mostly in Catholic countries, costly, splendid churches for the scattered "Protestants" and thus cherishes and cultivates a

The church system is at best unbelieving, but in most cases Protestant. In spite of, or rather because of, this God-unpleasing broad-mindedness, this association is quite a child of the German state church congregations, especially of those in Bavaria, who publicly and especially call for participation in this great money transaction association. However, there are still many Christians in the German state churches for whom such an association is "too hot and too hard". Years ago, these Christians began to found an association whose task is to build the church of the pure word, i.e. the Lutheran church, and thus to help "most of the fellow believers" in the dispersion. This association is called "The Lutheran Church of God" and stretches its branches over Bavaria, Hanover, Mecklenburg, Saxony, and so on. Admittedly, this Lutheran God's Box Association is also afflicted with the illness of the time: Lack of decisive assertion of the Lutheran confession, which is why our dear brothers in faith in Germany cannot participate in this work, as other free-church Lutherans do; but we are nevertheless pleased about the really good things that the God's Box does. But how do the "Protestants" supported by the Gustav-Adolf-Verein oppose this truly not overly strict, but rather often only too quietly treading and often too undecided in matters of confession? This is shown by the organ of the Bavarian-Lutheran Gotteskasten of July 1, 1887, with a hair-raising example from the church paper "der österreichische Protestant" No. 7, 1887, published in Klagenfurt in Carinthia. This paper had in No. 6 a favorable review of Ahner's little paper on the God's Box, whereupon in the following number "a word of warning to the Protestants of Austria" against the Lutheran God's Box appeared, in which it was said: The God's Box is a sign of life of the rigid orthodoxy and it is sufficient to know that the first God's Box was created in the land of blackness, Hanover, and that Mecklenburg and Saxony followed in it and hopefully one day a closed district will be reserved in the center of heaven for the men of the God's Box, so that they will not come into contact with any of the "others". The warning concludes with the words: "Do not let yourselves, you Lutherans of Austria, be determined by a handful of thrown money to give the Judas kiss to reformed brothers. The Gustav-Adolf-Verein will not leave you in the lurch; it has infinitely more life power than a bunch of short-sighted blacks. The words of the dying Attinghausen apply to us: Be united, united, united! If we take it to heart and vow: If we take it to heart and vow that we will be a united people of brothers, that we will not separate in any adversity or danger,

then the wolves in sheep's clothing" (i.e. the Lutherans) "may come to sow discord under the guise of benevolence, and a thousand God boxes - what a pity for the beautiful name for the bad cause! - may arise, they will not move us to betray our Christian brethren. But watch and pray that you do not fall into temptation." A letter from Holstein goes on to say: "I think that one cannot dismiss the God box sharply enough. For years we have had an offshoot of this God-box in our province, too.

The Lutheran Lutheran Society is transplanted here in opposition to the Gustav-Adolf-Verein, which is so extraordinarily beneficial in its broad-hearted evangelical love and whose main association in Kiel alone comprises 194 branch associations. In my opinion, this Lutheran association is rather a devil's box than a God's box, and in particular:

1) because in his opposition to the Gustav-Adolf-Association he opposes the love born of the spirit of Jesus and damages a work which is founded in the Gospel of Jesus;

2) because he exercises with Roman presumption an evangelical magistracy over the faith of the congregations, and by his zeal for the purity of doctrine introduces Catholicism into the evangelical church; and

3) because he digs up again the gap between 'Lutheran' and 'reformed' which has been gradually filled in the Protestant Church under the action of the Holy Spirit of Truth, and denies the evangelical brotherly love." *)

The "Gotteskasten" notes after these reports: "If anyone in Austria should be completely silent and sit on the earth in repentance, it is the 17,000 Protestants in Carinthia. Of 34 confessional schools they owned, 3 were left in 1881, the others were closed. Of 533 Protestant children born in 1878, 267 were legitimate and 266 illegitimate." And before that it is said that "the Protestant community in Klagenfurt counts about 700 souls and in 1886 received 1552 guilders of support for its church system from external co-religionists".

It is always the same old story. As long as the unbelievers or false believers still strive to come up, they shout over loudly: Tolerance, tolerance! But once the tolerance fox is in the rabbit hole, it eats the rabbit with skin and hair with real fox-like intolerance.

J. F.

(Submitted.)

All kinds of very Roman direct from a journal of today's Rome.

It is usually not quite believed that today's Rome is still as medieval Roman as it really is. In order to make this quite clear to our readers and possible Catholic journals, we share the following from the arch-Catholic newspaper "*Moniteur de Rome*" published in Rome. On the last page there is always a longer "Guide for pilgrims", the printing of which would fill about five columns of the "Lutheran". This "guide", which is full of the grossest superstitions, is divided programmatically. The first part gives less interesting details about what to observe when visiting the Vaticans. The next part gives information about the "Christian souvenirs" (*Monuments chrétiens*). There is listed first the vault of St. Peter (for which the women must first ask permission from the Secretariat).

This third point is probably the main reason for the fanatical outburst. They want the Union, and whoever doesn't go along with it gets the message from all corners: Away with this!

Then follow the magnificent relics of the Holy Passion, and then it says: you can get here "facsimiles of the nail and the inscription of the cross". Then, besides the stake on which Christ is said to have been scourged, there are the chains of St. Peter and those of St. Paul. And then it says: "In the two Sacristies" (i.e. the churches where the chains can be seen) "they sell facsimiles of those chains of the Apostles, - facsimiles that have touched those chains and are provided with a guarantee of authenticity." Then comes the section "Tombs", where the tomb of St. Sebastian, St. Agnes and St. Pancratius are mentioned. After some less interesting sections in this "Guide for pilgrims", the last section follows with the heading "Apostolic Blessing", which, as we will see in a moment, is connected with more than a dozen indulgences. This is quite easy to obtain. It is all done quite conveniently; only a cursory print of the name and a few cents of postage, that is all that is necessary to obtain the apostolic blessing including the more than a dozenfold indulgence. Our "Guide" writes about it literally as follows: "The pilgrims who have come to Rome may ask for the apostolic blessing and the indulgence in *articulo mortis* for themselves and their families, as well as for twelve persons whom they designate in detail. They will find printed forms for this request at all holy image dealers (actually: raareüalM ä'odjots ätz äövotlov) and only need to write their name in it. This sheet is then sent to the Secretariat for *Memories* (Löeretaiererie des *Memoriaux*), from where it is returned after a few days with the rescript granting the desired favor." Thus daily to read on the fourth page of the daily paper "*Moniteur de Rome*", - a sign that today's Papist Rome is pretty much the same as that which Dr. Luther once fought.

To the ecclesiastical chronicle.

I. America.

A Papist Emigrant House is what the German Papists want to build in New York. But the funds are slowly coming in.

The German papist papers have therefore decided to publish a jubilee number in August in honor of the golden jubilee of Pope Leo XIII and to sell it as a Pabst Jubilee Album for the benefit of the Emigrant House (Leo House); but relatively few subscribers have been found for this newspaper album.

The harmony among the local papists is not very great. Apart from the terrible grudge between the German Roman leaves, the friendship between the Germans and the Irish is not very intimate. In addition to this, a German priest, named Gmeiner, has recently advocated that the German Catholic parishes should become English. This Mr. Gmeiner is not treated very lightly. The "Kath. Glaubensbote" writes: "Mean, meaner, meanest. That Rev. Gmeiner, a German, who was educated in German institutions and was a professor at an institution, which was established mainly with German money for the purpose that German priests would be educated in it, is not exactly treated very lightly.

It was meaner still that in a short statement in the "Columbia" of Milwaukee he had the nerve to say that his pamphlet was not understood at all, and that the protests of the Catholic press were not understood at all. But it is even meaner that in a short statement in the "Columbia" of Milwaukee he has the nerve to say that his pamphlet was not understood at all and that he does not respect the protests of the Catholic press any more than those of the three London tailors! But the meanest thing of all is that Rev. Gmeiner declares that the English-speaking bishops and priests agree with his pamphlet and that is enough for him! This is the superlative of meanness."

How farmers can raise money for church causes. A member of a Baptist church in Dakota has made a gift of land to the church; other church members have plowed the land and it is to be seeded in the spring. It is hoped to raise a wheat crop worth several thousand dollars for church purposes.

An outstanding Adventist, D. M. Canright, has recognized the heresy of his sect concerning the necessity of celebrating the Sabbath on the seventh day, and has made the following statement: "After having celebrated the seventh day as the Sabbath for twenty-eight years, and persuaded more than a thousand persons to do the same; after having read through my Bible twenty times verse by verse, most carefully examining every passage which might remotely relate to this subject, and searching out such passages in the original text and in many translations; after having consulted and perused a great heap of commentaries, dictionaries, concordances, and treatises on both sides of the question ; after having read every line in the Church Fathers on this question, and having written several books in favor of the seventh day, which have received the approbation of my brethren; after having debated it more than a dozen times; after having perceived the fruits of the celebration of the seventh day, and having examined all the grounds of evidence for it in the fear of God and of eternal judgment - I have come to the complete conviction in my mind and conscience that the celebration of the seventh day is not sufficiently established."

II. foreign countries.

Protestant persecution in Spain. In Spain, when the Roman priest goes to a sick person to bring him "the sacred host" and to give him the last rites, the passers-by are supposed to kneel down until the priest has passed. A poor woman, a Protestant, walking through the streets, saw such a procession on a street corner, and hurriedly went into an aisle so as not to have to kneel. But the priest went after her, pulled her out and tried by force to bring her to her knees. Failing in this, he handed her over to two policemen and charged her with insulting the state religion. The judge did not allow her to explain herself and had her thrown into prison. How long will the poor woman have to languish there?

Missionsdirector Harms and his conrector Pastor Oepke apply for the reapproval of the missionscollecte of the Landeskirche.

A Reformed preacher named Stern was recently installed in the Lutheran St. Thomas Church in Strasbourg. The "Monatsblatt für Christen Augsburgischer Confession" notes: "If Mr. Stern had not been appointed to St. Thomas, he would still be a minister of the Reformed Church; but now that he has been appointed to Strasbourg, he leaves the Reformed Church and takes up the Lutheran church office, with or without a promise to teach and live according to the Church of the Augsburg Confession. Such a procedure is not honest and cannot be justified at all. If

If the Lutherans from the Reformed Church had Lutheran faith and conviction, they would have to leave the service of the Reformed Church altogether, and would not remain in it or leave it, depending on whether they were appointed to better positions in the Lutheran Church or not. Not being Reformed in the Reformed Church today, not being Lutheran in the Lutheran Church tomorrow, these are things that are possible only in the confused conditions of the present time in the ecclesiastical field." - Such superstitions are also found and accepted in the falsely calling themselves Lutheran synods in this country.

The Seventh-day **Adventists** (who celebrate Saturday as the Sabbath) held their first "camp meeting" in Moss, Norway. The report of an Adventist journal says: "Around the large (pavilion) tent, which forms the speaking hall in which the hearers assemble, are pitched here and there the smaller tents, which serve as dwellings for the attendants belonging to the camp. These tents are usually of sufficient size to accommodate two families comfortably in one tent. In the larger gatherings of this kind, such as are held in the United States, the camp is quite systematically marked out, so that it is a regular village or city of tents. About 150 of our brethren have set up here in this way. - In conjunction with this gathering, the fifth annual meetings of the European Council were also held.

Papist insolence. From a correspondence of the "Luth. Kirchenblatt" we learn the following: "In Posen, during the time in which the Corpus Christi feast falls, daily processions through the city take place for a week. - Until now, at least the streets in which the Protestant churches and parsonages are located have remained free of these processions. Now, however, this has changed. - For the first time this year, a Protestant Polish provost of the city has obtained permission from the city to process through Petristrasse, which is named after the Lutheran Petri Church. On St. Peter's Square, where there is no Catholic church but only the aforementioned St. Peter's Church, and in St. Peter's Street, just across from the rectory of this church, altars had been erected by the Polish Catholic population, at both of which the procession stopped for the usual ceremonies. The square in front of the church, which was privately owned by the St. Peter's congregation, was densely filled with kneelers, the traffic in the very narrow St. Peter's Street was interrupted for an hour, the rectory itself had to be locked, because otherwise the crowd would have entered it in order to fast in the hallway, *opposite the* altar built on the street, and an expulsion would have given rise to the worst conflicts. One of the clergymen of St. Peter's Church had to wait half an hour before he could get to his apartment, and even then he was only able to do so because a police commissary made room for him through the crowds and protected him by his escort from insults that would otherwise have been difficult to avoid. If a wedding or baptism had been scheduled in the church at that time, the cars would not have been able to get to the church through the square belonging to the church but densely occupied by Catholics and would have had to wait an hour; it would also have been impossible to call the clergy to a dying man, they were completely cut off from their congregation, no one could get to them. The police were unable to help. The crowd had gathered on Petriplatz and piled up as they entered Petristraße, which is so narrow that the procession took up the entire width of it.

Executioner.

At the beginning of the Reformation, the bishop of Paderborn had sixteen citizens thrown into prison for adhering to the teachings of the Gospel; then he had them dragged out, ordered their heads to be cut off, stood himself and looked out of the window to feast on the death of the innocent victims. Since no one wanted to testify for the poor people, the executioner did it. When he was supposed to execute them, he refused, saying that he had been appointed to judge thieves, murderers, and boys who had forfeited their lives according to the law, but of these he knew nothing. He went and laid down the sword before the authorities. When this happened, a great lamentation arose among the people: women and virgins raised their hands to the bishop looking out of the window, wept and prayed for the condemned, until the bishop finally took pity on the sixteen citizens, had them put in their houses for a year's penance and paid a fine.

Images on Luther's writings.

The papists make much of the fact that on some of Luther's writings there is a woodcut on which he is depicted as a saint with a glory around his head or with the Holy Spirit hovering over his head in the form of a dove. Thus, they say, Luther claimed to be "a new saint of the Lord". He could have done this only to give himself a reputation among the simple-minded people. But this is most ridiculous. Luther was far from it. He gave all glory to God and let God, whose cause he led, rule alone. But why did he have such an image printed on his writings? We answer simply: He did not. We do not want to talk now about the fact that it has been proven to the papists in Germany that this picture is not on Luther's writings that were printed in Wittenberg, but on reprints that were procured from outside. Let us assume that the picture was also on Wittenberg copies. But this does not help the papists at all. Luther never cared what kind of pictures the printers put (on the title or at the end of his writings). In 1519 he published a Sermon on the Reverend Sacrament of the Altar, in which he also advocated the consumption of the Lord's Supper in both forms. On this writing there was also a woodcut depicting two monstrances. When the papists attacked him because of this writing and especially because of the picture as a "Bohemian heretic" who was in favor of both forms, he replied in a writing published at the beginning of the following year, among other things, as follows: "But that two monstrances are printed, I ask my high-minded ones, the same dear ones, that they would be merciful to me. For I certainly do not have the time to see what the printer takes for **image**, letters, ink or paper; and it has never happened to me before, nor have I provided that one would desire such from me." (Explanation of Dr. Luther's several articles 2c. Erl. A. Vol. 27, 76.)

The catechism exams

are, unfortunately, not considered by many to be as necessary and important as they should be. The Lutheran preacher G. C. Rieger said: "They are called Kinderlehre with us, but parents have often testified to me that they learn more from them than from sermons.

Everything lasts its time, spouse's love for eternity.

During the reign of Duke Karl von Württemberg, a man of high honor was deprived of his office by the ducal council and lost his livelihood. He withdrew to his home village and did not know what to do. At last he became a night watchman, just to get by. After every hour that he had to call, he called out as a final word the beautiful refrain with which every verse of Paul Gerhardt's song: "Sollt' ich meinem Gott nicht singen" (Should I not sing to my God) 2c. concludes:

"Everything lasts its time, God's love forever."

These words, which he firmly believed, were his rod and staff in misery, and how many a heart he comforted in the night I do not know; for he had done so for several years. Once a high official of the duke stayed overnight in the village. He heard every hour the verse that fell out of him, and after inquiring more exactly about the matter, he brought it to the attention of the duke on his return to Stuttgart. The man was restored to office and sang to his morning blessing with heartfelt devotion for the rest of his life:

"Everything lasts its time, God's love forever."

A godly princess

was Anna, the wife of Elector Augustus I. From her sickbed she ordered the following ecclesiastical intercession for herself: "It is desired to do a common Christian prayer for a poor sinner whose dying hour is at hand. May God be merciful to her for the sake of

Jesus Christ, His dear Son." When she patiently and silently awaited her end and was asked if she also had temptations, she replied, "I am sore, but I despair not; for I remember the wounds of the Lord, and trust in him that said, 'Be of good cheer, I have overcome the world; where I am, there ye shall be also; I will come again, and receive you unto myself.' " At last she repeated several times the words, "Father, into your hands I commend my spirit; you have redeemed me, you faithful God."

Johann Brenz.

Johann Sebastian Pfäuser traveled to Stuttgart to meet the famous Württemberg theologian Johann Brenz. When he heard that Brenz would preach the following morning, he went into the church at the first bell, fearing that he would not be able to find a seat later. But behold, most of the church remained empty. The sermon had satisfied him completely. But since he thought it impossible that the inhabitants of Stuttgart should not use the sermon of such a man more gratefully, he doubted whether the one who had preached was also Brenz. He therefore went to the sacristy after the service and heard to his great joy that he had really heard Brenz. Brenz took him with him to his apartment. On the way, Pfäuser expressed his surprise at the small number of listeners Brenz had had and assured him that he would hardly have climbed the pulpit with so few people. As they were passing a fountain, Brenz asked whether Pfäuser knew what the greatest virtue of this fountain was. And when Pfäuser answered in the negative, Brenz said: "That is the praise of this well, that it always gives water in equal abundance, whether many or few draw from it. It is a picture of the preachers of the divine word. These, too, must always, regardless of whether many or few thirsty people gather around them, let the water of life spring forth."

Death News.

On Aug. 10, Rev. I. P. Baum- tz art, faithful pastor at Darmstadt, Ills.

On Sunday evening, August 7, 1887, we confidently hope that Mr. Ludwig Schmidt, a faithful teacher of the second grade of the local Lutheran congregation of St. Peter's, died of a heart attack at the age of 38 years, 11 months and 17 days. For twelve years he served the said congregation as teacher and recorder. Joliet was his second field of work. Previously he was a teacher for three years at Willshire, O. There he also found his wife, Margaretha, née Bienz, who now survives him. Eight children were born of this marriage, two of whom preceded their father into blessed eternity.

The attendance at the funeral was extremely high. All the costs of the funeral were paid from the community coffers. The teachers Johann Brase, Chr. Brase, Hassenpflug, Geisemann, Albers and Viertens acted as bearers. Teacher N. Treiber played the organ. The undersigned held the funeral oration on the saying: "O thou pious and faithful servant, thou hast been faithful over a few things, I will set thee over many things; enter thou into thy Lord's joy."

God be the sun and shield of the widow and the six children. "But the teachers shall shine as the brightness of heaven; and they that guide many to righteousness as the stars, for ever and ever." Amen.

Joliet, Ill, Aug. 10, 1887. aug. Schuessler.

Ordirrattsner and introductions.

On the 7th Sunday after Trin. by order of the Presidency, Alexander L. Rohl- fing, Candidate of the Sacred Ministry of Preaching, was ordained and inducted in his congregation at Johnson, Bigstone Co, Minn. byT . H in ck.

Address: Rev. k>. RodlüuA,

4oüuson, Bigstone Co, üliuu.

On the 7th Sunday after Trinity, Candidate Ernst Müller was ordained and inducted by order of the Honorable President Biltz in the Evangelical Lutheran congregation at Clear Creek, Kansas, with the assistance of Father v. Niebelschütz.

C. H. Lüker.

Address: Rev. Krusd LluueUer, klueoluvillo, Nuriou Co, Laus.

By order of the Reverend President of the Minnesota and Dakota District, the candidate Mr. Leopold Krüger was ordained and introduced by the undersigned in the newly formed congregation in Sauk Rapids, Minn. on the 7th Sunday after Trinity. Mr. Krüger has been appointed to serve the Poles, or Masu- ren, in and around Sauk Rapids. I. v. Brandt.

Address: Rev. c. LrukAsr, Lox 64, 8s.uk Rapids, Livv.

By order of the Honorable Presidency of the Nebraska District, Candidate Konrad lahn was ordained on the 8th Sunday after Trin. and introduced to his congregation at Plum Creek, Nebr. byH . Wehking.

Address: Rsv. Konrad daku, VVa^no, 4Vs.M6 Co., Xekr.

On the 8th Sunday after Trinity, Candidate I. Sch innerer was ordained by the undersigned on behalf of the Honorable Presidency of the Jowa District in the congregation at Ocheyedan, Iowa, and installed as traveling preacher. - I. W. Hesse.

Address: Rev. 4. ^"inner,

Ookexedau, Osooola Co, Iorva.

By order of the Honorable Presidium, Mr. A. Mundt, Candidate of the Sacred Preaching Office, was ordained on the 8th Sunday nack Trin and introduced to his congregation at Ellendale by G. I- Fischer.

Address: Rev. Lluudd, LUeudale, vioke^ Co., I)ak.

By order of Praeses Studt, Candidate Albert Dommann was ordained and inducted by me in his congregation at Ireton, Sioux Co., Iowa, on the 8th Sunday after Trin. F. S.Bünger.

Address: Rev. Albert Vowmavn, Iredon, 8ioux Co, loveu.

By order of the Honorable Presidency of the Wisconsin District, Candidate Mr. Edmund Huebner was ordained and inducted in his congregation at Hancock, Houghton Co, Mich. by the undersigned. F. B. Arnold.

Address: Rov. L. Huebusr, Haueoek, LHoü.

On behalf of the Honorable Presidency of the Michigan District, Mr. Candidate W. Boritzki, on the 8th Sunday after Trin- assisted by Messrs. LL. G. Link Jr. and O. Wüst was ordained by the undersigned and inducted into his office.

C. Lohrmann.

Address: Rsv. Loritzki,

Laven, Maoonalr Oo., Mied.

On the 8th Sunday after Trin. Mr. Candidate I. B. Graupner was ordained and introduced by the undersigned in his parish at Broadland, Ill, under the assistance of Mr. k. O. Döderlein by the undersigned.

E. Mary's.

Address: Rev. ck. L. Oranpnor,
Lox 128, 81dne^, OkainpaiAn Oo., Ill.

On the 8th Sunday after Trinity the candidate Mr. A. Rump was ordained and installed in the congregation at Tolleston, Ind. by order of the honorable Mr. President Niemann, assisted by Mr. P. A. H. Brauer.

Address: Rev. Lump, lolleston, luke Oo., Ind.

By order of the Honorable President Bente, Candidate Ludwig Schmidt was solemnly ordained and inducted into office by the undersigned on the 8th Sunday after Trin. in the midst of his three congregations at the Lutheran Church of Grace in Alice Township, Renfrew Co, Ont. R. F. Kretzmann.

Address: Rev. L. 8okmidd, Lemdroke, Renkrerv Oo., Ont.

By order of the Presidency of the Eastern District, Mr. L. G. Franke (heretofore assistant pastor at New Orleans) was installed in his new congregation at Closter, N. I., on the 8th Sunday after Trin. by the undersigned. Bro. King.

Address: Rsv. 6. sick, Oloster, L. ck.

Mission Festivals.

On the 8th Sunday after Trinity, the Lutheran congregation in Omaha, Nebraska, celebrated its mission festival, which was also attended by guests from the congregations in Council Bluffs, Iowa, and Papillion, Nebraska. In the morning service our Hockw. President Hilgendorf held the festive sermon. After the sermon, he ordained and introduced the assistant preacher John F. S. Her, who had been appointed to missionary work in our city. In the afternoon service Father Her held his inaugural sermon. The collections for our mission here amounted to \$85.00.

Mr. P. Her has been appointed by the Nebraska District of our Synod as their assistant preacher to carry on the work of mission in our city and the neighboring South Omaha. His main task will first be to plant a congregation in the northern part of our city. For this purpose he will not only have to preach in the designated part of the city, but also to hold school. However, this would have been difficult to achieve if it had not been made possible by the obliging love of the Norwegian Lutheran congregation here. This congregation not only wants to let Father Her preach in their own little church, but they have also asked us to use their property, although it is only small and their own congregation buildings (church and parsonage) stand on it, for the establishment of a mission school, without demanding any payment for it. Our congregation accepted this offer with thanks and, trusting in the Lord's kind help, dared to build the necessary schoolhouse. The back part of the schoolhouse has been made into a small apartment for the missionary. Readers of the "Lutheran" should not think, however, that we have built this house out of our surplus and have already paid for it; for the time being, it has only increased our debt burden, which we still had without it, by about a thousand dollars. And we do not know how we will get rid of this burden. We ourselves are still a small congregation, consisting of about 40 members capable of voting, most of whom are impecunious, and it is still extremely difficult for us to cover our own expenses. This description of our situation is commanded to the Lord of the Church. Perhaps it will please Him, dear reader, to knock on your heart through these lines and to move you to help us lighten our burden somewhat and thus contribute to our continuing the missionary work begun here with joyful zeal.

In South Omaha, a small Lutheran congregation has already formed, and a member of the congregation, Mr. B. Jetter, has donated a piece of land on which a schoolhouse will also be built. For the time being, our missionary will also have to supply this little community with God's Word.

The address of our missionary is:

Rev. ckodn K. 8th Her, 1016 Nortk 264k 8tr.,

Oaldvvsll L Lanailof 8trs., Omaüa, L "dr.

E. I. Frese.

On the 1st Sunday after Trin. the Lutheran congregation at Fairfield, Swift Co, Minn, celebrated Mission Day. Messrs. PP. Kollmorgen and Pfothner were festival preachers. Undersigned gave a lecture on Dr. Walther's life and work. Collecte: A55.11. H. Vetter,

On the 6th Sunday after Trin. the Lutheran congregations in the Towns of Washington and Hartland, Shawano Co, Wis. celebrated their mission feast here. Festival preachers were UU. R. Jank and K. W. Weber. Collecte: A36.61. C. F. Ebert.

On the 6th Sunday after Trin. the undersigned congregation in Stringtown and Cornelius, Oregon, celebrated their mission feast at the latter place. Collecte: A18.00 for Negro Mission.

M. Claus.

On the 7th Sunday after Trin. the Lutheran congregations in Montague and Claybank, Mich. celebrated mission feast at the latter place. Guests from Benona were present. Festival preachers: KU. Burmester, Finck and Tornetz. Collecte: A65.75.

H. Gate net.

On the 8th Sunday after Trinity the Lutheran St. John's congregation at Edgerton, Rock Co., Wis. celebrated its mission feast. The festival preacher was U. A. Detzer. Collecte: A24.00 for Wisconsin Inner Mission. G. Wildermuth.

The congregations at Otto and Little Valley, N. U., celebrated a mission festival at the latter location on July 28, which was also attended by guests from Plato. Messrs. UI. Hane- winckel and Senne were festival preachers. Collecte: H37.56.

E. I. Sander.

The result of a director's election in Fort Wayne

can only be published in the next number.

Adreffen changes for the 1888 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1887 calendar are hereby requested to send us their new addresses by Uostul Ourck, exactly according to the following scheme, for correction in the calendar.

The same is true of those gentlemen who took office after this year's calendar was published.

First and last name:

Pastor or Teacher:

Place of residence (if necessary also street):

Postal station:

County:

State:

To which synod belongs:

Urgently ask to put on requested t'ostLI 6urck only to above questions their answers.

Luth. Concordia Publishers.

Display.

Here too, in accordance with the decision of the Synod, the new academic year begins with the 1st Wednesday in September, September 7. Springfield, Ill . A. Crämer.

The Lutheran Pilgrim House.

On July 28, we were able to pay off P20,000 on the first (A30,000) mortgage of the Pilgrims' House. The second mortgage, which is still A8,000, has been left standing because it is set up so that it can be paid off at any time. The interest-bearing debt of the Pilgrims' House now amounts to \$18,000, the non-interest-bearing to A10,564, the total debt thus to A28,564. We have thus again made a significant step forward. Whereas previously we had to pay \$2200 annual interest, we now have only A900 to pay. Shouldn't there be more brothers and sisters in our many congregations who can and want to help the Pilgrims' House with non-interest bearing loans? Up to now, such loans have been sent in almost exclusively by the dear poor, with only a few exceptions. How nice it would be if the Lutheran immigrants who have become wealthy and prosperous here would also lend a hand in this direction? Then we would soon no longer need to pay any interests at all, but could use every dollar that comes in for the Pilgrims' House to pay off the still large burden of debt. S. Keyl.

Incoming Illinois District Coffee:

Synod treasury: contribution of teacher I. Brakmann in Chicago -4.00. Of the congregations of ??: Döderlein at Homewood 11.12, Ottmann at Collinsville 3.40, Merbitz at Beardstown 12.34. (P. -30.86.)
Building fund in Springfield: By Kassirer Renfer in Wellesley, Ont. 40.00. By P. Grupe in Nodenberg from Mrs. Hinze 10.00. By P. Polack Sr. in Herkimer, Kans. the part of a house collection, 50.00. (S. -100.00.)
New construction in Addison: By P. Grupe in Nodenberg by Mrs. Hinze 25.00.
Mission to Butternut, Wis.: Coll. of P. Feddersen's Gem. in New Berlin 6.55.
Inner Mission in the West: Through Fr. Hansen in Worden by Wittwe Lüker 2.00.
Inner Mission: Through Fr. Wunder in Chicago by Mrs. Kriedemann 3.00. Through Fr. Büniger in Steeleville by I. M. 5.00. Coll. by I P. Feddersen's Gem. in New Berlin 5.00. Through k. Neinke in Chicago from Wittwe Bode 1.50, Joh. Brünig 1.00. By 1'. Hölter there from N. N. 2.50 (found in the bell bag). By 1 p. Döderlein in Homewood from Bro. Sickmann 5.00, H. B. Stelter 5.00, Mrs. K. Helberg .50. By k. Grupe in Nodenberg from Mrs. Hinze 10.00. P. Ottmann's Gem. in Collinsville 2.20. (S. -40.70.)
English Mission: By Fr. Büniger in Steeleville from I. M. 5.00. By Fr. Hansen in Worden from Wittwe Lüker 1.00. (S. -6.00.)
Negro Mission: By I P. Wunder in Chicago by Mrs. Kriedemann 1.00. By P. Döderlein in Homewood by Mrs. K. Hellberg .50. (p. -1.50.)
Mission to the Jews: By Fr. Wunder in Chicago by Mrs. Kriedemann 1.00. By Fr. Grupe in Nodenberg by Mrs. Hinze 10.00. (S. 11.00.)
Pilgrim House in New Uork: By Fr. Willner in Quincy from N. N. 1.00. By Fr. Hölter in Chicago from N. N. 2.50 (found in the collection bag). By P. Döderlein in Homewood from Dietr. Niefeldt 2.00. By P. Sieving in Uork Centre from Ad. Fiene 1.50. I P. Wangerins Gem. near Sollitt 14.76. (p. -21.76.)
Poor students in St. Louis: Communion coll. by Fr. Doederlein's congreg. in Homewood 10.48. By Fr. Muller in Ehester from Women's Club 7.00. (S. -17.48.)
Poor students in Springfield: P. Ottmann's comm. in Collinsville 3.55.
Laundromat in Springfield: from the bell bag of k. Wangerins Gem. at Sollitt 4.00.
Poor students in Fort Wayne: By 1'. Mueller in Ehester from the Women's Club for Emil Deffner 7.00. 4'. Hansen's Gem. in Worden for A. Merz 5.85. (p. -12.85.)
New seminary organ in Addison: By Kassirer H. H. Meyer in St. Louis 2.00. By Lekrer F. Kringel in Chicago: Surplus from the sale of the Dr. Walther picture 10.00 and from Zastrow.50. (S. -12.50.)
Poor students in Addison: P. Sieving's Gem. in Uork Centre for H. Hillmann 14.50.
Laundromat in Addison: From the bell bag of?. Wangerins Gem. near Sollitt 4.00.
Milwaukee debt retirement: by Fr. Doederlein in Homewood 9.00.
Building fund in Milwaukee: P. Hansen's comm. in Worden 12.68. P. Schieferdecker's comm. in New Gehlenbeck 10.36. (S. -23.04.)
Mrs. P. Heitmüller: By Fr. Grupe in Nodenberg by Mrs. Hinze 15.00.
Widow's Fund: Teacher I. Brase in Crete 3.00. Teacher Eggers in Homewood 4.00. Fr. H. Sieving in Uork Centre 4.00. By Fr. Döderlein in Homewood from Dietr. Niefeldt 8.00. Fr. Grosses Gem. in Addison 52.32. By H. Arbeiter, ges. on Joh. Brunkhorst's infant baptism in Fountain Bluff, 2.68. From the bell bag of P. Wangerin's Gem. at Sollitt 10.00. (S. -79.00.)
Deaf and Dumb Institution: Mrs. W. Rabe in Addison 5.00. Teacher Hattstadt's pupils in Chicago 14.50. (pp. -19.50.)
Hospital in St. Louis: By ?- Schaller in Red Bud, ges. at Fr. Röhr's wedding, 7.35.
Orphanage near St. Louis: Through Fr. Heinemann at Okawville by Mrs. Dor. Rennegarbe 1.50.
Studierende Waisen aus Addison: Abcndm.-Coll. von P. Döderleins Gem. in Homewood 6.66.
Bro. in Fremont, Nebr.: P. Schalters Bro. in RedBud 12.00. P. Baumgart's Bro. in Darmstadt 5.05. (S. -17.05.)
Waltber monument in St. Louis: From P. Lochner's Gem. in Chicago 13.87.
Addison, Ill, Aug. 1, 1887. H. Bartling, Kassirer.

Incoming to the Iowa District Coffee:

Synod treasury: By Fr. A. C. Dörffler, Pentecostal Coll. sr. Congregation at Council Bluffs, -4.00. By P. Th. Händschke, Coll. sr. Gem. at Sumner, -7.30. By Fr. C. F. W. Brandt, Coll. sr. Gem. at Clarinda, 5.55. By P. C. W. Baumhöfener of sr. Gem. at Homestead, 12.60. By P. I. Horn, coll. sr. Gem. at Maxfield Tshp., 8.50. (p. -37.95.)
Inner Mission in Iowa: By Fr. E. W. Heinicke of sr. Gem. in Dillon 4.54. By Fr. Thurner in Iowa City, sent at the wedding of Mr. Joh. Emde, 2.50. By ?. I. Deckmann of Trinity congreg. in Cedar Rapids 6.50, by Mrs. Krumbholz 2.00. By teacher Geisemann, Easter coll. of congreg. in Siouz City, 18.50. By Fr. Neinhart, Pentecost coll. of his congreg. at Van Horn, 11.75. By t>. Reisinger, Pentecost coll. of his Gem. By Fr. G. Bayer, coll. during the conference at St. Martin's, 15.50. By Fr. E. Zürrer, Pentecost coll. of St. John's, 12.00, by Johann Warnte 1.00. By Fr. Maaß, Pentecost coll. of his congregation at Fenton, 4.50. Gem. in Fenton, 4.75. By P. Bretscher of N. N. 3.50. By k. F. Brust, part of a Coll. sr. Gem. in Dubuque, 14.00. By Fr. Wiegner, part of a mission festival coll. sr. Congregation in St. Ansgar, 18.00. By Fr. E. Zürrer of St. John's Congregation, 7.00. Joh.-Gem. 7.60, by H. Richter jun. 1.00. By Fr. C. W. Baumhöfener from sr. Gem. at Homestead for the purchase of a missionary vehicle.

70.00. By Fr. A. Lohr from sr. Gem. in Sberrill 4.40. By k. C. A. Bretscher 1.00. By P. C. W. Baumhöfener from sr. Gem. at Homestead 7.23. By P. I. Aron, coll. sr. Gem. at Atkins, 10.68, by father and mother Happel 1.00 each. By k. Geo. Reisinger, part of the Coll. at the mission feast at Wilton, 15.00. By Kassirer E. F. W. Meier from the general inner mission treasury 122.79. (S. -364.24.)

Gem. in Council Bluffs: By Fr. G. Reisinger, Theil. of Coll. at Wilton Mission Festival, 5.00.

General inner mission: By P. A. C. Dörffler of W. R. for the mission in Montacka 1.00. By P. E. Zürrer of H. Richter jun. for the mission in the West 1.00. (S. -2.00.)

English Mission: Through P. E. Zürrer by H. Richter jun. 1.00.

Negro Mission: By Fr. E. W. Heinicke of sr. Gem. in Dillon 4.54. By P. F. W. Heinke, Coll. sr. Gem. in Bauer, 4.00. By P. G. Bayer of Joh. Bühler in Blairstown 1.00. By P. Fr. Brust, part of a Coll. sr. Gem. in Dubuque, 5.00. By Fr. E. Wiegner, part of the mission festival coll. sr. Gem. in St. Ansgar, 7.85. By Fr. E. Zürrer from H. Richter jun. 1.00. By Fr. E. Zürrer for the new station in New Orleans from H. Richter sen. 1.00. (p. -24.39.)

Pilgrim House in New Uork: By Fr. C. F. Herrmann, Pentecostal Coll. sr. Gem. in Arcadia, 5.15. By Fr. I. Fr. Günther, communion coll. sr. Congreg. at Boone, 9.30. By Fr. G. Bayer of St. Martin's Congreg. 5.30. By Fr. E. Zürrer of H. Richter Jr. 1.00. By Fr. I. Aron of Sr. Gem. at Aikins 9.50. (p. -30.25.)

Building fund: By P. Gläß from sr. Gem. at Waverly for new building in Addison 16.12. By P. G. Haar from his Gem. in Eldora for Springfield 1.00, by himself .50. (S. -17.62.)

Deaf and Dumb Institution: By P. C. W. Baumhöfener -by F. Stohlmann 1.00.

Aged and sick pastors and teachers: By Fr. Günther in Boone from N. N. 4.00. By Fr. Wiegner from his preaching place in Garner 2.90. By Fr. P. Meinecke from the congregation at State Centre 8.43, from the congregation in State Centre 2.57. By Fr. C. A. Bretscher 2.00. By Fr. I. Horn from the alms fund of sr. Gem. 9.00. By P. F. A. Reinhardt, coll. sr. Gem. at Van Horn, 6.25. By P. F. W. Heinke, Coll. sr. Gem. at Bauer, 4.00. (p. -39.15.)

Poor Iowa students: By P. E. Wiegner of sr. Gem. at Clear Lake 6.25. By P. Deckmann from Mrs. Krumbholz 1.00. By P. F. W. Heinke, Coll. sr. Gem. at Bauer, 5.00. By P. E. Wiegner of sr. Gem. at Rock Creek 6.25, sm. Preaching place at Rudd 2.00. By P. I. Seßler of sr. comm. at Sheridan Tshp. 7.94, sm. at Grant City 1.25. (S. -29.69.)

Poor students in St. Louis: By Fr. E. W. Heinicke from Mr. H. Wolken 5.00.

Poor students in Springfield: By Fr. V. P. Goßweiler of his congreg. at Van Meter 4.00. By Fr. G. Bayer of sr. St. Martin's congreg. 4.25. (S. -8.25.)

Orphanage at St. Louis: By P. Deckmann from Mrs. Krumbholz 1.00. By P. C. F. W. Brandt, Coll. of the comm. at Page Centre, 2.70. By P. W. Faustich from Mother Strücker 50. (S. -4.10.)

Fremont, Nebr.: By Fr. F. S. Bünger, communion coll. of sr. Christ comm. 6.00, by himself 2.00. By P. W. T. Strobel, coll. of his comm. in Denison, Apr. 8 (p. - Apr. 16).

Monticello, Iowa, Aug. 10, '87. H. Tiarks, Cassirer.

Income to the Middle District coffers:

Building fund in St. Louis: Through P. Niethammer in La Porte from Dr. Ludwig -5.00.

Building fund in Springfield: By teacher Feußner in Peru 2.60.

New construction in Milwaukee: By P. Markworth of W. Aufdemberge 1.00.

New construction in Addison: Nachtr. from Fr. Horsts in Hilliard branch parish 1.10.

Synod treasury: By Fr. Heid's congreg. in South Bend 6.10. k. Seuel's congreg. in Indianapolis 13.95. Fr. Maisch's congreg. at Gar Creek 5.00. By Fr. Kleist in New Haven 6.00. Fr. Jox's congreg. in Logansport 6.00. Th. Stemler from Fr. Frank's congreg. in Zanesville 20.00. Fr. Heid's congreg. in Mishawaka 8.50. (S. -65.55.)

Congregation in Fremont, Nebr.: Fr. Horst in Hilliard 1.00. Etl. members from Fr. Seuel's congregation in Indianapolis 3.80, surplus from the annual festival of the Virgins' Association that. 10.00. (S. -14.80.)

Gem. in Columbus, O.: By Kassirer Schmalzriedt of the Michigan District 10.00.

Gem. mission school in Butternut, Wis: By Fr. Goesswein in Vincennes from Mrs. Schmidt 2.00.

Emigr. Mission in New Uork: Sewing Inc. Franks Gem. in Zanesville 5.00.

Emigr. Mission in Baltimore: Sewing Union Franks Gem. in Zanesville 2.50.

Inner Mission: Through Fr. Horst in Hilliard from A. Rumer 2.00. Sewing Club in Fr. Frank's parish at Zanesville 7.50. k. Hitler's Gem. at Minden (for the West) 10.80. H. Hormann from Fr. Frank's Gem. at Fort Wayne 2.00. Fr. Bethke's Gem. at Reynolds 7.35, at Monticello 2.00. Fr. Niethammer's Gem. at La Porte 20.60. At Claus Bornholt's silb. Wedding in Valparaiso 2.55. From the God box in Fr. Goesswein's parish in Vincennes 7.10. (p. -61.90.)

Negro Mission: Through Fr. Horst in Hilliard by Mrs. Weber 1.00. Sewing Club in Fr. Frank's parish in Zanesville 7.50. Through U. Hiller in Minden by C. Meyer 2.00. Through Teacher Lutz of Miss Bornemann's sewing school in Cleveland 5.00. From God's Box by Teacher Fedder's school children in Valparaiso (New Station in New Orleans) 1.55. (S. -17.05.)

English Mission: Sewing club in Fr. Frank's parish in Zanesville 7.50. Through Fr. Jungkuntz, North Judson, from H. Möller 1.00. Through D. Kleist in New Haven for D. Wagner 5.00. (p. -13.50.)

Poor students in St. Louis: H. Hormann from? Franke's Gem. at Fort Wayne for M. Zage! 2.00.

Poor students in Springfield: D. Zollmann's Gem. in Bear Creek for Kleimann 14.53.

Poor students in Addison: H. Hormann of P. Franke's Gem. near Fort Wayne for I. Buhler and L. Plothe 2.00 each. k. Koch's Gem. at Huff 6.50. (p. -10.50.)

Household in Fort Wayne: D. Maisch's Gem. to Gar Creek 5.05.

Laundromat in Springfield: Women's Club in D. Michaels Gem. 5.00.

Orphanage near St. Louis: Teacher Kampe's school children at Fort Wayne 1.50. Teacher Roscher's school children there 2.88. (p. -4.38.)

Deaf and Dumb Institution: Women's Club at Fr. Michael's Parish 10 a.m. Sunday School students in Valparaiso 6 p.m. (S. -16 p.m.).

Pilgrim House in New Uork: By D. Markworth by W. Aufdemberge 1.00. P. Hitler's Gem. at Minden 10.80. k. Gotsch's Gem. at Hoagland 7.50. P. Markworth's Gem. to White Creek 6.65. (p. -25.95.)

Districts support fund: P. Seuel in Indianapolis 4.00, whose comm. there 19.76. D. Niethammer in La Porte 4.00. By D. Thieme in Columbia City by Wittwe Kerch 10.00. P. Jox in Logansport 5.00; by dens. coll. at I. Stoll's wedding 6.35. D. Husmann's Gem. in Tipton 5.00. D. Heinze in Elkhart 2.00. D. Jungkuntz in North Judson 2.00. Teacher Klein in Logansport 2.00. Unnamed from P. Frank's Gem. in Zanesville 5.00. (p. -65.11.) Total: -350.52.

Fort Wayne, July 31, '87, D. W. Roscher, Cassirer.

Revenue to the Nebraska District's coffers:

Inner Mission: By Fr. A. Baumhöfner from a friend of the mission in New Dort -5.00. By Fr. F. H. Iahn from sr. Prairie Creek congregation 12.50. By P. E. Holm from sr. Scotia-Gem. 6.25, from s. Preaching place near Werna 4.00. By P. C. H. Becker from sr. St. Paulus-Gem. 6.80. By k. H. Wehking from his Jmm.-Gem. 4.05. By P. Joh. Meyer from sr. Bethlehem congregation 3.11. By Mr. Peter Vogler of Louisville congregation 9.50. (p. -51.21.)

Negro Mission: By Fr. R. H. Biedermann from his parish 6.00.
 Heathen mission: by Fr. Joh. Meyer of St. Paul's parish 2.49.
 Widows and orphans: By P. Joh. Meyer of N. N. at Byron 1.00.
 Orphanage near St. Louis: By Fr. Joh. Meyer, Thank Offering by Mrs. Kath. Harms, 3.00.
 Synodal treasury: By P. Joh. Meyer of sr. Bethlehem congregation 4.40.
 Poor students in Springfield: by D. C. H. Becker of sr. St. Paul's congreg. 10.50.
 Daberkow in Springfield: by P. M. Adam, coll. at H. Mauke's wedding, 6.50.
 Deaf and Dumb Institution: By P. S. Meeske von Ungenannt in sr. Gem. 5.00.
 Pilgrim House in New Uork: By Fr. Joh. Meyer by G. Poppe 1.00.
 Gem. in Fremont: Through D. G. Jung of sr. Braver Creek-Gem. 12.00. By D. F. King 7.28. "(S. -19.28.) Total -110.38.
 Lincoln, Nebr. 1, Aug. '87, I. C. Bahls, Cassirer.

Revenue to the Eastern District's coffers:

Synodal treasury: From the congregation in Olean-7.00. By k. Bernreuther from G. Arend 5.00. Gem. P. Sennes 27.21. (S. -37.21.)
 Building fund in Springfield: Gem. in Olean 8.18. Gem. in Allegany, N. A., 7.00. By D. Bernreuther by G. Arend 3.00. Gem. in Wellsville 1.00. (S.-19.18.)
 Pilgrim House: By Fr. Strengths of N. N. 5.00. Matth. comm. in New Uork, 7th Sdg., 40.50. Kassirer Schmalzriedt in Michigan Distr. 50.00. Comm. in Port Richmovd, N. A., 135.00. (S. -230.50.)
 Progymnasium in New Uork: Gem. D. Stechholz'8.42.
 Emigr. mission: Kass. Meyer in the Western District 2.00.
 Emigr. mission in Baltimore: Kassirer Schmalzriedt in the Michigan District 18.75.
 Inner Mission in the East: From Baltimore: by I. A. 1.00, A. F. Sieck 1.00; by P. Stürken from I. Z. 2.50. Gem. in Allegany, N. A., 3.22. Gem. P. Dubpernell's 3.50. (S. -11.22.)
 English Mission: From Baltimore: from I. A. 2.00, A. F. Sieck 1.00. F. Stutz in Washington 5.00. (S. -8.00.)
 Jewish Mission: I. A. in Baltimore 1.00. By P. Sieker from H. Fick 5.00. Kassirer Meyer in the Western District 7.45. (S. -13.45.)
 Negermission: Gem. P. H. Schröders 13.00. By D. Sieker from Mrs. Lucie Ernst 2.50. By P. Stürken from I. Z. 2.50. By P. Dahlke, ges. anf C. Hoffmann's wedding, 8.50. By Fr. H. Schröder from Miss M. Bernreuther 1.00 for new station in New Orleans. (S. -27.50.)
 Mission at Buffalo: comm. at Wellsville 1.00. comm. at Basswood Hill 4.00. (S. -5.00.)
 Poor students in St. Louis: Gem. P. Siecks 19.00 for F. Randt. Gem. in Olean 3.00. Gem. P. Pechtolds 5.05. (S. -27.05.)
 Poor students in Springfield: By P. Stechholz by V. Wilhelmi 1.00.
 Poor students in Fort Wayne: Gem. in Olean 3.00. By P. W. A. Frey of N. N. 5.00 for T. Fleckenstein. (S. -8.00.)
 Lutheran Free Church in Germany: From Baltimore: Cong. D. Stürkens 30.00, I. A. 1.00. From St. Matthew's Cong. in New Uork 11.00. (S. -42.00.)
 Gem. in Hannover: P. H. Schröder 1.00, through the same by Frl. M. Bernreuther 1.00. *
 Gem. in Röchester: Gem. in Wellsville 10.00.
 Gem. in Fremont, Nebr.: By Fr. Stürken of etl. members of sr. Gem. 29.60.

Hospital in East New York: By P. Stechholz by V. Wilhelmi 2.00.
 Orphanage near West Roxbury: By P. Bernreuther from Elis. Rotschky 1.00. By P. Sieker from H. Feste 2.00. Kassirer Meyer in the Western District 11.50. (S. -14.50.)
 Wirtschaftsgebäude in Milwaukee: I. A. in Baltimore 5.00. Total -522.38.
 Baltimore, July 30, 1887, C. Spilman, Cassirer.

619 IV. Lsittimoro 8tr.

Incoming in dir coffee of the WiSeonfin distriCts:

Poor students in St. Louis: By P. I. Schlerf's parish -5.00. Wedding collecte at Zimmermann-Arndt's in Sheboygan 4.00. Wittwe Gabel 1.00. By P. A. G. Döhler 3.50. (S. -13.50.)
 Poor Students in Addison: P. I. Schlerf's Gem. 5.00.
 Poor Students in Springfield: D. I. Schlerf's Gem. 5.00. By P. A. G. Doeher 3.50. (p.-8.50.)
 Jewish Mission: Fr. I. Schlerf's congregation in Janesville 5.00. By Fr. A. G. Döcker 5.00. (S. -10.00.)
 Emtgrants Mission in New York: Mission Festcoll. in Sheboygan 25.00. By D. A. G. Döhler 4.50. (p. -29.50.)
 Orphanage in Wittenberg: Wedding coll. at Behns in Bloomfield 3.50. N. N. in Wilson 2.00. F. Lauersdorf in Lebanon 5.00. (S. -10.50.)
 Construction in Springfield: P. W. Hudtloff's Gem. in Belle Plaine 3.00.
 Poor schoolgirl Milwaukee: D. I. Schlerf's Gem. 5.00.
 Wisconsin District Inner Mission: D. I. Schlerf's congreg. 25.00. Women's Club of Jmm. congreg. in Milwaukee 15.00. Mission Festival Coll. in Sheboygan 90.00. By n/a. G. Döhler 17.00. widow Hannah Viergatz in Belle Plaine, thank offering, 5.00. (S. -152.00.)
 English Mission: Wedding coll. at Hendrich's in Bloomfield 2.77. Mrs. P. Präger 1.00. (p.-3.77.)
 New construction in Milwaukee: P. G. A. Feustel's Gem. 16.00. R. N. in Wilson 1.00. P. I. Schlerf's Gem. in Janesville 30.00. P. G. Plehn's Gem. in Chippewa Falls 4.02, in Tilden 1.71, in Sigel 2.52, in Edson 3.75. I". G. A. Feustel's Gem. 6.33. D. M. I. F. Albrecht's Gem. 8.50. (p. -73.83.)
 Negro Mission: N. N. in Wilson 1.00. I". I. Schlerf's congreg. in Janesville 5.00. Women's Club of Jmm. congreg. in Milwaukee 8.00. Subsequent Mission Festcoll. in Sheboygan Falls 2c. 6.50. By P. Barth of Riedel .25. tyeil of Mission Festcoll. in Sheboygan 27.29. Wittwe Laubenstein in Grafton 2.00. Teacher Rüge in Milwaukee 1.00. By k. A. G. Döhler 38.00. (p. -89.29.)
 Pilgrim House in New York: Wedding coll. at Gotsch in Bloomfield 1.79. R. N. in Wilson 1.00. P. I. Schlerf's comm. 5.40. Part of mission festival coll. in Sheboygan 25.00. By n. A. G. Döhler 4.50. (p. -37.60.)
 Preachers' & Teachers' Widows' Fund: wedding coll. at Rah! in Bloomfield 5.50. P. W. Hudtloff 8.00. Coll. at silver wedding of I. Winter 12.00. Ernst Hahn in Milwaukee 1.00. (S. -26.50.)
 Synod Treasury: P. G. A. Feustels Gem. at Bloomfield 12.00. D. Reickmann's Gem. 8.50. P. D. Koths lower Gem. 5.00. P. G. A. Feustels Gem. to Wolf River 2.36. (S. -27.86.)
 Milwaukee, July 30, 1887. c. Eißfeldt, Kassirer.

Incoming to the Coffee of the Western District:

Synodal treasury: Von Lüker's congregation in Aroma -4.00. D. Schülke's congregation in Palmyra 6.00. (S. -10.00.)
 New construction in Springfield: By Fr. Schwankovsky of Eben Ezer School in Baden 3.00.
 Inner Mission in the West: I". Kaiser's Gem. in Junction City, Missionscollecte, 22.00. By Fr. Hassold in Huntington by sr. Just. Gemmer 1.00. By Fr. Rupprecht in Cole Camp by I. M. 1.00. By Praeses Biltz in Concordia by sr. Gem. 20.00, by Mr. Pet. Baden in Winfield 5.00. By k. Lentzsch in Craig, coll. by Mr. Stünkel 5.04, ges. on W. Heyne's wedding 5.00. (S. -59.03.)
 English Mission: Through Praeses Biltz in Concordia from sr. Gem. 5.00.
 Widow's fund: Through Praeses Biltz in Concordia from sr. Gem. 10.00. By 1 P. Lentzsch in Craig from sr. Gem. 4.80. (p. -14.80.)
 Poor students in Springfield: By Mr. Geißler of P. Stemmermann and sr. Gem. in Humboldt 3.30. By k. Schwankovsky of Eben Ezer School in Baden 4.40. (p. -7.70.)
 Poor students in Concordia: Through Mr. Geissler in Humboldt, sent at Mr. Lossmann's wedding, 5.60.
 k. Hübener's Gem. in Hannover: By D. Schwankovsky in Baden by Mr. F. Siemers 5.00.
 Church building in Wichita: By Fr. Schülke in Palmyra by Marg. Stark 5.00.
 Pilgrim House in New York: By D. Mießler in Des Peres 5.00.
 College in St. Louis: Mr. Bro. Kroger in Fr. Sieck's comm. in St. Louis 5.00.
 St. Louis, August 8, 1887. H. H. Meyer, Cassirer.
 Received for poor students: By Mr. P. Dreyer from members of his congregation -10.70, from a Lutheran reader in Detroit 2.00; by Mr. D. F. W. V. Busse from N. N. 5.00 and from K. Grabenhorst 1.00; by Mr. P. Landgraf from N. N. 5.00; by Mr. P. Oetting from sr. Gem. 5.55 for Stevens; by Sr. 1 P. H. Ehlers by sr. Gem. 7.00; by Sr. P. O. Wüst of St. Peter's congreg. in Macomb, Mich. 6.10; by Immanuel's congreg. in Butler Co. nebr. 14.00 for C. Schmidt; by Mr. P. I. Merkel of Ph. Gross and S. Mohr .20 each, P. Klein and Kath. Henrich .25 each, Mrs. Emmerich .50, Mrs. Gläser 1.00, birthgscoll. from singing choir 1.75; by Mr. k. Schumm 8.00 for Hartmann; by Mr. P. Stark from K. Janke 1.00 and from H. Scdeve 4.00; by Mr. P. Bangerter 2.40; by Mr. P. H. Schwarz from Frauenverein sr. Gem. s
 5.00 for Seltz; by Mr. Bro. Werfelmann of Fort Smith, Ark., 2.00; by Mr. D. Bernreuther 6.50 for Dahlke; by Mr. k. I. E. A. Müller of Virgins-Veretn 10.00 for Maas; thanksgiving offering of Mrs. Lange here 10.00 to the wash fund; by Mr. P. Fritze, Coll. sr. Gem., 4.35; by Mr. D. Polack sen., Theil einer Hauseoll., 40.00; by Mr. Damschröder and Grote of the Women's Association of the St. Louiser Zions-Gem. j dozen white shirts, ä dozen undershirts, ä dozen pairs of socks and j dozen underpants; by Mr. 1 P. Dreyer 1.00; by Mr. U. G. Schröder for the laundry fund 5.00; by Mr. P. Kühnert from Mr. P. Hofius 5.00, from Mr. P. Adam 5.00 and from himself 5.00 for Daberkow; by Mr. Leonh. Vogel here 1.00 for the laundry fund. A. Crämer.
 Received for the English Lutheran Mission: By Mr. P. C. L. Janzow, mission collecte of the congregation of Mr. P. A. Prost at Stringtown, Mo., -5.00.
 St. Louis, Aug. 10, 1887. C. F. Lange, Cassirer.

New printed matter.

How should Christians look upon and honor the men of God in the church, who are adorned with special blessings, in a manner pleasing to God even after their death? Memorial sermon on the blessed Dr.

C. F. W. Walther, delivered at the behest of the Lutheran [St. Matthew's congregation in New York on](#) Trinity Sunday 1887 and submitted to print by [J. H. Sieker](#). (The surplus is intended for poor students).

The honored author answers the question, which forms his theme, on the basis of 1 Cor. 3, 5-9. 21-23. with three things: Christians should regard and honor the teachers of the church adorned with special blessings even after their death 1. "as gifts of God, whom He has chosen and equipped for His purpose; 2. as servants of God, through whom He has blessed many souls; 3. as blessings of God, which shall continue to work for the salvation of the church and the praise of God who abides." From the rich abundance of thoughts, we highlight here some main ideas: great teachers of the Church "with their blessed efficacy are gifts, gifts of God to His Church, which He prepares and sends in times of need . . . Who could deny that Dr. Walther, too, was such a gift of God in this last afflicted time, through which the faithful Lord intended and bestowed incalculable blessings on His Church? . . . It is true that the Lutheran Church still existed here in America when Walther began to teach in the far West, but how distorted was its appearance! Where it had not sunk into the deep sleep of indifference, it courted the erroneous sects and had almost lost the delicious heritage of unadulterated

doctrine. The adolescent youth was completely neglected. The walls of the Confession were broken down, and over the ruins were plowed negotiations with the enemies of the pure Word as to the most expedient way to go forth in a great union. In this time of greatest danger for our church falls the beginning of Walther's work, which was to prove awakening, teaching, gathering and building in wide circles, as subsequent times have proved." But the teachers, adorned with many blessings, are only "servants of God." "God's love is directed toward his bride, the congregation. If this is disfigured, if it is in danger, if he wants to adorn it, he awakens and empowers 'servants,' 'through whom' his beloved congregation can become the intended blessing." "True as it is that Dr. Walther taught pure divine truth, which he had learned in the school of the Holy Spirit, especially under Dr. Luther's guidance, we do not follow him or believe him because he taught it, but because we have come to know through his ministry that he taught God's truth to us. Were we to follow him because he was such a great, eminent, blessed man, we would dishonor him, so humble a disciple of Christ, to the highest degree, and diminish God's glory." "If God blesses his church with great teachers, it is with the intention that his blessing will be passed on to all future generations as a precious inheritance. . Also with Walther God wanted to achieve more than that we would be happy in his shine for a little while. What God has given through him, we are to recognize through diligent use as a gift of God and use it for our joy and faithfully preserve it for our descendants." The author rightly lays the main emphasis precisely on this point. To be sure, he reminds us that there may also be those "who seek to prove their faithfulness by unchristianly exalting this noble instrument of God, and thereby, as much as they care for it, corrupt the very work which God has built through it." "Above all," - continues the author- "the temptation is close at hand to forget the wonderful blessing which God has given to His Church through Dr. Walther." So it is. God's Word, looking to our church, is now cheap in the land. All the articles of Christian doctrine lie before the coarser and finer error in their comforting purity clearly attested. In our lower and higher schools, the youth hears nothing but the unadulterated teaching of the Word of God. What an unspeakable blessing this is! So we have to beware of the sin of complacency and indifference to the great abundance of grace. Otherwise God can soon let it come out of just judgment that God's word becomes "dear" again among us (1 Sam. 3, 1. Amos 8, 11.). Father Sieker rightly says: "This has always been a most harmful sin of men, that they did not faithfully keep what was entrusted to them, and thus the children of those rich in heavenly treasures were later found to be poor beggars." The sermon, which we hope will be widely distributed and, above all, taken to heart, can be obtained from the Concordia publishing house. Price: one copy 10 cts, the dozen \$1.00. F. P. [Pieper]

(Submitted.)

Vorspielbuch. A magazine of organ preludes from old and new times to the common chorales of the Lutheran church. Collected and edited by Dietrich Meibohm. Issue 4. St. Louis, Mo. self-published by D. Meibohm, 1431 Salisbury St., St. Louis, Mo.

Of this book of preludes, which has been published since 1884 and which was announced in number 6 of the 40th volume of the "Lutheraner" by Dr. Walther, and which has been so favorably reviewed, the fourth issue is now available to the public. Dr. Walther, which was so favorably reviewed, the fourth issue is now being published. Since, according to the plan of the editor, preludes to certain chorales are given and these therefore appear in alphabetical order, this fourth issue brings as a continuation in 61 numbers from No. 186 to 246 the preludes to the chorales from "Herzliebster JEsu" to "Kyrie, Gott Vater". Also in this booklet there are several original contributions, namely by the teachers H. Grote, I. G. Kunz and D. Meibohm, the editor; there are 15 of them, "since the preludes to several chorales are quite rare in the organ literature".

The organ work continued here asked Schreiber to know this so far only from the recommending advertisement of Dr. Walther. The review of the present booklet and even more the repeated playing through on the piano let him agree with the praise given by Dr. Walther to the preludes published at that time and let him welcome a further contribution in the interest of the promotion of a truly churchly organ playing free of sentimentality and opera style in the present booklet. At the end, there is one more thing that should be pointed out. Although Schreiber believes, based on liturgical studies, that in the main service the first prelude is not so much the opening hymn (the Kyrie) as a kind of introit to introduce the entire main service and must therefore correspond to the main character of the Sunday or feast day, he is all the more of the opinion that in all other cases the prelude must follow the relevant chorale as closely as possible. This is undoubtedly best done in the way that is consistently followed in all numbers of the present volume, in which the main movement of the chorale forms the motif of the prelude, and this usually in a very audible way even for the layman. In this respect, several of the original contributions have also succeeded admirably. In addition, the editor has taken care to include a number of short preludes of this kind and has thus performed a special necessary service to the liturgy. As appropriate as a longer prelude is for the opening of the service, whether it is a main or a secondary service, as inappropriate is such a prelude for the intermediate hymns, including the so-called main hymn, since in the structure of the liturgy, where everything must go click, click, a long prelude to the interlude causes too much stretching, the freshness suffers, and the listeners, ready to suck, hymnal in hand, become discontented even with a beautiful prelude, if they have to wait a long time after the hymn is opened before continuing to sing.

May this booklet also find acceptance and appropriate use everywhere. But to the brothers, who have served the church in particular with their original contributions, the writer calls out a "Continue! - Finally, a few questions: 1. Shouldn't No. 192, after the movement in the alto and tenor of the final chord, sound out with another B chord, as is the case with No. 191? 2. doesn't a *g-sharp sound* better than a g in the six-part chord in the 7th bar backwards from the end?

Print and paper are excellent. Here again the arrangement is made so that the player never has to turn around while playing, and the remaining larger space is very expediently filled with the respective chorale. The price of this booklet is \$1.00. With the three booklets published so far, it forms the first volume; the three booklets still to follow are to form the second volume.

F. L.

Uovärrdevte Advessen:

Ilov. II. 6. nnoolils, lox 434, ^lpeaa, .4lpcma Oo., Hielt.
Rev. D. Martern, 129 N. 4aelr8on 8tr, Dariville, III. ' liev. Dir. WambsmUös sr., Nexvbur^ll, OuzmdoM Oo., O.
Rev. .4. zulmrlilier, Umlief, Daäieer Oo., Llielt. ;
6. L. Lrauer, IVlllon 8prln^8, Ooolr Oo., III.
Dercl. IreIr, 600 8ixtti 8tr, Detroit, ülieli.
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The doctrine of the means of grace.

An exceedingly glorious, consoling, and therefore important doctrine which our Lutheran Church teaches and holds fast on the basis of the divine Word, - a doctrine which is known by her alone, and which therefore, when one asks about the doctrines of distinction, must be singled out by name, - is the doctrine of the means of grace. It is briefly this: God has placed the grace, forgiveness of sins, life and blessedness acquired by man through Christ in the means of grace, word, baptism and the Lord's Supper, and no one can obtain grace except through these means. The word of the gospel is not a mere narrative of Christ and what he has purchased for us, but what he has purchased for us is laid down in it, is offered and presented to us through it. The promise of the gospel is not an empty sound, not a promise without content, but a powerful presentation and bestowal of all the goods which God promises in it. This promise of the Gospel is also in the Sacraments, in Holy Baptism and in the Holy Supper, and therefore these too are not empty signs and images, but means by which the treasure of the forgiveness of sins, life and blessedness is brought and offered to us. Word and sacraments are therefore God's hands, through which everything is presented to us that Christ acquired through action and suffering and brought to us at his resurrection from the grave. And for the seizure of this treasure acquired through Christ and laid down in the means of grace, nothing more is necessary than faith, the human hand, and God himself works, sustains and strengthens this faith through these means of grace.

No teacher of the church since the time of the apostles has understood this doctrine so correctly and explained it so clearly as our dear Luther. Our readers will therefore certainly be pleased if we share with them his wonderful, delicious presentation.

In a sermon on the Gospel on the Sunday after Easter, he says: "Let us diligently remember that Christ has forgiveness of sins here in his

The word of God is not to be found in pilgrimages, masses, almsgiving, or other works, call them what you will. Therefore, if anyone desires forgiveness of sins, let him go to his pastor or to the nearest Christian, where he knows and finds God's word; there he will surely find forgiveness of sins. For it is decided that we cannot overcome sin by any work, but everything we can do, even if we torture ourselves to death, is in vain and futile. As we have learned in the papacy: Whoever had a bad conscience and therefore entered a monastery or did other works to be helped and satisfied, had to confess that neither orders, prayers, fasting, nor other torture could have remedied such suffering.

"What is the cause? Nothing else, except what is written here: that sins may be retained, or forgiven, by the word. Therefore, whoever does not come into this word, where there is forgiveness of sins within, must come into the other, by which sins are retained; for there is no other way or means to the forgiveness of sins but the word. Therefore, do what you will, but those who do not go to the Word and try to help themselves with their own works will keep their sins. For our Lord God did not put the forgiveness of sins in any work that we do, but in the one work that Christ suffered and rose again. But the same work he hath put in the apostles and in the ministers of his church by the word, yea, in the mouth of all Christians for nought, that they should shew forth the remission of sins, and preach it unto all them that desire it.

"If then thou wilt seek forgiveness of sins, thou shalt surely find it. For the command is there to forgive sins. But if thou wilt not get it there, thy sins shall remain, and thou shalt do what thou wilt. For, as has often been said, apart from the word there is no forgiveness of sins. Christ put the same word into the mouths of his apostles, and indeed of all Christians. Whoever does not take it from this and believe the word

If any man will do and do whatsoever he will, his sins shall be forgiven him. For there is a strong command that the Lord take away the forgiveness of sin out of all the world and all works, and put it in the word, where it shall be found.

"Now this is not to be understood of absolution alone, so that sins may be absolved, but the Lord here summarizes the whole ministry of preaching or church ministry with this command, that forgiveness of sins is to be proclaimed and distributed in preaching and in the holy sacraments. For this is why the gospel is preached, so that people may recognize their sin and become pious and righteous. Baptism is preached for this reason, so that our sins may be forgiven through the death of Christ. The Lord therefore instituted his supper, that we might believe that his body was given for us, and that his blood was shed for our sins, and that we might therefore not doubt of the forgiveness of sins. So that faith may be established that our sins are forgiven for you and for me, Christ has decreed that not one should be baptized for another or go to the sacrament, but that each one should do it for himself. So also let each one hear the word for himself and seek and desire absolution. And let him not doubt when he hears the word of forgiveness of sins in the name of Jesus, so that his sins may be taken away from him and he may be delivered from them in heaven and before God's eyes.

"Thus the Word and the sacraments should not be separated. For Christ has included the sacraments in the Word. And if it were without the Word, one could not take comfort in the sacraments; indeed, one could not know what the sacraments were. Therefore it is not only a great blindness and error, but also a terrible pity that the papists preach forgiveness of sins, and yet forget the word, since it is all about, and point people to a monkey game, that they should seek forgiveness of sins with their own devotion and works.

"But because our dear Lord Christ

Forgiveness of sins has been put into the word and, as often reported, into the mouths of the ministers of the church and, to some extent, of all Christians; from this it follows that one must believe in the forgiveness of sins and can come to it through faith alone. As then the reason of our doctrine is this, that we are justified and saved by faith alone in Christ alone.

"For you must ever confess that the word of our dear Lord Jesus Christ, which he puts into the mouths of his dear disciples, cannot be grasped with hands, nor with works, whether it be fasting, praying, almsgiving, or whatever works it may be. It is faith alone that can grasp such a word; and the heart alone is the right box for it, into which it can be closed. That it is therefore true and certain that we must be justified by faith alone; for the forgiveness of sins is found in the word alone, and the word can be accepted by faith alone. (Home Postil.)

In the sermon on the Gospel on the 19th Sunday after Trinity, he says: "Therefore learn here that you may speak of the matter in this way: I know well, I also confess, that God alone forgives sin. But I also need to know this, how I can know that my sins are forgiven, or what the means is by which my sins are forgiven. The Scriptures teach me and all Christians that if I want to have my sins forgiven, I must not sit down in the corner and say, "My God, forgive me my sins," and then wait for an angel to come from heaven and tell me, "Your sins are forgiven. For God promises that he will come down to me and himself promise forgiveness of sins.

"This is done first of all in Holy Baptism; for there is His command that I should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. And further, with such a command is this promise: 'He that believeth and is baptized shall be saved.' Yes, you say, baptism is only water! True; but such water is not alone, there is God's word with it.

"So if you go to your pastor, who has such a special command, or else to a Christian, and ask him to comfort you and absolve you from your sins, and he says to you, 'I, in the place of God, proclaim to you forgiveness of all your sins through Christ; here you shall be sure that your sins are truly and certainly forgiven by such an outward word; for baptism and the word will not lie to you.

"Therefore, if you want forgiveness of sins, go and be baptized, if you have not been baptized; or if you have been baptized, remember the same promise that God made to you at that time, and do not be faithless. Go and be reconciled to your neighbor, and then ask for absolution. And when you hear that forgiveness of sins is promised to you in the name of Jesus, believe it; then you will truly have it. After this, go to the Blessed Sacrament and receive the Body and Blood of Christ, so that you may be sure of such a precious gift.

Treasure be thine, and be thine own, that thou mayest enjoy 2c.

"That you should not despise baptism, absolution, preaching and the sacrament, but seek and obtain forgiveness of sins from them. For this God has called and ordained your pastor, your father and mother, and your nearest Christian, and has put his word in their mouth that you should seek comfort and forgiveness of sins from them. For though men speak it, yet it is not their word, but the word of God. Therefore, believe it firmly and do not despise it.

"When a minister baptizes a child according to Christ's command, you hear a man speaking who is as much a sinner in his own person as you are, but he does it by God's command. Therefore, when he says, "I baptize you in the name of the Father," 2c. you must neither hear nor accept the same words as if God himself had spoken them. So when your sin is forgiven in absolution, doubt as little as if God himself had spoken such words. For God himself pronounces such a judgment upon you that you shall be free from sin.

"It is highly necessary that one learns and knows these things for the sake of the disgraceful, disgruntled spirits of the mob, who can do no more than cry out: Water is water. We know this before, but we do not need them to teach us. But they do not know that the word of God is in such water. Therefore it is no longer bad water, but divine water, which the minister does not give of himself, but God has commanded to give, so that 'one may be born again into the kingdom of God and be delivered from sins.

"Just as God gives the word, which is his word and not ours, so he also gives faith in the word, for both the word and faith are God's work. Therefore the forgiveness of sins must also be God's work, even though God works it through men. Therefore, forgiveness of sins must be sought in the word that is in the mouth of man and in the sacraments that are administered by man, and nowhere else, for it will be found nowhere else.

"Therefore, take note of this teaching and learn what forgiveness of sins really is and how one can be sure of it and where one should seek and find it, namely, that you should run nowhere but to the Christian church, which has the Word and the Sacrament. There you will certainly find them, and not in heaven; as the Pharisees think here and think: Christ blasphemes God that he forgives sin; sin can forgive no one but God. Beware of this and say: God has put forgiveness of sins in holy baptism, in the Lord's Supper and in the Word; yes, he has put it in the mouth of every Christian man; if he comforts you and promises you God's grace through the merit of Christ JEsu, you should accept and believe it, not otherwise than if Christ himself had promised it to you with his mouth,

as here to the gout-broken man." (House Postil.)

Prayer is nowhere so powerful and strong as when the whole multitude prays in unity with one another. (Luther.).

The Roman church an apostate church.

The Pabst Church also calls itself the Roman Church. It claims to come from the church founded in the city of Rome at the time of the apostles. Therefore, it gladly appropriates to itself the praise that the apostle Paul gives it in his letter to this church: "that your faith is spoken of throughout the world. Cap. 1, 8. However, wrongly. For the present Roman church no longer professes the faith of the Roman congregation of apostolic times, but has fallen away from its faith. Anyone who takes Paul's letter to this congregation and compares the faith of this congregation with the teachings of the present Roman church can easily convince himself of this. Many of our theologians have proved the apostasy of the present Roman church from this letter alone. Among others, Dr. Johann Gerhard has done this in a refutation of a papist writing, called "Morgenstern", 1629. He writes there:

Since we do not now speak of other writings of the holy prophets and apostles and examine the creed and doctrine of today's Roman church according to them, we will take only the epistle of St. Paul to the Romans for this time; there it will be found that today's Roman church has deviated from the old apostolic Catholic doctrine in many ways.

Of the Word of God, which the apostle preached and then wrote down, he teaches that it is "the power of God unto salvation to all them that believe," Rom. 1:16, and clearly states that "all things which were written aforetime are written for our doctrine, that we through patience and comfort of the scriptures might have hope. On the other hand, the present Roman church calls the written word of God a dead letter, and also pretends that the holy Scriptures cannot tell what their real right understanding is; they are imperfect and dark unless the traditions, which they call the unwritten word of God, are added to them.

The holy apostle wrote his epistle "to all who are at Rome, the beloved of God and called saints," Rom. 1:7, without any doubt to the end that they should read it; but the Roman Church of today will not admit that the laity should read this epistle or even other books of sacred Scripture without the permission of the bishop.

The holy apostle says of the word of God, which he and other apostles preached at the beginning and then wrote down, that according to it and according to it the judgment will be held on the last day, Rom. 2, 16. If the written word will be the guideline on the last day, according to which the judgment on all men should and can be held, which also Christ testifies John 12:48: "The word which I have spoken will judge him on the last day", then it can also represent such a judgement in this life. In contrast, the Roman church of today teaches that the writings of the prophets and apostles are by no means the perfect guide of faith.

The holy apostle refers to the writings of the prophets from time to time in the same epistle and proves his teaching from them: Rom. 1,

2.17. Cap. 2, 24. cap. 3, 4.10. 21. and elsewhere. But the present Roman church freely admits that not all and every article of faith which it teaches can be proved from the writings of the prophets and apostles.

St. Paul teaches about original sin. Paul teaches that it is a miserable corruption of all human powers, which is propagated from Adam to all descendants, that it not only understands the loss of the good that God gave to the first humans in creation, but also the introduction of evil, namely the evil, sinful lust; that original sin is so deeply rooted in all descendants of Adam that even the born again and renewed cannot completely get rid of it in this world, as he then complains about himself Rom. 7, 14: "The law is spiritual, but I am carnal, sold under sin"; v. 18: "I know that in me, that is in my flesh, dwells no good thing"; v. 22-24: "I delight in God's law according to the inward man, but I see another law in my members, which is contrary to the law in my mind, and takes me captive to the law of sin, which is in my members. I wretched man, who will deliver me from the body of this death?" On the other hand, the Roman Church of today teaches that original sin is not proprie or actual sin, but analogice et abusive (only according to its resemblance to sin and inauthentic), that it is less than any other real, actual or venial sin; that it alone is liable to and consists in the forfeiture of the supernatural gifts which God gave to the first men, because the natural powers in man are still good, right, and proper; that through holy baptism in the born-again is taken away from the foundation and root of what is only properly called sin; that the highly praised Virgin Mary and some other men were not conceived and born in sins.

The apostle not only calls the evil desire in man, which is still present after he has been born again, sin, but also describes it in such a way that it can be sufficiently deduced that it is truly and actually sin and transgression before God, if man does not consent to it and carry it out. Rom. 7, 7. 8: "I did not know sin without the law, for I knew nothing of lust where the law did not say, 'Do not lust. But sin took occasion, and stirred up in me all manner of lusts.'" But the Roman church of today teaches that the evil desire in the born-again is not actually sin, but only comes from sin and incites to sin.

Of the free will of man after the Fall, the holy apostle teaches, Rom. 8:7, that "to be carnally minded is enmity against God; for it is not subject to the law, neither is it able," which he explains in 2 Cor. 2:14: "The natural man (who has not yet been born again by the Spirit of God) hears nothing of the Spirit of God (and of spiritual mysteries); it is foolishness to him and cannot understand it, for it must be spiritually directed. But the Roman Church of today teaches that there are still such powers left in man before he is born again, so that he can prepare himself for conversion and work in the work of the

Conversion at the same time as God's grace works the same.

The holy apostle teaches that the law of God is so weakened by the flesh that it cannot be fully kept and fulfilled in the weakness of the flesh, Rom. 8:3, which he also proves with his own example, Rom. 7:14: "We know that the law is spiritual, but I am carnal, sold under sin. V. 18 and 19: "I can will, but I cannot do what is good. For the good that I will I do not, but the evil that I will not, that I do." V. 25: "So then with the mind I serve the law of God, but with the flesh the law of sins." On the other hand, the present-day Roman Church condemned this teaching as a heresy in the Concilio of Trent, that a born-again Christian cannot fully keep the law of God. Yes, the Roman Church of today teaches that one can do even more than God requires of us in His law, which they call "above all works" by which one can help others.

Of the gospel the holy apostle Rom. 3, 21. 22. teaches: "That the righteousness which is before God might be revealed in it without the law, which righteousness comes by faith in Jesus Christ to all and to all who believe"; from which it clearly follows that the gospel, to speak actually, is the doctrine of faith, which teaches us that we alone are justified before God in Christ without the law and without the works of the law by faith. On the other hand, the Roman Church of today teaches that the gospel of the true word is not only a doctrine of faith in Christ, but also of good works, by which, as well as by faith in Christ, a man is justified before God.

Concerning the justification of man before God, the holy apostle teaches that "we are all sinners, and lack the glory which we ought to have in God," Rom. 3:23, "and are justified without merit by his grace through the redemption that came by Christ Jesus," v. 24. "Whom God hath set forth to be a mercy seat through faith in his blood, that he might present the righteousness that is before him, in that he forgiveth sin," v. 25. Recently, "that a man should be justified without the work of the law, 'by faith alone,'" v. 28. However, the present-day Roman church condemns this doctrine, that a man should be justified before God by faith in Christ alone, without the work of the law.

So also the holy apostle teaches that justification before God consists in "forgiveness of sins. Rom. 4, 7: "Blessed are they whose iniquities are forgiven, whose sins are covered. V. 8.: "Blessed is the man to whom God imputes no sin." On the other hand, the Roman Church of today teaches that justification consists not only in the forgiveness of sins, but also in infused grace and good works (*in justitiae habitualis infusione et actuali operum justitia*).

The forgiveness of sins is thus described by the holy apostle: that "sin is covered thereby and not imputed". On the other hand, the Roman Church of today teaches that sin is

In justification, not only is it covered, but it is also completely and utterly eradicated and taken away from the human being.

The holy apostle teaches that righteousness is imputed to us without works, Rom. 4:6. The Roman church today rejects such imputation of Christ's righteousness.

The holy apostle excludes from justification before God all works, even those which the born-again have. Rom. 4, 2-5: "If Abraham is justified by works, he has glory, but not before God. But what does the Scripture say? Abraham believed God, and this was counted to him for righteousness. But to him that worketh, the reward is not by grace, but by duty. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." On the other hand, the Roman Church today condemns those who exclude the works of the born-again from justification before God.

The holy apostle, in the article of justification, contrasts grace with the merit of works, Rom. 11:6: "If it be by grace, it is not by merit of works; otherwise grace would not be grace. But if it be of merit of works, grace is nothing; otherwise merit would not be merit." On the other hand, the Roman Church of today teaches that grace and merit of works are together in justification before God.

Of faith the holy apostle teaches that it is not only a science and applause, but also a certain confidence of the heart, and that we should walk in the footsteps of the faith of Abraham, Rom. 4:12, whom he describes as having believed in hope when there was nothing to hope for, v. 18, that he did not become weak in faith, nor did he look upon his own body, which had already died. V.19. He did not doubt the promise of God through unbelief, but grew strong in faith and gave glory to God. V.20. He knew with certainty that what God promised he could do. V. 21. He also teaches that the fruit of such faith is peace and joy of conscience, Rom. 5:1: "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ. But the Roman church of today teaches that one should doubt the grace of God and the forgiveness of sins, with which doubt the certain confidence of the heart is overthrown.

The holy apostle teaches that the Spirit of God bears witness to our spirit that we are his children, Rom. 8:16. "If we are children, then we are heirs. V.17. On the other hand, the present Roman church teaches that believers cannot be certain in this life that they are children of God and heirs of eternal life.

(Conclusion follows.)

Franziscus and Nicolaus Matthys.

In the town of Mecheln in Brabant, around the middle of the 16th century, lived Andreas Matthys (Thys) with his pious housewife Catharina. The Lord blessed their marriage with three sons and

a daughter. The two eldest sons were named Francis and Nicholas. Andrew was a true priest in his house; he always stood before his Lord with a praying heart and instructed his wife, children and servants in the word of life. But he did not stop there; his hometown was also close to his heart. When he saw that idolatry was rampant here and that the honor of the Lord Jesus Christ was being trampled underfoot, he spoke out against it as earnestly as he could. The Roman priests could not bear this for long. He was forced to leave the city and escape to England. Here he crossed over to the eternal abodes of peace.

Andrew's widow stayed in Mechelen with her youngest son and daughter. Francis and Nicolaus, however, the two older brothers, moved to Germany and strengthened their knowledge of the pure doctrine. After a long absence, an irresistible longing for their homeland and their relatives seized them. When they returned to Mechelen, they were saddened to see that the abandoned mother and her two youngest children had allowed themselves to be ensnared by Rome. They did their utmost to guide them back to the right path, instructing them with proper zeal in the Gospel that we are not saved by works, but by grace alone through faith for Christ's sake. Through their continued efforts, they also succeeded in having the light of truth illuminate their hearts. When the Roman priests received word of this, they "strained" to get the two brothers into their hands. The most zealous of them wrote to Dr. Ruard Tappärt, the dean in Louvain, a fierce enemy of the Gospel, that he should come to Mechelen as soon as possible for the glory of Rome. Once here, Tappärt heard the whole story with fury, and through his reputation was able to get the authorities to imprison the entire Matthys family, the mother and four children. The youngest brother and sister, despite the earnest admonitions of their old, pious mother, allowed themselves to be led to deny their faith for the sake of earthly advantage and were set at liberty. The mother, who saw her two youngest children snatched away by spiritual death and her two eldest by bodily death, remained steadfast in spite of the great suffering. She wavered once, but then became animated by the greatest joy of faith, and firmly held the secure anchor of her soul. The angry priests sentenced the old woman to life imprisonment. - —

Francis and Nicolaus had the most difficult struggle. "What do you believe?" one asked the former. "All that is written in the Old and New Testaments," was the answer. "Who taught you," the priests continued, "such things?" Francis replied, "I read and heard the Scriptures in Germany, and the Lord gave me the understanding." He also gave accurate answers to the individual doctrines of the faith, as he answered, for example, to the question concerning the saints and Mary. Mary: "Jesus Christ is the only door. Whoever does not enter through it is a thief and a murderer." Francis was now taken away to a special cell, and the priests went to Nicolaus. "Depart from me," he said, "and leave me in peace! For I will stick to the truth and respect your fables and lies nothing, even if it costs me my life!" When the inquisitors saw that their arts failed on this strong pair of brothers, they cut them off from the Roman Church as "lazy members" and handed them over to the secular authorities. Brought to the torture, Francis was addressed by a Jesuit: "You intend to trick us with two-tongued speeches, but now feel how the Roman Church, your mother, can chastise you!" The martyred man replied, "We have not overcome you with double-tongues, but by the word of God, for the sake of which we will gladly suffer any chastisement you may inflict on us!" Nicolaus was then also placed on the rack. "Now confess," the judge drove at him, "who is the master and who are the comrades of your heresy!" "Our master," cried the brothers, "is JESUS Christ. But before we hand over to your greedy hands even the brethren, tear us into small pieces!"

They were taken to prison and soon after received their death sentence in front of a large crowd of people. Then one comforted the other: "Brother breath, we have a good Lord and shepherd who laid down his life for us. Let us not leave his side; otherwise the wolves will tear us apart and drag us into the eternal fire. Let them take the body, that our soul may remain!" Many of the bystanders wept; but the priests laughed and had their mockery. When the brethren were still speaking more distant words of comfort to each other, and some of the people were seized by them, the chief mayor cried out, "Shut up, you heretics! Your devilish seed is spread too far." "We are not heretics," replied Nicholas, "but we believe in the God whose chair is heaven, and whose footstool is earth." "Well," blasphemed the mayor, "your god must have long thighs."

When they were about to be taken away for execution, they asked for permission to say good night to their mother. "Take them away," the mayor shouted to the executioner, "and put a gag in their mouths so that they cannot speak to the people!" This was done. When they reached the high court, they were tied to the post of the pyre. Then the gags fell from their mouths, and Nicholas said to his brother, "Dear brother, let us be confident! For today we go with one another into the kingdom of our Father." Then they sang in German the song: "We all believe in one God" 2c. Now they asked their judges for forgiveness. When the pyre was lit and the fire had seized Nicholas, Francis called out to him: "My brother, my brother, be still for a little while, and it will be over! Nicholas turned his face toward heaven and cried, "My God! My God!" and was released from this valley of misery. The other had to suffer a little longer. One could still hear how he prayed with fervor for his enemies from the flame. The bodies of the two brothers, however, could not be burned to ashes all day by any fire, no matter how great it was. Their bones were smashed with iron hooks and forks;

but even the chopped pieces were not consumed by fire that day. They entered the abodes of eternal life on December 23.

(Submitted.)

Can those who have lived before the world in a criminal, civil disgraceful manner, and in vices such as drunkenness, theft, fornication, and the like, be clothed with ecclesiastical offices or recalled to them?

The following was reported in secular newspapers a short time ago: An "evangelical" preacher in St. Louis was chosen and appointed by a congregation in Cincinnati, Ohio, as their pastor. However, several "evangelical" preachers objected to this on the grounds that the preacher in question had previously committed a dishonorable crime. The appointed preacher himself did not seem to deny the charge against him. Nevertheless, he was called by the Cincinnati congregation to be their pastor. - Since it is of the greatest importance that Christian congregations always do what is commanded by God in such a high and important matter as the appointment of a preacher, a few testimonies of orthodox theologians may follow here on the question of whether such persons, who have lived criminally before the world, can be clothed with ecclesiastical offices. Luther writes: "One should appoint such a one as a bishop in the church of God, who is blameless and leads an irreproachable life. Not that a man could live without all sin, but that he should walk without reproach and walk honorably. Quenstedt writes: "Blameless (1 Tim. 3, 2.) is who", no one can justly punish for the sake of a serious crime. Irreproachable (Tit. 1, 6..., which word is taken from the language of the court) actually means the one who has committed nothing for which he can be sued in court, or who is free from a criminal guilt, who cannot be justly accused of a crime. . . . The Apostle to the Gentiles does not say: A bishop must be sinless, that is, of such a nature that he has no sin, otherwise not men but angels would have to be placed before the church." After Johann Gerhard has proved that blamelessness is a necessary quality of a bishop according to God's word, he answers the question: "Whether those who fall into a serious crime, after they have repented, can be clothed with ecclesiastical offices or called back to them", among other things as follows: "A careful and precise consideration of the circumstances will make it clear what is to be done in such cases. Above all, the case of necessity is to be distinguished from the ordinary rule. If other fit ministers can be had, those who are guilty of a serious offense are by no means to be elected or reappointed, even after repentance; but if this is not the case, it is better to admit them than that the church be without the necessary ministers." (Americ. Pastoral Theol., p. 382 f.) G. W-n.

To the ecclesiastical chronicle.

I. America.

Orphanage in Addison, Ill. From the report published about this orphanage we learn the following: "52 children sought admission in the past **year**. However, since we did not have more than 110 children

Since this number is usually reached by September, only 19 children could be admitted this year. "At present there are 91 children in the institution, namely 54 boys and 37 girls. However, this includes 10 children who were recently admitted but have not yet arrived.*)" Accordingly, the actual number available is 101 children."

Methodist camp meetings. The "Merry Messenger" describes such a meeting as follows: "A conference, or a number of persons, forms a camp meeting association, and looks for a forest or grove, usually located next to a railroad, which gives good shade, about 20 to 30 acres in size. One chooses, if possible, a somewhat sloping ground and where there is good drinking water. Such a forest or grove is bought or rented for several years. At the most suitable place, a square of about 300 to 400 feet square is selected, at the lower part a platform is erected for the preachers' stand, on which about 25 preachers can sit. In front of the stand and uphill, simple benches without backrests are erected for the audience. Around this square, cloth tents, 12X12, larger or slightly smaller, are laid out, or permanent board houses are built, in which the people live during the meeting time, and often before and after it. It looks like a small town, and at some "grounds", closer to big cities, splendid permanent "cottages" are built, where the people live through the summer in the beautiful shade. Heilmandale counted this year about 85 inhabited tents, and are only 2 board houses allda. The attendance and participation in the services was good. There were about 30 preachers, and on one day a week between 4000 to 5000 people on the camp ground. I counted about 400 buggies and wagons in the woods." "In the morning, 5 o'clock or thereabouts, the bell was rung for standing out, 6 o'clock for family prayer, 8 o'clock prayer hour, 10 o'clock sermon, 2 o'clock prayer and confession hour, 8 o'clock sermon; then, if penitents are there, continued until about 10 o'clock, and so every day for 8 to 10 days, or as long as the meeting lasts." . . There was "always a lot of 'shouting'" (shouting for joy) "and it really started on the last evening when the feet were washed. It was a great joy in the camp. And it must be said, these Pennsylvanians offer everything in singing. Of course, they don't always sing from notes, nor do they sing from books, but from memory; but young and old sing, German and English, as it comes." - From the camp meeting in Pitman Grove, N. J., the "Gaischt" did not want to come at all. "Good counsel was theuer," writes the "Weltbote." "But the foreman was a man of experience, and he brought into use a procedure in which he had not miscalculated. A movement arose and in a short time the assembly resembled a cornfield when the storm wind passes over it. This was brought about in the following way: After the leader, Honorable David Updegraff, had addressed some words of exhortation to the assembly, a person in the midst of the assembly began to sing with a sharp voice, and these were the words he caught: *'I'll be there!* (I'll be there!) Half a dozen others chimed in: *'I'll be there!-I'll be there!* Over and over, in one and the same way, the words are repeated: *'I'll be there!-I'll be there!* Already a hundred - two hundred - five hundred - the whole assembly, large and small, young and old, are singing: *'I'll be there!-I'll be there!* 1)6 tboro! With smiling faces and tears in their eyes they sing in one go: *'I'll be there!-I'll be te!* All at once a young lady steps forward and strides, singing and jubilant, with all kinds of gestures,

*) 8 of these children have now moved in.

up and down the aisle. She bends down to one of her friends, embraces her and kisses her. Both stand up and with them a whole number of young women and men, all singing, wringing their hands in jubilation, reaching out to each other; marching up and down, laughing, crying, praying, sinking down in rapture, and so on. A true Methodist revival was produced." - This is not how the Spirit of God works.

A distinguished Methodist preacher, formerly a teacher at Methodist institutions, and latterly a writer for various papers, Dr. Curry, died recently. Of his doctrinal position the "Apologist" says: "On some points of doctrine he strayed, in our opinion, too near to rationalism. This was especially the case with regard to the resurrection, the Second Coming of Christ, and the last things. The old doctrinal concepts, he thought, had outlived their usefulness, and a new exposition of them, more in harmony with the results of recent research in the fields of philology and exegesis" (linguistics and scriptural explanation) "would be timely." Since Dr. Curry was held in high esteem in the Methodist Church and exercised great influence, one can imagine how many he may have taught to doubt the truth of the Scriptures!

The holy water in the papacy. "The (Roman Catholic) Church also blesses water, and by blessing it, she makes holy water of it, and while blessing it, she prays that it may chase away evil spirits, drive away diseases, and free the houses and property of the faithful, wherever they are sprinkled with it, from all uncleanness and from all harm, from pestilence-bringing spirits, from noxious air, and from other harmful influences." Thus we read under the date July 30, 1887, in the „Cath. American“, a publication published throughout the

The first is a widely circulated political-religious Roman newspaper in the United States. Whoever believes that the papacy has dropped its old pagan superstition in recent times, sees from the above quote that he is in great error. No, the papacy today is just as superstitious and just as hostile to Christ as it was in Luther's time. Just take a Roman Catholic newspaper in your hand and read it, and you will find no difficulty in convincing yourself of the correctness of this assertion.

H. R.

A Chinese man, named Wong Chin Foo, has published an essay in an American magazine, *North American Review*, under the title: "Why am I a pagan? In it, he gives the reasons why he cannot accept Christianity. Of the doctrine of justification he says: "The thought that the sinner, however godless he may be, has the same prospect of beatitude through the blood of the Lamb as the most godly, is utterly preposterous." How did this poor blind heathen get what he knows of Christian doctrine? If, as we recently showed, Methodists do not grasp the Bible-Lutheran doctrine of justification, can we be surprised when a heathen so judges, to whom the right doctrine has never been expounded? Shouldn't this drive us to spread the pure doctrine even in English, which many Chinese understand?

II. abroad.

The "Freikirche" writes about **the synodal assembly of** our brethren in Germany: "This year's assembly of our synod was held from the 6th to the 12th of last month in Frankenberg (Kingdom of Saxony). Unfortunately, we had to lament the absence of three members of our ministry, Pastors Brunn, Hempfing and Meyer, all of whom were prevented by their health from participating in the synod. However, we had the pleasure of being able to

It was a pleasure to see our dear guests, especially the American pastors Lenk, Harms and Lübker, as our dear fellow believers in our midst and to enjoy their cooperation. In addition to the few business items, theses on law and gospel were discussed in the eight synod sessions on the basis of the Word of God. . . The Sunday of the synod was a special day of celebration and joy, with its wonderful services, especially because of the large number of congregants from the other Saxon congregations of our free church. In the morning Pastor Kern preached on the Gospel of the day, in the afternoon a mission feast was held, with Pastor Eikmeier giving the festive sermon, which was followed by a free union with speeches by Pastors Willkomm, Lenk and Hübener.

In the July issue of "**Der Lutherische Kirchenbote für Australien**" (**The Lutheran Messenger for Australia**), the news of the death of Dr. Walther is published. Dr. Walther. He writes: "The number of the Saxon "Free Church" which has just arrived with the last German mail brings us the deeply saddening news that on May 7 the venerable Dr. Walther died of nervous consumption in St. Louis, America, at the age of 75. Once again a hero has fallen in Israel! A faithful witness and confessor of the truth, such as there are few of in our days, has died to the joy of his Lord; but not only the Missouri Synod in America, but the whole Lutheran Church has lost much through the passing of this great man of God. Our hearts are also filled with deep sorrow and mourning, since we know how he always interceded for our dear Synod before the Lord, and how we owe so much to him and his writings by God's grace." This is followed by some things concerning the life of the Blessed from the "Free Church". The report concludes with the words: "May these writings of the blessed Dr. Walther also find more and more readers and friends in our synod and thus the memory of the righteous man remain with us in blessing. Thus the Lord has harnessed His faithful servant, made a day of rest for him, and placed the crown of honor on his head, the much-maligned and hated confessor of the truth. For this we want to thank Him! But for us, who are still here in battle and strife, may the Lord also make us faithful and raise up many more

such faithful witnesses to the truth of His divine word in this last time."

Papists bless the sea. The local "Herald of Faith" writes: "The ancient custom of blessing the sea was solemnly celebrated on July 3 in Ostend, Belgium. An altar was erected on the seashore and the most reverend property was carried out by the priest from the nearby church in solemn procession. Girls dressed in white carried banners, statues and small models of ships; the religious fraternities went along in *corpore*. The priest then gave the blessing from the temporary altar under the thunder of the cannons, first to those kneeling around, and then raised the Blessed Sacrament in blessing towards the sea. The sound of loud trumpets signaled the end of the ceremony. After the procession returned to the church, all present hurried toward the sea to enjoy the first bath of the season. The blessing also signifies the official opening of the sea bath." - God's word knows nothing of such blessing.

A Papist Jumping Procession. On May 31, the annual Spring Procession was held in Echternach in the Grand Duchy of Luxembourg in the traditional manner. The influx of pilgrims, who are recruited mainly from Luxembourg, the Eifel and Moselle regions, was tremendous. The procession was attended by 19 flag bearers, 61 clergy, 1588 worshippers, 8347 jumpers, 1475 singers, 180 musicians 2c., a total of 11,797 persons. To this

15-16,000 spectators, driven by curiosity, arrived. To the sound of the well-known melody: "Adam had seven sons", the procession danced through the main streets of the city. The ceremony reached its climax in the final dance performed in the sanctuary around the tomb of St. Willibrord. Immediately after the whimsical religious celebration, popular amusements of all kinds took place, lasting until late at night.

In **Rheine in Westphalia**, a new Jewish school (synagogue) was inaugurated in June. The procession was attended not only by the Landrath, the mayor, a number of city councillors and others who bore the Christian name, but also by the "Protestant clergyman". The rabbi who performed the inauguration could not praise enough "the peaceful coexistence of the different confessions". But the Lord Christ says: "Whoever denies me before men, him will I also deny before my heavenly Father." Matth. 10, 33.

Why does God need the rich people?

Rich people should beware of thinking that God does not want them in his kingdom because they are rich; he wants them only if they repent and desire his grace and comfort from the heart. He also has great need of them,

First of all, because God has blessed them abundantly, they should take care of the church and promote it, so that it may be the best ordered, as it is written in Isa. 49: "Kings shall be thy keepers, and their princesses thy nurses. For since the church office is a difficult one, in which one cannot wait for worldly affairs and especially for food, it is highly necessary, according to the apostle's words, that such persons have their proper care and can diligently attend to their office. Rich people should do their best. For the poor are not able; there is no doubt that God is greatly pleased and pleased with them.

On the other hand, our Lord Christ also needs the rich to help raise fine, skilful boys to learning and godliness. For we commonly find that the children of poor people are more capable of learning. But if rich people do not help them, because it is not within their means, they have to stay behind and cannot progress.

Thirdly, there are also poor, needy people who cannot manage their food due to illness or other accidents. Rich people should do their best and help them gladly. For this reason God has given them more than others, that they should be faithful stewards and use such blessings godly and well. (Luther, 6, 435 f.)

What would Luther have thought of the alarmingly increasing number of accidents?

"And from the beginning of the world there have always been many terrible examples of God's wrath, which are not described, but which are described are very strange, so that we should learn from them to flee sin, because God punishes sinners so horribly and terribly. As this year in the Neapolitan field near Puteola a large piece of land was submerged by an earthquake and waters, not accidentally, as the papists think, but for the sake of people's sin, which has no end nor cessation." (I, 1277.) G. W-n.

Ovdincrticrrren and introductions.

In the substitution of Mr. Präses Sprengeler, Mr. Cand. C. Jobst was ordained by the undersigned on the 8th Sunday after Trinity in his congregation at Deer Park and at the same time introduced as traveling preacher for northwestern Wisconsin.

Georg Eyer.

Address: Rev. O. Gerbst, 1)68r Rsrk, 81. 6rolx Oo., ^Vis.

On the 8th Sunday after Trin. by order of the Reverend Presidency of the Michigan District, Candidate F. Tresselt was ordained by the undersigned with the assistance of Messrs. RR. I. A. Hügli (who preached the ordination sermon) and Geo. Link sen. solemnly ordained as pastor of the newly formed Bethlehem Parish in Detroit, Mich.

Address: Rev. RerüinawZ tresselt, your ot No. Mir, Dix ^ve., Detroit, Niok.

By order of the Honorable President Wunder, Candidate H. Pflug, appointed by the congregation in El Paso, Ill, was ordained there on the 9th Sunday after Trinity by the undersigned and inducted into his office. L. Zahn.

Address: Rev. D. ktiiik, LI Raso, IU.

By order of the Honorable Mr. Praeses Schmidt, on the 9th Sunday after Trin. Mr. Ferdinand Koch was ordained and inducted by the undersigned in his St. John's parish at Burr Oak and Colon, Mich.

Ms. Cämmerer.

Address: Rev. Rerä. Lock,

Lurr OsL, 8t. ^osexb 6o., Niok.

On the 9th Sunday after Trin. the candidate of the holy. Eduard Albrecht was ordained in the midst of the Lutheran Bethlehem congregation in St. Paul, Minn. in the presence of many of his fellow ministers and with the assistance of RR. Rolf and Biedermann Jr. were ordained and inducted by me. Bro. Sievers.

Address: Rov. LÜ. ^Ibroebt,

1033 Rolnt Douglas 8tr., 8t. Raul, Niüü.

On the 9th Sunday after Trinity, I ordained Mr. Candidate H. H. Hansen by order of Mr. President Wunders and, commissioned by Mr. President Biltz, at the same time Mr. Candidate Ferd. Selle (appointed as traveling preacher for Oregon and Jdaho) in Petersburg, Ill, and introduced the former as pastor.

On the 10th Sunday after Trinity, with the assistance of Mr. R. F. Seiles, I conducted the introduction of Mr. R. Hansen in Tallula, Ills. H. C. Wyneken.

Addresses: Rov. 8. 8. Hausen,
Lox 52, RetersdvrK, Lleuarä 6o., Ill Rev. Rerclinanä 8eUe, ReneUeton, Oregon.

On the 10th Sunday after Trin. Mr. Cand. M. Guardian was ordained and inducted in his congregation in Douglas County, Dak. according to the order. E. I. Welcher.

Address: Rev. N. ^Vaeoüter,

Rlainview P. 0., Douglas Oo., vslr.

On the 10th Sunday after Trinity, the candidate of theology Mr. H. Obermowe was ordained by the undersigned in the newly founded congregation near Jn- galls by order of the President and inducted into his office. I. M. Hahn.

Address: Rev. H. Obermorve, luAolls, Diaeoll Oo., Laus.

On the 10th Sunday after Trinity, I ordained the Candidate of the Sacred Ministry I. F. W. Kühlmann in his congregation at Cumberland, Md. F. W. Kühlmann in his congregation at Cumberland, Md. and introduced him. Carl Lauterbach, R.

Address: Rev. .1. R. VL. Lublwarm,
232 8. Deutre 81r., DuwberlsLü, ^lISKbellz: Oo., NZ.

By order of Praeses F. I. Biltz, Candidate Ad. Schmid was ordained and installed in the congregation at Onaga, Pottawatomie Co, Kansas, on the 11th Sunday after Trin.

C. Cousin.

Address: Rev. L.Ü. 8okmi<l,

OrmAu, Rottawatowls, Oo., Laus.

On the 11th Sunday after Trinity, Candidate Georg Hempfing was ordained and inducted by the undersigned on behalf of the Honorable President Schmidt in his congregation at Leland, Mich. In the afternoon the induction took place at the Good Harbor branch. Joh. Harsch.

Address: Rev. 6l. HempüvK, Delauä, Deelearv 6o., Nieb.

On behalf of Praeses Schmidt, R. I. Bern- thal was introduced on the 9th Sunday after Trin. in the congregation at Wyandotte, Mich. byC . Franke.

On behalf of the Honorable President Hilgendorf, on the 8th Sunday after Trin. Mr. R. I. M. Maisch was introduced in his parish near Lyons, Nebr. by A. Hofius.

Address: Rev. "I. N. Nalseb, Oaklanü, Surt Oo., Hebr.

Mr. C. C. Kössel, hitherto a member of the Ohio Synod, after a well-confirmed colloquium before the Springfield College of Teachers, was solemnly installed in his office by the undersigned in his congregation at Taylorville, Christian Co, Ill, by order of the Honorable Praeses Wunder, on the 9th Sunday after Trinity. G. Landgrave.

Address: Uev. 6. 0. Loossl,

1'u^lorvUlo, OdristlwQ 6o., IU.

On the 10th Sunday after Trin. by order of the Presidency of the Jowa District, Mr. D. F. I. Oehlert, heretofore a member of the honorable Wisconsin Synod, -was installed in office in the congregation at Webster City, Iowa, by

C. F. W. Maaß.

On behalf of the Honorable Presidency of the Western District, Mr. P. H. Hamm was installed in his new congregation at Spearville, Ford Co, Kansas, on the II Sunday after Trin. by the undersigned. Aug. Herring.

Address: Rov. U. Hunim, Okkerlo, Lckvvarcls 6o., Kans.

The ordination of the candidate E. Hühner, reported in the last number, took place on the 8th Sunday after Trin. with the assistance of Fr. F. B. Arnold.

Church dedications.

On the 8th Sunday after Trin. the newly built church (brick building IOS feet, nave 53X88, tower 165 feet, 3 bells) of the Lutheran congregation of the Holy Cross in Chicago, Ills. Kreuz zu Chicago, Ills. was consecrated to the service of the Triune God. Celebratory preachers were the two previous pastors of the congregation: L. Lochner and F. Döderlein, and also Father A. Reinke.

W. Uffenbeck.

On the 9th Sunday after Trin. the second Lutheran church on Lyons Creek, Dickinson Co, Kans. was dedicated to the service of the Triune God. Solemn speakers were Messrs. Dk. C. Vetter, R. v. Niebelschütz and I. Keller. The Kansas Pastoral Conference (25 pastors and 2 teachers) participated in the celebration.

C. H. Lüker.

On the 9th Sunday after Trinity, the Lutheran Zion congregation at Deer Lake, Ont. consecrated its modest little log church to the service of the Triune God. The sermon was preached by D. Jul. Kirmis of Wellesley, Ont. who was sent here to visit the Muskoka Mission. The dedicatory prayer was offered by undersigned. H. C. Landsky.

On the 10th Sunday after Trin. the Lutheran Immanuel congregation at Deshler, Thayer Co., Nebr. dedicated their newly built church (20X86) to the service of the Triune God. - Undersigned preached. Joh. Meyer.

On the 10th Sunday after Trinity, the Lutheran congregation of St. Paul's in Porter, Ind. dedicated their beautiful new church (40X60) to the service of the Triune God. The festival preachers were ck. Niethammer and Scheips. The dedicatory prayer was said by

F. W. Schlechte.

On the 10th Sunday after Trinity, the Lutheran Hanover congregation near Cape Girardeau, Mo., dedicated their newly built church (30X60) to the service of the Triune God. Celebrant preachers were DD. I. Schaller and H. F. Grupe. The former also preached in English in the afternoon.

O. R. Hüschen.

On the 11th Sunday after Trinity, the Lutheran Zion congregation at Luverne, Kossuth Co., Iowa, dedicated their new church (30X 50) to the service of the Triune God. Preaching were ck. Maaß, Ansorge and undersigned (English).

R. P. Budach. 1

Mission festivals. 1

On the 8th Sunday after Trin. my congregation at Mount Hope, Holmes Co., O., celebrated Mission Feast. Festival preachers were k. Lothmann and undersigned, the former in English. Collecte for inner mission: H41.00. Aug. Dankworth.

On the 9th Sunday after Trin. the congregations of Jeffer- son, Niles, Glencoe, Evanston and Niles Centre celebrated their first mission feast at Niles Centre, Cook Co. Ill. Feast preachers were the A. Detzer and Fr. Luecke. Collecte: \$192.75.

Ms. Detzer.

On the 10th Sunday after Trin. the Lutheran congregations of Stringtown, Honey Creek, Jefferson Township and Jeffer- son City, Mo. celebrated mission feast at the latter place. In the morning Prof. Bäpler preached in German, in the afternoon Signer in English, Fr. Proft gave a lecture on mission history. Collecte: -78.1". H. Käppel.

On the 9th Sunday after Trin. the congregations of Martinsville, Bergholz, and St. Johnsbury, Niagara Co, N. A., jointly celebrated their mission feast. Collecte: -120.23.

H. A. A. Dorn.

On the 10th Sunday after Trin. the Lutheran congregations of Port Hope and Sand Beach, Mich. celebrated their joint mission feast. In the morning P. Stamm preached, in the afternoon the undersigned. Collecte: -37.25. Th. Schöch.

On the 10th Sunday in Trin. the congregations of Wells-ville, Olean and Basswood Hill, N. U-" celebrated their mission feast. Festival speakers were Student H. Restin of Springfield, Ill, and undersigned. Collecte: -78.00. G. Book, L.

On the 10th Sunday after Trin. the congregations of k. Löschen and the undersigned celebrated their mission feast here in Arenz-ville, Ill. Numerous guests from the congregations in Beardstown and Bethel were present. The festival preachers were ? P. Haake and Feddersen. Collecte:-104.63. G. Drögemüller.

On the 10th Sunday after Trin. the congregations of Crämer, Dornseif and Günther celebrated their mission feast in Boone, Iowa. Festival preachers were L'k. L. Dornseif and undersigned. Collecte: -47.50. I. P. Günther.

On the 10th Sunday after Trin. my congregation celebrated mission feast at Pierce, Nebr. The festival preachers were Messrs. kU. H. Fischer and I. A. Mayer. Collecte: -52.50, of which -35.00 was for inner and -17.50 for emigrant mission. H. Bremer.

On the 10th Sunday after Trin. the St. Paul's congregation at Fort Dodge, Iowa, celebrated Mission Feast. Neighboring congregations were also represented. Festival preachers were I'D. Budach and Ansorge. Collecte. -71.00.

On the 10th Sunday after Trin. the congregation of Mr. k. A. Bretscher of Hanover Township, Iowa, and my congregation in Grant Township, Iowa, mission feast. In the morning Rev. Bretscher preached, in the afternoon undersigned. Collecte: -46.00. M. Herrmann.

On the 10th Sunday after Trinity, the Bethlehem Lutheran congregation at Pella, Shawano Co, Wis, celebrated its mission feast. Rev. I. Schlerf and undersigned preached. Collecte: -40.00.

C. I. Swan.

The congregations of Bethlehem, Blue Point and Altamont, Ill, celebrated their mission feast on the II Sunday after Trinity. Festival preachers were kU. I. G. Goehringer, H. W. Heumann and W. Lewerenz. Collecte: -100.50. G. I. Wegener.

On the II Sunday after Trin. the St. Peter's congregation at Lebanon, Wis. celebrated mission feast. Numerous guests from the neighboring sister congregations were present. Feilpreachers were E. A. Grothe and I. I. Oetjen. Collecte: -57.53.

M. I. F. Albrecht.

On the II Sunday after Trin. the Lutheran congregation at Warsaw, Ill, celebrated mission feast. Father Drögemüller preached in the morning, and the undersigned in the evening. Because of the heavy thunderstorm, the attendance was weak. Collecte: -25.17. H. W. Rabe.

On the II Sunday after Trin. the undersigned congregation at Newell, Iowa, celebrated Mission Feast. Collecte: -28.45, for interior and negro mission. W. C. Lauer.

On the II Sunday after Trin. the Evil, Fisher, Sugar, Victor and Horst congregations celebrated their mission feast in Florida, Ohio. The UI'. Jüngel and Schumm preached. Collecte: -114.26. Th. Horst.

On the II Sunday after Trin. the congregation at Bloom-field, Wis. celebrated Mission Feast. Preaching were the 1^A. Roller and Diehl. Collecte: -60.00. G. A. Feustel.

On the second Sunday after Trinity, the Lutheran congregation of St. Paul's near Caledonia, Mich., celebrated its first mission feast, to which quite a number of guests from the congregation in Grand Rapids, Mich. attended. Father Speckhard and the undersigned (English) preached, Father Frincke gave a historical lecture. Collecte: -87.20. I. G. Schliepsiek.

Conference - Displays.

The Pastoral and Teachers' Conference of Southern Michigan will meet, s. G. w., October 5-9, at the parish of Mr. k Link, in Millers. - One should not be remiss in calling in times. G. Muehlhäuser.

Buffalo Districtsconference Sept. 27 and 28 tu Eden, Erie Co., N. U. - The members traveling via Buffalo may come to EdenValley on Sept. 26 on the evening train leaving Erie Depot m Buffalo shortly before 6 o'clock.

Heu och Schröder.

The Texas Districtsconference gathers Sept. 18-21 in Houston. I. Eckhardt.

Announcements.

Prof. A. B äpler of Concordia, Mo>, has been elected principal of the high school at Ft. Wayne by an absolute majority vote.
Ft. Wayne, Sept. 1, 1887. C. Gross,

Secretary of the Electoral College.

The pastors and representatives of the congregations in California and Oregon will meet in Satt Francisco on September 21 to organize the new synodal district. The Reverend President of the General Synod will be present.

I. M. Bühler.

Dear Brothers in Christ!

The plight of the dear mission congregation in Council Bluffs, Iowa, urges me once again to turn to your love with a request: Help them to pay off their debts. How?! some will think and say: Again Council Bluffs and again a request for monetary support! Hasn't a lot of money already gone there? - Certainly, and the congregation is heartily grateful for the gifts of love that have already been so abundantly received on their behalf. - There were -768. - But there is still a debt of -939, and there are still -235 to be added besides the interest for raising our building and taxes for grading the road. Thus the expenses of the parish for this year amount to -220 alone besides what the parish has to raise in pastor's salary, firing for church and school 2c. And the parish will continue to have these additional expenses for four to five years.

But, some may think, this is only a small sum, which the municipality could probably raise itself. - The community cannot do this with the best will in the world. The sum exceeds its strength. There are 7 voting members and about 26 contributing members. And all of them are poor, very poor members, and among the 26 contributors, most of them are poor women and young girls who serve here. For this small poor group, the burden of debt is far beyond their strength.

Therefore, dear brethren, who are more richly blessed by God in earthly things than this little flock, help them to bear their burden for Christ's sake! And remember: Mission is done here in the city, and already 3H years! And a small faithful group of confessors has gathered around the banner of our dear Savior and has remained faithful until now, despite many fierce battles from within and without, by God's grace. Every year, several more young fighters join the small group through their confirmation. Should we now give up the mission? Should we, because the number is small and the members poor, leave them in their misery? - How Satan would rejoice if God's pure word would no longer resound here! But this must not happen! We have the firm promise: God will not let his word come back empty. - Some will always be born Christians through this heavenly seed. This will certainly happen here as well! Therefore help, dear brothers! Help everyone with just a small gift, our mission started in God's name did not need to look back or be abandoned! Therefore, whoever has a heart for missions and the needs of his fellow Christians, let him help with a mite and with prayer for the sake of Christ. Amen.

All possible donations should be sent to the District Treasurer, Mr. H. Tiarks. A. C. Dörffler.

The undersigned Mission Authority of the Jowa District warmly endorses the above request.
C. A. Bretscher, W. T. Strobel, Ph. Studt.

Seminar in Addison, Ill.

All students of the first class of the Seminary and all new entrants must be here on September 6, as well as those who have to pass examinations. - —

All other students must arrive on Thursday, September 8. Anyone who has been a pupil at the institution up to now must bring his or her certificate from the previous semester, signed by the father or his or her deputy.

God grant us happy reunion and blessings to the new work!

Addison, August 18, 1887. Dir. E. A. W. Krauss.

Adreffenveränderungen for the calendar 1888.

Those pastors and teachers whose addresses are no longer as given in the 1887 calendar are hereby requested to send us their new addresses by kostul 6arä, exactly according to the following scheme, for correction in the calendar.

The same is true of those gentlemen who took office after this year's calendar was published.

First and last name:

Pastor or Teacher:

Place of residence (if necessary also street):

Postal station:

County:

State:

To which synod belongs:

Urgently ask to put on requested kostal 6arck only on above questions their answers.

Incoming Illinois District Coffee:

Synod treasury: By Fr. Merbitz in Beardstown - .50 (subsequently received). From Fr. Mueller's congregation in Ehester 5.85.
 Communion Collects: from Fr. Flacksbart's congregation in Dorfe" 4.60, Fr. Schuricht's congregation in St. Paul 18.38. Fr. Wartens' congregation in Danville 10.40. (p. -39.73.)
 Synod building fund: Fr. Wartens' comm. in Danville 12.40.
 Mission in Butternut, Wis.: By Fr. Merbitz in Beardstown "a widow's mite" 2.00.
 English Mission: Through Fr. Müller in Ehester by H. Bode 5.00.
 Inner Mission: Robert Müller in Sigel 2.50. By I. Müller in Lake View by F. C. Labahn 1.00, Mrs. Pfeifer 1.00, H. Herchenröder .25. Coll. at the mission feast of the Gemm. in Jefferson, Evanston, Niles, Glencoe and Niles Centre 192.75. Fr. Lewerenz' Gem. in Effingham 20.00. Fr. Strieter's Gem. in Proviso 15.00. Durck Fr. Döderlein in Homewood by H. Benzemann 1.00. By Fr. Große in Harlem by G. Amling 1.00. (S. -234.50.)
 Jewish Mission: Fr. Lewerenz' Gem. in Effingham 5.00.
 Negro mission: Fr. Loßner's pupil in Lake Zurich 1.70. k. Lewerenz' Gem. in Effingham 8.76. By Fr. Döderlein in Homewood from H. Benzemann 1.00. By Fr. Schuricht in St. Paul from Father Rebbe "for Negro mission in New Orleans" 1.00. (p. -12.46.)
 Pilgrim House in New Uork: Fr. Loßner's Gem. in Lake Zurich 8.70. By Fr. Flaxbeard in Dorsey 5.00. (S. -13.70.)
 Emigr. Mission in New Uork: Fr. Lewerenz' Gem. in Effingham 5.00.
 Poor students in Springfield: Durck Kassirer Eißfeldt in Milwaukee 3.50 and for Sckoof 5.00. (S. -8.50.)
 Poor students in Addison: By Kassirer Eißfeldt in Milwaukee 5.00. By P. Hölter in Chicago, coll. at teacher Rupprecht's wedding, 14.00. Durck Kassirer Spilman in Baltimore 5.31. By P. Wagner in Chicago, ges. at a Hoch- znt for E. Rischow, 13.00. (p. -37.31.)
 Seminary organ in Addison: By Kassirer Spilman in Baltimore 2.50.
 Poor college students in Milwaukee: Through Fr. Müller in Lake View from the Jüngl.-Verein for Aug. Zitzmann 2.25.
 Milwaukee debt retirement: by I. C. Kalbfleisch of P. Ottmann's comm. in Collinsville 2.00.
 Construction in Milwaukee: By P. Bartling in Chicago by Mrs. A. Heiden 3.00. By P. Flaxbeard in Dorsey 10.00. (S. -13.00.)
 Sick pastors and livery: Fr. Noack at Riverdale 5.00. By Fr. Gräf at Blue Point by Father Becker 1.00. By Cämmerer at Cbandlerville, Evensong Coll., 4.00. Likewise by Fr. Schmidt's Gem. at Crystal Lake 2.50. (S. -12.50.)
 Widow's Fund: Robert Mueller in Sigel 2.50. By Lehrer Dörfler of Chicago Teachers Conference 20.00. H. B. in Addison 2.00. P. Wehrs in Oak Glen 4.00. P. Castens in East Wheatland 5.00. P. Burfeind in Richton 2.00. By P. Döderlein in Homewood of H. Benzemann 1.00. (P. -36.50.)
 Orphanage near St. Louis: By Fr. Flaxbeard in Dorsey, ges. on Cb. Krieger's child baptism, 2.50.
 Studirende Waisen aus Addison: By Lehrer Her- ter in Proviso, Coll. at H. Rams wedding, 13.33. Coll. at Rosenwinckel- Buchbolz's wedding in Addison 8.00. Durck k. Brewer in Brecher, thanksgiving offering by N. N., 5.00. (S. -26.33.)
 Comm. in Fremont, Nebr.: k. Ottmann's Gem. in Collinsville 6.46.
 Alexander's Gem. in Kansas: P. Love's Gem. in Wine Hill 4.40.
 Poor college students at FortWayne: Durck P. Gräf at Blue Point for G. Ziegler, Coll. at Zander-Oldenburg's wedding, 3.82 and Coll. at Hofflicker-Wendling's wedding 5.93. (P. -9.75.)
 Addison, Ill, Aug. 15, '87; H. Bartling, Kassirer.

Incoming Michigan District Coffee:

Synod Fund: From the congregation in Jonia -7.00. Congregation in St. Joseph 10.00. By Fr. Mühlhäuser from I. M. Forester, Sr. 1.00. Congregation in Caledonia 4.40. Congregation in Grand Haven 9.25. Congregation in Blendon 7.72. Congregation in Fowler 3.80. (S. -43.17.)
 General inner mission: God's box in Caledonia 1.65.
 Building fund in Milwaukee: By P. Hagen 6.00. Gem. in Bay City 31.20. (S. -37.20.)
 Sick pastors and teachers: By Bro. Dreyer from Mrs. R. Emmers 2.00. By Bro. Kruger from G. Mueller in Lake Ridge 2.00. (S. -4.00.)

Poor students in Springfield: By P. Schöch of N. N. 4.00.
 Poor Michigan Students: Gem. at St. Joseph 5.00.
 Inner Mission: By Fr. Fackler at G. M. Gempel's wedding 3.00. By Fr. Hagen 2.00. Mr. C. Wischow 1.00. Part of the mission festival collection of the congregations in Montague and Clay Bank 30.00. Congregation in St. Joseph 5.00. By k. Mühlhäuser of I. M. Förster, Sr. 1.00. By P. Krüger of G. Müller in Lake Ridge 2.00. Cong. in Grand Haven 7.53. Part of mission festival coll. in Port Hope 27.25. By P. Schöch of N. N. 3.00. (p. -81.78.)
 Widow's Fund: comm. in Bay City 11.05. P. Partenfelder 2.00. comm. in Montague 7.05. (S. -20.10.)
 English Mission: By P. Krüger from H. Schmidt 5.00. G. Äinkus jr. 1.25. Gem. in Lansing 3.50. Part of mission festival coll. in Montague and Clay Bank 5.00. By k. Hügli by A. Stendel 1.00. By P. Schöch by N. N. 3.00. (S. -18.75.)
 Deaf and Dumb Institution: By Kassirer H. H. Meyer 6.45. Gem. in Frankenmuth 66.75 and 1.75. By teacher Mosel at his wedding in Ehester ges. 9.05. (S. 484.00.)
 Negro Mission: Tbeil of Mission Festcoll. in Montague & Clay Bank 16.00. Comm. in Grand Haven .50. (S. -16.50.)
 Jewish mission: part of mission festival coll. in Montague & Clay Bank 5.75. comm. in Frankenmuth 20.00. (p. -25.75.)
 Emigr. - Mission: Theil. of Mission Festcoll. at Montague and Clay Bank 10.00. Gem. at St. Joseph 7.70. (S. -17.70.)
 Wash box in Springfield: God box in Cale- donia .50.
 Church building in Hann over: Durchk. Mühlhäuser by I. M. Förster sen. 1.00.
 Pilgrim House: comm. in Roseville 13.66. By Fr. Kruger of G. Mueller in Lake Ridge 1.00. comm. in Reed City 4.25. part of mission festival coll. in Port Hope 10.00. (S. -28.91.)
 For Student Donner in Springfield: comm. in Waldenburg 10.37. comm. in Utica 4.00. (Total -14.37.) Total -404.38.
 In my receipt ("Lutheraner", July 1) read instead of "A. Heyer" Mrs. A. Heier.
 Detroit, August 20, '87. Chr. Schmalzriedt, Cassirer.

Revenue to the Minnesota and Dakota District's coffers:

Building fund in Milwaukee: By P. Horst's congregation in Courtland -30.00 and 1.50. By P. Welcher of Jak. Walz, Freeman, Dak. 1.50. By P. F. Pfotenbauer of F. Wil- dung, Odessa, Minn. 3.00, by sr. Jmm. congreg. at Dellow Bank, 11.30. By Pres. Sievers of Groth at Minneapolis, 1.00. k. M. Heyer's comm. at Minnesota Lake 5.00. (S. -53.30.)
 Milwaukee household: P. Lange's comm. to Hay Creek 6.90.
 Widows and orphans: P. Landeck's comm. at Hamburg 10.00. By P. Ross, sent at F. Arnold's wedding, 2.00. k. Heyer's Gem. at Minnesota Lake 2.25. p. Martin 4.00. k. A. Müller 5.00. p. Streckfuß 4.00. (p. -28.25.)
 Orphanage near Wittenberg: Through P. Pfotenbauer, ges. at Emil Schultze's wedding, 4.65. Through teacher Chr. Rö- diger, Kinderfestcollecte in Dryden, 7.00. From the piggy bank of Alwina Müller, Alma City, 1.40. (S. -13.05.)
 k. Langes Gem. at Fremont, Nebr. Hertwig's Gem. at Leaf Valley 4.40, at Effington 2.20. p. Heyer's Gem. at Minnesota Lake 1.75. p. KHler's Gem. at Mountville 7.75. k. Lange's Gem. at Hay Creek 6.10. (p. -22.20.)
 Deaf and Dumb Institution: Fr. Maurer's comm. at Belvidere 1.30. Fr. Lange's comm. at Hay Creek 5.85. Mrs. P. A. Muller 1.00. (S. -8.15.)
 Pilgrim House in New Dort: By Fr. Welcher of Jakob Walz, Freeman, Dak. 1.50. Part of a mission feast coll. of k. Nickels' Gem. at Rochester 5.00. Fr. Frick's Gem. at Arlington 4.11. Fr. Clöter's Gem. at Valley Creek 5.50. (S. -16.11.)
 English Mission: Through Fr. Pfotenbauer of F. Wil- dung in Odessa 2.00, sr. Jmm.-Gem. in Dellow Bank 11.00. k. Hertwig 1.00. Part of a collection at the conference in Minneapolis 13.00. From Mr. Siegmann there 1.00. (p. -28.00.)
 Negro mission: part of a mission feast coll. of the congregation of kk. Pfotenbauer and Claus 16.60. P. Krumsiegs Gem. in Josco 4.00, part of a mission festival coll. 4.00. P. Nickels' Gem. in Rochester (part of a mission festival coll.) 5.00. P. Clöter's Gem. at Valley Creek 3 48, at Town Woodbury 4.26. Part of a mission festival coll. at Fr. Kollmorgen's comm. at Atwater 11.60. Part of a coll. at Minneapolis conference 9.00. (p. -57.94.)
 Jewish Mission: Fr. Krumsiegs Gem. in Josco 3.85.
 Heathen mission: By teacher Chr. Rödigier from Mrs. Krüger 1t.00. By P. C. Börneke from sr. Gem. by N. N. 1.00. (p. -2.00.)
 Poor Minnesota and Dakota students: through Fr. Landeck, ges. at Wittenberg's wedding, 10.75. k. Clöter's Gem. to Valley Creek 4.75. (p. -15.50.)
 Poor students in Springfield: P. E. Strolin's Gem. to Goose River, D. T., 3.00, to Elm River 7.00. (S. -10.00.)
 Seminary building in Addison: Praeses Sievers' Gem. in Minneapolis 5.00.
 Emigrant mission: part of a coll. at the Minneapolis conference 6.00.
 Orphanage near Addison: P. Kollmorgens Gem. on Mannanah 3.56.
 For P. Wagner: From Mrs. P. A. Müller 1.00.
 For the poorest congregation of the Saxon Free Church. Free Church: By k. Kollmorgen from a member of sr. Gem. 5.00, likewise 1.00. (S. -6.00.)
 Inner Mission in Minnesota and Dakota: k. Horst's congregation in Courtland 10.00. By Fr. Welcher of Jak. Walz in Freeman, Dak. 2.00. Part of a mission festival coll. of the congregations of kk. Pfotenbauer and Claus, 33.50. Fr. Krumsiegs' congregation in Josco, 10.00. By the same, part of a mission festival coll. there, 31.00. By Fr. H. Schulz, mission festival coll. of sr. Congregation in Morristown, 38.00. I'. Heyer's congregation at Minnesota Lake, 2.00. By Fr. Nickels, part of a mission festival coll.
 sr. Gem. in Rochester, 17.50. By student G. Ferber 6.65. k. Clöter's Gem. at Town Woodbury 4.67, at Valley Creek 12.26. By Fr. Hertwig .25. By Fr. Horst of Anna Bode at Courtland 1.00. By Fr. Kollmorgen, part of a mission festival coll. sr. Gem. at Atwater, 16.95. Part of a coll. at the Minneapolis conference 17.00. By 1 P. Eickhoff, ges. at W. H.'s wedding in Scotland, Dak. 3.00. (P. -205.78.)
 St. Paul, Aug. 20, 1887. T. H. Menk, Cassirer.

Revenue to the Western District Fund:-

Synod Fund: Through Mr. Goehmann of Fr. H. Sieck's congregation in St. Louis -15.90. Fr. Germann's congregation in Fort Smith 3.25. (S. -19.15.)
 New construction in Springfield: Fr. Demetrios Gem. at Concordia 5.45.
 Progymnasium in Concordia: P. Mahrs Gem. in Ellsworth 2.75.
 Inner Mission in the West: By Mr. E. F. W. Meier from the general missionary fund 400.00. By Fr. Jehn in Kansas City from his parish 1.00. Fr. Demetrios parish at Concordia 10.25. By Fr. Achenbach in St. Louis from his parish 11.00, by Mrs. Laudel 1.00. By Fr. Mahrs parish in Ellsworth 1.75. By Fr. O. Hanser in St. Louis from Mrs. N. N. 4.00. By P. Herzberger's Gem. in Carson 2.20. By Prof. Bapler from the Gem. in Sweet Springs 5.90. (p. -437.10.)
 Negermission: From the löbl. Jungfrauenverein in Fr. Siecks Gem. in St. Louis 10.00.
 Widow's Fund: By P. Bartels in St. Louis, ges. on Mr. Heinr. Paul's wedding, 21.00. By P. Achenbach in St. Louis, coll. on Mr. H. Thielker's wedding, 18.00. (S. -39.00.)
 Sick pastors and teachers: Prof. GünthersGem. in Kirkwoob 3.30. By Fr. Achenbach from the Gem. at Nokomis 10.00, by N. N. 1.00 and by I'. Bartels 2.00. By Fr. O. Hanser in St. Louis from Mrs. Gödecker 2.00, from Mr. W. Ostermeier 6.00, Mrs. Summer 1.00 and from Mrs. Nonnemacher 2.50. (p. -27.80.)
 Orphanage near St. Louis: By Fr. Achenbach in St. Louis from W. Trampe 2.00 and from Mrs. Lahrman 2.00. By Fr. O. Hanser in St. Louis, thank offering by Mrs. S. Moser, .50. (S. -4.50.)
 Hospital in St. Louis: By Fr. Achenbach in St. Louis from Mrs. Lahrman 2.00. By Fr. O. Hanser in St. Louis, thank offering by Mrs. S. Moser, 1.00, by Mrs. Nonne- macher 2.50 and by Mrs. K. St. 1.00. (S. -6.50.)
 Poor students in St. Louis: Through Fr. Achenbach in St. Louis by Mrs. Lahrman 2.00.
 Poor students: By P. O. Hanser in St. Louis by Miss N. N. 1.00.
 Gem. in Fremont, Nebr.: I P. Wesches Gem. in Ellis- ville 6.75. By P. O. Hanser in St. Louis by the löbl. virgins' association in sr. Gem. 15.00. (p. -21.75.)

St. Louis, August 23, 1887. H. H. Meyer, Cassirer.

For poor students received with thanks since January 10: From 1 P. Sapper's congregation for Schlinckmann -31.00, 20.00, 15.00; from K. Diehl 1.50 and from his congregation 3.50 for Grimm; P. Sieker 20.00 for Bock and Stubenvoll; thank offering from Mrs. P. Smuka! 2.00 (laundry fund); G. F. Welcher, Euclid, Ohio, from the estate of his son, Stud. F. Welcher, 5.00. Through Fr. Sieker: from the missionary treasury sr. Gem. 100.00 for Knabenschuh, Stubenvoll and Blumenkranz; from the Kaste für "geordnete Wohlthätigkeit" 90.00 for Bock, Hoffman" u. Troppe; from himself 20.00 for H. Schröder; from Frau Bräutigam 25.00 for Knabenschuh, and from Joh. Böbling, Dankopfer, 50.00 for Schumacher. From Praeses Biltz' Gem. 10.00 for Gemmingen; by Fr. Smuka! of the Women's Association in Pilot Knob 5.00 (washing caste); by Fr. Böttcher 2.15 (washing caste); Fr. Hannevinckel's Gem. 15.00 for Polster; Fr. Döhler Sr. 1.00; Fr. A. Müller's Gem. subsequently .75 for Wolfram; Fr. Lange's Gem. in Valparaiso 6.00 for Starck; 1 Fr. Lauterbach's Gem. 3.20 for Bloß.

By 1'. Sievers in Minneapolis: from Skwend and Städe 5 pairs of pants, 1 vest, 1 skirt; from himself 2 quilts, 1 pillow. Through Fr. Frese of the Women's Association in Omaha 3 shirts, 8 pairs of socks, 1 pair of gloves. Through I*. G. King, Brooklyn, N. D., from N. N. 4 shirts.

By the Kassirer: Röscher 397.52; Schmalzriedt 61.55; Frye 4.55.

Springfield, Aug. 25, 1887.

H. Wyneken.

For the Springfield student laundry fund.

received from Nov. 10, 1886, to June 2, 1887:

From the Women's Association of Mr. P. Schwarz -5.00; of Mr. k. Daib in Friedheim 8.00; of Mr. P. Theel in Mekan 1.00; of the Springfield congregation 10.00; P. Traubs in Peoria 6.00; k. Heinkes in Bauer 5.00; Fr. Ottmanns in Collinsville 5.00; I Fr. Becks in Jacksonville 6.00.

Of or from parishes: Springfield, individual members 23.94; P. Theels Gem. in Westfield 1.00; Newton 1.00; Crystal Lake 1.00; Neshkoro 1.00; Mekan 1.00; Germania 3.00; Leaf Valley, P. Herting, 3.00; Hampton, P. Winter, 8.00; Proviso, k. Strikter, 15.00.

By Messrs. Kassirer: Bartling 18.65; Menk 1.00; Spilman 8.00; Eißfeldt 12.45; Meier 1.50.

From individuals: By Prof. Wyneken 27.41; by Mr. Pritzlaff 10.00; by Mr. k. Böttcher 2.15; by Mr. k. Beyl from a member of the congregation 5.00.

Additional proceeds from "Liturgische Monatsschrift" 39.25.

In acknowledging these gifts with gratitude, I once again ask the dear donors to kindly remember this caste also in the new school year, as well as the pastors to continue to work for the presentation of this benefit, so that the number of donors does not decrease, but increases, which is very necessary.

Here I take the liberty of reminding you once again that, as a result of my relocation here, Prof. Crä mer has also taken over the administration of this caste and that all mailings are therefore to be addressed to him.

Milwaukee, August 1887.

F. Lochner.

Received **for the seminary household at Addison, Ill:** From the community in Addison: from H. Mattbews, 12 sacks of grain husks; L. Fieue, 2 p. oats; L. Heidemann, 2 p. oats, 2 p. grain; W. Leeseberg, 6 p. potatoes; W. Stünkel, 2 p. cart; W. Buchholz, 2 p. cart; F. Buchholz, 2 p. cart; E. Leeseberg, 2 p. cart, 1 oat; C. Heitmann 2 p. cart; Wittwe Stünkel 3 p. cart., 2 p. grain; H. Fiene 2 p. cart.; H. Hulke 1 p. cart.; R. Wolkenhauer 1 p. cart.; H. E. Buchholz 2 p. cart.; Wittwe Rosenwinkel 2 p. cart, 1 p. oats; H. Helfers 1 p. cart; Wittwe Schabe 2 p. oats; C. Schlo- mann 1 p. cart, 1 p. grain, 1 p. oats; H. Heinberg 2 p. oats; I. Brackmann Hl.OO; H. Wichtendahl 1 p. oats; C. Grege 1 p. oats; H. Margnardt 2 p. oats, 1 p. grain; H. Marquardt 3 p. oats; E. Hachmeister 1 p. oats, 1 p. cart; H. Hachmeister 2 p. oats, 1 p. cart; W. Fiene 2 p. oats; D. Rosenwinkel 2 p. oats, 2 p. grain, 1 p. cart; A. Kruse 2 p. Oats; A. Plaß 2 p. oats; F. Kruse 1 p. cart; I. Bau- demer 1 p. cart; F. Rave 1 p. cart; H. Holstein 2 barrels mekl; H. Plagge 3 p. cart; W. Ascher 2 p. oats; A. Graue 3 p. cart; E. Graue 1 p. oats, 1 p. grain; L. Balgemann 1 p. cart; C. Blievernicht G2.00; F. Fedderke 4 p. cart., 3 p. grain, 2 p. oats; H. Tonne 2 ls. Kart., 2 p. grain, 1 p. oats; W. Tonne 3 p. cart.; H. Trätow 2 p. oats; Wittwe Grote 1 p. grain; H. Küker 2 p. oats, 2 p. grain; Wittwe Bartling 2 p. grain, 1 p. oats, 1 p. apples; H. Fuhr 2 p. oats; H. Heidorn 4 p. cart., 2 p. oats; H. Thimm 3 p. cart.; C. F. Tonne 2 p. oats, 2 p. grain; H. Rittmüller 4 p. cart, 3 p. oats; F. Rittmüller 7 p. cart, 2 p. oats; F. Precht 1 p. cart; H. Hahn 2 p. grain; W. Thiemann 1 p. cart, 1 p. grain; H. Heuer 4 p. oats; W. Heuer 3 p. oats, 2 p. cart, 2 D. Korn; F. Gebrke 4 ". Korn; F. Tonne 4 S. oats; W. Böske 2 S. oats; W. Dammeier 2 S. cart; H. Lührs 1 S. oats, 2 S. grain; H. Saborth 1 S. oats, 1 S. grain; F. (Zöllner 2 S. oats, 1 S. cart; H. Heitmann 1 S. oats, 1 S. grain; G. Kuhlmann 2 S. grain, 1 S. oats; H. Niehus 1 S. cart, 2 p. oats; H. Mesenbrink 4 p. cart.; F. Mesenbrink 4 p. grain, 2 is. Oats; L. Rathje 1 p. cart, 1 p. oats; W. Notermund 2 p. cart; F. Krage 4 p. cart; L. Stünkel 1 cheese; L. Blecke 2 p. grain, 1 p. cart, 1 p. oats; E. Fiene 2 oats, 1 p. cart; H. Bergmann 1 p. oats, 1 p. cart; H. Backhaus 1 p. oats, 1 p. grain, 1 p. cart; C. Karnstett 1 p. oats, 1 p. grain; A. Fiene 1 p. cart, 1 p. oats.

From the community in Uork Centre, Ill: From H. W. Meier 2 p. oats, 1 p. cart; F. Fiene 2 p. oats; F. Ahrens 1 p. cart; D. Goltermann 2 lv. oats; L. Fiene 2 p. oats; H. Meier 1 p. oats, 1 p. grain; F. Deike 1 p. grain; F. Goltermann 1 p. oats; Wittwe Goltermann 1 p. oats, 1 p. cart; A. Liegh 1 p. grain; H. Bade 3 p. cart; F. Nordbruck 2 p. oats.

From the community in Rodenberg, Ill: By I. Fraas 1 p. oats, 1 p. cart; H. Thiemann 1 p. oats; F. Kruse 2 p. grain; A. Hasselmann 1 p. cart; A. Pfortmüller 1 p. oats, 1 p. cart; I. Meusching 2 p. oats, 2 p. grain; L. Beisner 1 p. oats; H. Lichthardt 3 p. oats; Cb. Knies 2 p. cart, 1 p. wheat, 1 p. lettuce; A. Meier 2 p. oats.

God's rich blessings to all dear givers!

Valentin v. Dissen.

For the Institution for the Deaf and Dumb in Norris, Mich. the undersigned received with heartfelt thanks: From F. Runge, Detroit, for the purchase of teaching aids \$1.35. By I*. Meyer, Hoffmann, Ill, Collecte sr. Parish as cost money for Huge 5.00. By Kassirer Frye, New Orleans, La., 4.80 and 1.00. By E. Anger, Watertown, Wis. from St. Joh. parish there as cost money for Laatsch 30.00. By k. Skwankovsky, Norris, from L. Belser, Ann Arbor, Mich. bequest of Mr. Jacob Becks, 25.00. By L. Pennekamp, New Wells, Mo, Hvchzeits-Cvll. at G. Meyer, 3.50, desgl. at A. Starrcnger 2.90. By L. Nöder, Arlington Heights, Ill, from Arthur Kranz's (a former pupil) estate 2.00. By L. Weidmann, Springville, Coll. of the Gem. in Martins Corner, N. N., as cost money for Foresthier 3.85. Further: By Mrs. Germer, Detroit, 30 W. Calico. From Mrs. **Rösener**, Detroit, 4 doz. Cakes. From Mr. Dezur, Detroit, 1 skirt **and** vest. From Mr. Fuchs, Detroit, woodturning, value .40. From the Detroit Woman's Club, 3 dozen cups, 1 dozen. Window curtains, 1 roll oilcloth, 2 quilts, 3 umbrellas, 2 tin buckets, 1 lamp. From E. Kunding, Detroit, 1 barrel of flour and a number of loads of fertilizer for the institutional farm.

Norris, August 1887.

H. Uhlig.

Changed addresses:

Ü6V. chil. ^Ichroelit, 1035 Reaue^ 8tr., 8t. Laul, Llimi.

kov. IV. Ilucitlokk, Lollo l'Iaino, 8chaivano Oo., IVis.

liöv. 8. 8.

1231 Killlliekiimletr ^ve. (La^ View), ^lilwankeo, IVin. Lov. II. Hank, 1326 8th 13tti 8tr, Denver, Oolo.

liev. O. 8euel, Lox 206, Lortri^e, IVi^.

li. 1. II. Dorn, Lox 150, Varna, LlarMall Oo., III.

.4u^ L. Och. CHAT,

Lox 168, Ororvn cholnt, Dache Oo., Incl.

.1. II. VV. Ilemüaiui", 3143 ITinan 8tr., Oliiea^o, III.

IV. .1. ilirkech, lox 206, chorta^e, IVD.

II. .1. dauker, lox 206, l'orlu^e, IVis.

O. IV. 8aner, 8echnuinchur^, Oooch Oo., III.

L. ch. Xi^iner, 54 l'enn 8tr., Olevelandl, O.

The Lutheran is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is carried by carriers, the subscribers have to pay an extra 25 cents carrier's fee.

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The enthusiasts and the doctrine of the means of grace.

The doctrine of the means of grace, as we had it explained to us in the previous number by our dear father Luther, is held fast only by the faithful Lutheran Church. In the papacy and in the sects, they do not want to know anything about the doctrine that God has placed the blessedness acquired through Christ in the means of grace, word, baptism and the Lord's Supper, and that it is only faith, which is worked, strengthened and preserved by these means, that fetches and takes it from them. As much as the papacy seems to be against the sects, and the sects against the papacy, they nevertheless agree on this point. Therefore, when Luther warns against false teaching in this piece, he usually takes both, papists and enthusiasts, together and fights them as those who do not want to suffer this teaching, as enthusiasts.

Important is the fine statement in the Schmalkaldic Articles, which our church has adopted as a confession. He says there: "And in these matters concerning the oral, outward word, it is to be firmly adhered to that God gives no one his spirit or grace without through or with the preceding outward word. So that we may guard against the enthusiasts, that is, spirits who boast of having the Spirit without and before the Word, and judge, interpret, and stretch the Scripture or oral Word to their liking; as Muenzer did and still does much today, who want to be sharp judges between the Spirit and the letter, and do not measure what they say or put. For the papacy is also a vain enthusiasm, in which the pope boasts that all rights are in the shrine of his heart, and what he judges and says with his church is to be spirit and law, even if it is above and against Scripture or the oral word. . . Summa, the enthusiasm is in Adam and his children from the beginning to the end of the world, instilled and poisoned in them by the old dragon, and is of all heresy,"

also the origin, power and authority of the papacy and Mahomet. Therefore we should and must insist that God does not want to deal with us humans except through his outward Word and Sacrament. But everything that is praised by the Spirit without such Word and Sacrament is the devil." (p. 237 f.)

In the sermon on the Gospel on the 19th Sunday after Trinity mentioned in the previous number, he says: "The entire papacy insists on this teaching: grace is poured into man through a secret effect; whoever wants to come to it must repent, confess and do enough. But if one asks what absolution and the keys do, they say that it is an external order that is kept in the church. So they do not place the forgiveness of sins on the word and faith, since it must be placed on them, but on our newness, confession and atonement. But this is absolutely a false doctrine, by which people are deceived and led into the wrong way.

"So the Anabaptists also say: What should baptism do for the forgiveness of sins? It is only a handful of water! The Spirit must do it. So they take forgiveness of sins away from the word also.

"The devotees of the sacrament also say that there is only bread and wine in the sacrament, therefore one cannot find forgiveness of sins there, the spirit must give it, the flesh is of no use. In sum, no pagans, no priests nor monks have been able to see that forgiveness of sins is a power given to men, as it is written here in the Gospel.

"How then do the unholy papists come to seek forgiveness of sins in their own works? Therefore, when they shall roll forth at the last day with their works and merit, Christ shall ask them, saying, Where is my word? I have ordained baptism, sacrament, absolution and preaching in my church, so that people may be forgiven of their sins and be assured of my grace. become. Why have you not kept yourselves there? You could not have lacked it; with your works you should and must lack it.

"For this reason, the spirits of the pagans and the fanatics are very dangerous, because they snatch away the word of the forgiveness of sins. This would be done if it were a man's word or a man's water, but here is God's word and God's water. Whoever wants to take it away from people or talk them out of it, takes away their forgiveness of sins; there is no help for it.

"That is why the Anabaptists and other mobs have lost forgiveness of sins, baptism, the sacrament, the Christian church and all Christian works, because they throw away the word they hear from their neighbor and do not regard it as anything else than the bleating of a cow. Now, even if God speaks through a cow or other animal, as he once spoke through an ass, one should not despise his word, but accept it; why should one despise it, since men speak it from God's command and order? For though you hear a man's voice, you do not hear a man's word, but God's word, and you will surely find forgiveness of sins if you accept it with faith.

"In the papacy they know less than nothing about such preaching. For they hold and teach that if a man falls into sin, baptism is no longer of any use to him. But if he wants to have forgiveness of sins, he must confess, repent, and make up for the sin with good works. Thus they spoke of repentance. The devil does not challenge this teaching, for it does him no harm and is a truthful lie.

"It is true that I should repent and be heartily sorry for my sin, but this does not bring me forgiveness of sins. By what then? Only by paying attention to the word and promise and believing it; and by looking at the mouth of the Lord Christ, who speaks to me through his appointed servants, even through all Christians in time of need, and not by my repentance and atonement.

"So they turn it around, they leave the word aside, they do not pay attention to what the church servant or a Christian says by command of our Lord Christ; they look only to their repentance and penance. But in this way they lose Christ and everything that is Christ. And it is impossible for them to counsel or help a single conscience. For they have lost the word that alone can help, and point people to their own repentance and godliness.

"He who dies, as is taught in the papacy, on the intercession of the saints, on his own merit and that of others, dies unhappy and evil, for he does not have the escorts that our Lord God has given him and appointed here on earth, namely, he has neither a right word nor a right absolution. And even though he has baptism, he does not know how to take comfort in it. This misery was caused by the devil through the pope, and now he is starting it all over again with the mobs. For he does not like the word, it stings his eyes and blinds him.

"That is why the pope, as Satan's dear and faithful servant, has done away with it, and in the meantime has established monastic orders, masses, pilgrimages, indulgences and other things. The devil can well suffer this, for it does him no harm. The Anabaptists also help this, who speak contemptuously of the Master or of baptism; the devotees of the sacraments also, who speak contemptuously of the sacrament, just as if there were nothing but bread and wine. These all have lost the Word. Therefore, beware of them." (Home Postil.)

The words that Luther speaks in the "Interpretation of Some Chapters of the 5th Book of Moses" are quite powerful: "Behold, what do our new mobs and enthusiasts do other than to lead people to works? . . . The Anabaptists, what do they do, what do they teach? They say that baptism is nothing; they take away from baptism pure grace, that there is no grace and mercy of God, no forgiveness of sins in it, but only a sign that you are pious, and you must be pious before you are baptized 2c., or that baptism is a sign that you have the same piety. They take grace away from baptism, leaving me a mere outward sign; there is not a speck of grace, but it is cut out altogether. So when the grace of Christ is gone from baptism, there remains a mere work. So, in the sacrament of the Lord's Supper, the revelers take away the promise that is offered to us, saying that it is bread and wine if you eat it or drink it. The grace offered to us in it is cut off and denied. For so they teach: You do a good work by confessing Christ alone; and if you only eat and drink the bread and wine in the Lord's Supper, there must be no grace. Thus it is, that if any man depart from the first commandment, he soon sets up an idol, and a work to trust in. Therefore Moses says: "Dear children, be careful, stay with God, follow him, otherwise idolatry is inevitable for you, you must fall into idolatry, you cannot help it; for grace is always contested by the devil, no heresy can suffer the grace of God. . . . The zealots of this day also all practice the first commandment, saying, "We also proclaim grace and mercy through Christ, and we also proclaim the grace and mercy of God.

do not reject the article of the first commandment, saying, I, Luther, lie to them. But look at them: they confess that Christ died, hung on the cross, and made us blessed; this is true; but they deny that by which we receive him, that is, the means, the way, the bridge and the path, which they break down. It is like and goes with them, as if I preached to one, There I have a treasure; and yet did not hold the treasure up to his face, nor give him the keys of it, what good would this treasure do him? They shut up the treasure they should put in front of us and lead me on a monkey's tail: the access and the handing over, the use and possession of the treasure is denied and taken away from me. That is why the fanatics say much about God, about the forgiveness of sins and the grace of God, even that Christ died; but how I receive Christ and how grace comes to me, that I get it, that we come together, they say: the Spirit must do it alone; they lead me on the monkey's tail; they say that the outward and oral word, baptism and sacrament are of no use, and yet they preach about grace. *) That is proclaiming the treasure to me, and saying fine of it; but the key and the bridge taken away, whereon I should come to the treasure. Now God has arranged it so that this treasure is given and presented to us through baptism, the sacrament of the Lord's Supper, and the outward word. For these are the means and instruments by which we come to God's grace. This they deny. I say this because the devil is so quick and confesses these words, but he denies the

For example, Zwingli wrote in his confession sent to Emperor Charles V in Augsburg: "I believe, yes, I know, that all sacraments, far from conferring grace, do not even bring it or administer it. In this I will appear too bold to you, most powerful emperor. But it remains so. For as grace comes from the divine spirit and is given (but I use the word grace in Latin for pardon, forbearance and gracious benevolence), so that gift comes to the spirit alone. But no guide or vehicle is necessary for the spirit, for it is itself the power and the carrier by which everything is carried, which does not need to be carried. Nor have we ever read in the Scriptures that sensual things, such as the sacraments, certainly bring the Spirit with them, but if sensual things have ever been brought with the Spirit, it was the Spirit that brought, not the sensual things. Just as a violent wind blew, so at the same time the languages were brought by the force of the wind, not was the wind brought by the force of the languages... In short, the wind blows where it wills, i.e. the wind blows according to its nature, and you hear its whirring, but you do not know from where it comes and where it leads. So is anyone born of the Spirit, that is, he is invisibly and non-sensually enlightened and drawn. This has spoken the truth; the grace of the Spirit is therefore not brought by this immersion, not by this drink, not by that blessedness; for if this were so, one would already know how, where, in what, and whither the Spirit would be carried; for if the presence and efficacy of grace is bound to the sacraments, they work where they are brought, where they are not applied, everything withers. . . . From this it is concluded (which I willingly and gladly admit in the matter of the sacraments) that the sacraments are given as a public

testimony of that grace which each individual has beforehand. Thus baptism is given by the church to him who, before receiving it, has either confessed the religion of Christ or has the word of promise, from which it is known that he belongs to the church. . The Church therefore receives publicly by baptism him who is previously received by grace. Baptism, therefore, does not bring grace, but testifies to the church that grace has been given to the one to whom it is given. I therefore believe, O Emperor, that the sacrament is the sign of a holy thing, i.e., of the grace that has taken place".

Means by which we come to it, that is, they deny not the treasure, but the use and benefit of the treasure; they take away and deprive us of the manner, means, and ways by which we come to it and enjoy the treasure, and how we should and may come to grace. You must have the Spirit, they say, but how I can have the Spirit they will not let me have. Now, how can I have the Spirit and believe if I am not preached the Word of God and given the sacraments? I must have the means, for faith comes from hearing, but hearing comes through the oral word, Rom. 10:17. Summa Summarum: No mob can arise, it must run against the first commandment, and must reject Christ, and in this article all heretics are collected in one summa. Therefore, let us stick to the article: Thou shalt not have other gods; and to this end and scopum diligently have regard. For if we let it pass out of our sight, then the gate and the door is shut to all the spirits of the wicked. God has never wanted to have his worship in the world without external means." (Erlanger Ausg. Vol. 36, 226 ff.)

The Roman church an apostate church.

(Conclusion.)

The holy apostle teaches that what does not come from faith is sin, Rom. 14, 23, of which faith he testifies, Rom. 10, 18: "that it comes from preaching, but preaching through the word of God"; whereby he condemns the divine services, which man invents and performs apart from and without God's word, out of his own discretion and good opinion. On the other hand, the Roman church of today calls such self-devised works good and pleasing to God, even meritorious before God.

Of good works the holy apostle teaches that we are always guilty of doing them before God, Rom. 8, 12. 13, 8. that they are imperfect, and that evil still clings to us when we already do good, Rom. 7, 14. 21. 25. From this it follows that no merit can be ascribed to good works; for how can we earn anything from God with such works, which we owe to Him beforehand, but which are also imperfect and stained with sins? On the other hand, the Roman Church of today strongly disputes that good works deserve not only temporal reward, but also heaven itself before God.

The holy apostle teaches that death is the wages of sin, but eternal life is a gift or gift of grace from God in Christ our Lord, Rom. 6:23, by which contrast he clearly testifies that eternal life is not a deserved payment for our good works, as death or damnation is a deserved payment for evil works, but it is a pure gift of grace from God, which is given to us in Christ and for Christ's sake. On the other hand, the Roman Church of today teaches that just as evil works deserve hell, so, on the contrary, good works deserve heaven and salvation.

The holy apostle teaches that the norm and guide of good works is the law of God.

For when he wants to exhort the Romans and all believers to good works, he points them to the law of God, Rom. 13, 8. and when he said that he was ready and willing to do good according to the inner man, Rom. 7, 21. he adds as soon as he has pleasure in the law of God, v. 22. But today's Roman church also considers works to be good and pleasing to God, which are done out of good opinion, if they are not already prescribed for us in the law of God.

The holy apostle teaches that by no means the doctrine of justification by faith without works gives rise to sin, or the diligence to good works is put down, when he writes, Rom. 6, 1: "What shall we say to this, shall we then persevere in sin, that grace may become the more powerful?" V. 2: "How shall we live in sins, to which we are dead?" And again, cap. 3, 8: "We are blasphemed that we should say, Let us do evil, that good may come of it." But the Roman Church of today believes that the diligence to good works is diminished by teaching that a man is justified by faith in Christ alone, without the addition of works.

The apostle teaches that the holy sacraments are seals of the righteousness of faith, which the Lord God added to the evangelical promises to strengthen our faith, Rom. 4:11. On the other hand, the Roman church of today does not want to admit that the holy sacraments were instituted by God to seal the evangelical promises and strengthen our faith.

Of the holy Christian church, the apostle teaches that it is the company of those whom God has ordained, called, made righteous and glorious, Rom. 8:30. On the other hand, at the instigation of the Roman church, John Huss was condemned to the fire at the Council of Kostnitz, among others, because he taught that the church is the company of those whom God has chosen and ordained to salvation.

The holy apostle teaches, Rom. 11, 4, that God the Lord can preserve a holy seed for Himself, if the public preaching ministry of the visible church is already tainted with error, which we then call the invisible church. But the present Roman church rejects this doctrine, and holds that if we are to say that the Roman church is tainted with error, we must also admit that no church and holy seed remain.

The holy apostle teaches that Christ is the head and bridegroom of the church, Rom. 7, 2. 4. Cap. 12, 5. Today's Roman church is not satisfied with this head and bridegroom, but also wants to have the pope as head and bridegroom.

The holy apostle lists many pious Christians in Rome, whom he commands to greet, Rom. 16,3.; if now at that time St. Peter had erected his papal chair in Rome, and ruled the general church on it for 25 years, as today's Roman church teaches, the holy apostle would not have passed over him in this register, but also commanded to greet him, because he also lists persons of lesser rank by name.

The holy apostle warns the Romans to beware of apostasy and of all ungodliness, and

The example of the Jews should reflect this, Rom. 11, 18: "Do not boast against the branches"; v. 20: "They are broken because of their unbelief, but you stand by faith"; v. 21: "Do not be proud, but fear. If God hath not spared the natural branches, that he may not spare thine also." On the other hand, the present Roman church teaches that it has such an advantage not only over the Israelite church of the Old Testament, but also over all the other particular churches of the New Testament, that it cannot err, nor be rejected by God.

The holy apostle teaches of the temporal authorities that everyone, regardless of his class, should be subject and obedient to them, Rom. 13:1: "Let every man be subject to the authority that has power over him, for there is no authority without from God"; about which words the ancient Greek church teachers write that the clergy are also meant, that they as well as the temporal should be subject to the authorities. On the other hand, the pope, the head of the present Roman church, sets himself above all princes, kings, and emperors, and has also raised his entire clergy out of the authority of the authorities.

Against the invocation of the deceased saints, which is common in today's Roman church, the saying of the holy apostle, Rom. 10, 14. can be used with all justification and good reason: "How can they call on him in whom they do not believe"? since he connects the invocation indissolubly with the faith or trust of the heart. But the trust of the heart cannot and should not be placed in the dead saints, but only in God the Lord, Jer. 17:5; therefore, the dead saints should not be called upon.

From all this it is clear enough that the doctrine of the present-day Roman Church does not agree in any way with the doctrine of the ancient Roman Church, which was gathered to the Lord Christ in Rome at the time of the holy apostles, nor with the doctrine of the holy apostle Paul, in all points and pieces, therefore it cannot and may not be considered the pure and orthodox Church.

On the other hand, we can say of the Protestant Church, which adheres to the Augsburg Confession, that it is the pure, orthodox Church, and prove it in this way: Whichever church in all and every article of faith adheres to God's Word, written in holy Scripture, and thus remains with the Catholic teaching of the prophets and apostles, and not only teaches nothing in the least contrary to holy Scripture, but also accepts nothing apart from holy Scripture in matters of faith, this same church is to be considered the right Catholic and right believing church; But now it is the case with the Protestant Church, which adheres to the Augsburg Confession, that it teaches nothing against the Holy Scriptures in matters of faith, nor does it accept anything without the Holy Scriptures; from this it follows that it is to be regarded as the orthodox Catholic and orthodox church.

"What is to teach faith must be so well-founded and certain that one may also leave one's life over it." (Luther III, 221.)

For superstition among Protestants

Roman papers - to their great joy - now believe to have found a proof. The papacy is full of superstition and it is not difficult for true Protestants to prove it. The Roman priests, however, do not like it when Protestants always talk about Roman superstition. In order to invalidate the testimony of Protestants among their readers, Roman journals seek to prove superstition among Protestants as well. Therefore, the local "Herald of Faith" and the "Catholic Messenger of Faith" are delighted to be able to present their readers with proof of superstition among Protestants.

Now how does it relate to this? An Iowa paper has found that a peddler among the population of Muscatine County "is said to have distributed a number of copies" of a so-called "letter from heaven". In the same it is said, "Whoever carries this letter shall be protected from all dangers, bullets, thieves, and assassins." "Whoever does not want to believe this letter, let him write it down, hang it around the neck of a dog and shoot at it, and he will see that the dog has not been hit and that it is true. Also, the one who believes in it will not be captured by the enemies." "If someone's nose is bleeding, or otherwise has bloody damage, and he cannot stop the blood, let him take this letter and put it on it, and he will stop the blood right away. If anyone does not want to believe this, let him write the letters on a sword or rifle, and he will not be able to wound himself; nor can he be charmed, nor can his enemies harm him."

What do we have to say about this now?

First, we say that people who cherish such superstitions are not true Protestants. True Protestants are not superstitious, but are guided only by God's Word, the only rule and guide of faith and life.

On the other hand, we say that this superstition concerning the "Letter to Heaven" is nothing but **papist superstition**. We also want to prove this. We have before us a papist prayer booklet, in which, besides prayers to the saints, besides prayers at the Holy Mass, there are also magic formulas. Thus, the superstitious story of the "heavenly letter" is also found in it. We share the "blessing" verbatim:

"This is a copy that Pope Leo sent to Carola, his brother; the worthy abbot Colomanus also sent this letter to his father, the king of Iberia. And whoever carries this letter with him, and to God's praise and honor, daily says five Our Fathers and one Faith, also to

U. L. women in honor and memory of their heart's sorrow; he will be protected the same day from fire and water, will not perish in any quarrel, or be slain; no poison will harm him, and will resist all his enemies; no sorcery will harm him, nor will he be struck by any projectile of murderous wisdom; he will not easily fall into great poverty, and God will protect him from grave sins. But if a pregnant woman carries this holy blessing with her and prays with devotion, as reported before, she will attain ab-

special help and assistance in their hour of birth. Even a man who prays prayer with devotion all his life will not endure any severe temptation from evil spirits at the end of his life, nor will he be severely challenged.

"There was a king in the country of values, who had a son named Colomanus, who lived a holy life, was educated in a noble monastery and was chosen as an abbot, but when it happened that the king, his father, had to go to a foreign country to fight, he asked his son Colomanus to give him his blessing, so that he would be protected from all his enemies and from everything that would harm him. So S. Colomanus asked God Almighty to reveal to him how he should bless his father so that he would be protected. God heard his prayer and sent Coloman a sweetbread from heaven, which he should give to his father, so that he would be protected in the conflict and from what would harm him. However, because little faith was initially placed in such a letter, that it had such great power, the king was advised to try the letter on a convicted person, which the king also ordered to be done. The maleficent was told this and was reminded to perform the prayer with devotion, which all happened. When the chastiser wanted to cut off his head, he could not wound or cut him. The same culprit was set on fire with the letter in an old barn; behold, miracles! Not a hair of the man was scorched in the midst of the fire. Accordingly, this man was lowered with the letter into a deep flowing master, but after a good while he was pulled out again fresh and healthy. All this should have been enough to believe this letter and to rely on it by the grace of God; but this man was also poisoned, shot with rifles and arrows with sharp weapons, but all this did not harm him in the slightest. When the king and many others saw this with amazement, the king had the letter copied with his name, and each one especially with his name; they kept the letter in great honor, and went into battle, overcoming all their enemies. Therefore, let every Christian take care that he always carries this letter with him and prays with devotion, and he will be saved from all danger. In whichever house this letter is devoutly kept, no wild fire shall strike, nor shall any great calamity befall it."

Is it not clear from this that the so-called Protestants in Iowa, of whom the Roman papers speak, are practicing nothing but papist superstition? The dumbest eye can see that.

Hidden confessors of the truth

In the papacy before the Reformation, there was no small number.

In England, a monk preached on the words, "What is truth?" After he had gone through the various systems of human wisdom and presented their uncertainty, he finally pulled a New Testament out of his pocket with a certain anxious caution and said: "Only this will I give you.

me yet to say, I have at last found the truth in this book; but-" he added, pocketing it again-"it is forbidden!"

The Bishop of Basel, Christoph von Uttenheim, had his name inscribed on a still extant stained glass window and surrounded it with the inscription he always wanted to keep before his eyes: "My hope is the cross of Christ; I seek grace, not works."

When an old building belonging to the Carthusian monastery in Kleinbasel was demolished on December 21, 1776, a wooden ark was discovered in a hole in the wall, in which a poor Carthusian, Brother Martin, had written down his confession in the following prayer about 4-500 years ago: "O all-merciful God, I know that I cannot be saved in any other way than through the merit, the innocent suffering and the death of your much-loved Son. Pious JESU, all my salvation is in your hands. You cannot turn the hands of your love from me, for they have created me, formed me, purchased me. Thou hast written my name with an iron pen, with great mercy, and indelibly on thy page, in thy hands, and in thy feet." And at the bottom were the words, "If I cannot confess this aloud, I confess it in my heart and with my pen."

The monk Engelbert Arnoldi around 1480 prayed daily in his cell: "I believe that you alone, my Lord Jesus Christ, are my righteousness and salvation.

Archbishop Ernst of Magdeburg, who died in 1476, confessed on his deathbed, when he was to be credited with the entire Franciscan Order: "The works of my Lord Jesus Christ alone must do it; I rely on them.

In 1512 a vicar sang at Grimmenstein:

Sint (since) Christ is born, No believing soul is lost; If all Christendom knew that, We monks and clergy would be sorry."

In 1463 there was a terrible death in Leipzig, in and outside the city over 8000 people and among them 29 monks died in the Pauline monastery alone. There was an old monk named Martinus Drentzig, who announced the day and hour of his death beforehand, and when he was asked by the abbot where he thought he got a merciful God, he answered: "Dear father, I am very unlearned, but I have had the habit that when the other brothers were singing, I would take a part of Christ's suffering and death for myself, heartily contemplate it, and fervently give thanks to my Redeemer and Beatificator for his merit. I will remember only this righteousness and atonement for the sins of the whole world. I consider all my righteousness and good works as dung on the gaff against the eternal treasure which my Lord Christ has acquired for me through his death." The abbot's eyes flew open when he

heard such a confession from the monk, and he comforted him and said: "Dear brother, you have a good reason to be happy, and because you rely on the righteousness of your Savior, you will certainly not be put to shame with your hope.

den. - Then the thought monk in God is gently and gently different.

In the monastery of Rorhalden in Württemberg, Latin verses were engraved in a stone, which said that we are saved by the merit of Christ alone and should remind the monks that they should not put their trust in their own works. When at the time of the Reformation the monks were made aware of the inscription on this stone by Brenz and others, they removed the stone.

Selnecker reports that Luther often told of a monk in Erfurt who explained the words: "I believe forgiveness of sins" in this way: "It is not enough that you believe in general that God forgives the sins of some, David, Petro and others; for the devils also have such faith; but it is God's unchangeable command that you believe that your sins are forgiven, and that you are certain of your righteousness in faith and of your blessedness."

To the ecclesiastical chronicle.

I. America.

Among the "Evangelicals" (Unirte), there is the unnatural situation that the teachers of the parish schools do not belong to the Synod, but form an association for themselves. The association sends a delegate to the Synod, and the Synod sends a delegate to the association. The Association is pleased that the Synod takes a "lively interest" in school affairs, and hopes that this interest will become ever greater. The association wants to keep its present form and constitution and the representative of the synod knew to speak of "blessings", "which the evangelical synod would derive from it", if the association would continue to work "on the treaded path" - i.e. separately from the synod.

Of Sam. P. Jones, that notorious "revival" preacher, it is reported that he recently preached a sermon "which also contained not a single indecent word, nor a single indecent joke." So this was an exception to the rule. The rule is that he uses indecent words and makes indecent jokes in his "revival" sermons.

In the **Puritan state of Massachusetts, it has been** the custom for more than 30 years for the governor of the state to distribute the prizes at the Jesuit college in Worcester during the annual examinations!

II. foreign countries.

A pastor of the Lutheran General Synod, named Stuckenberg, who is currently in Berlin, has founded an "American church" in that city among the Americans who are there, whose members belong to 15 different church communities. Certainly, a great union!

Switzerland. An important decision in the matter of freedom of religion and conscience was recently made by the Swiss Federal Council. In St. Gallen, a priest, a member of the Roman Catholic Church, had refused to send his daughter to Catholic religious instruction; the school authorities sued him before the Government Council, which wanted to force the man to send his child to religious instruction. In response to the father's appeal, the Federal Council overturned the ruling of the government of St. Gallen, saying that the government of St. Gallen was not entitled to it,

to ascertain the reasons why this father wanted to keep his child away from religious education. The government could not derive any right from the father's affiliation with the Catholic Church to exert coercion on him in matters of faith. (Apol.)

How inventive the Catholic clergy is in order to obtain money for ecclesiastical purposes, we can learn from a booklet printed in France, the title of which is: "Verzeichniß der Gelübde für den Bau der Kirche zur unbefleckten Empfängniß - in *Toulouse*". It states, for example: "Six ladies, who have the future of their children at heart, promise to donate 66 francs for this church building if their sons attain advantageous positions." "One girl promises 50 francs if she is accepted as a post office clerk." "Miss T promises 10 fr,

if a certain young man obtains a position sufficient for his maintenance." Considerable is the number of those who promise percentages to the "Immaculate Conception" if they recover doubtful debt items. One lady wants to give only 5 Fr. if she succeeds in restoring her shattered fortune. Another is more generous: 200 Fr. are to flow "if her aunt does not deceive her hopes, and considers her in her will". Then comes a long line of those who want to win lawsuits. Then the farmers, who think they can insure themselves against hail and phylloxera by granting 13, 19, 5 francs, etc. to the immaculate conception. A rich landowner promises to sacrifice 10,000 Fr. if his vineyards are completely spared from phylloxera, and 1000 Fr. if the sparing is incomplete. An I^h-Kc-rffüin informs us that the latter case has indeed occurred and that the person concerned did not feel obliged to give up more than 1000 Fr. The "Messenger de l'Eglise" to whom we have sent this individual heiten, adds: "Shouldn't we make a scourge of it and drive the buyers and sellers out of the temple?" (Monatsbl.)

How Methodist missionaries proceeded in Japan. The "Evang. Botschafter", the journal of the Methodist "Evang. Gemeinschaft", writes: "As we have learned from Japan, the administrative committee of our mission there has finally seen itself compelled to abandon the Hinoyeki order. As is well known, this is the land order where the so-called great revival took place several years ago and where 82 pagans were baptized shortly after each other. Soon enough, however, it turned out that the people knew nothing about true Christianity and most of them did not even attend the church services anymore. And in spite of all the efforts that the missionaries later made, the cause went to ruin because it had no foundation. If the people had been properly informed before baptism, the mission could have been spared this disgrace. Here, then, is a practical example of the consequences of immediate baptism without instruction, and these are not opinions and theories, but present facts." - Just as fruitless are the "awakenings and revivals" (revivals) of the sects without thorough, right instruction in God's Word brought about by human activity, even in Christian countries. Most of those who are thus "stirred up" relapse and many even sink into a much more miserable state.

False hope of a suicide.

There can be cases where even a suicide dies a blessed death, namely when there is still such a period of time between his wicked deed and the occurrence of his death that he can turn to God and really does so. For God's grace and Christ's merit are greater than all the merits.

As long as a person is still alive in the time of grace, God is always ready to forgive every sinner who turns to Him in faith in Christ. But there will certainly be very few such cases. For whom the devil has so entangled that he drives him to the terrible sin of suicide, he will not let him go so easily. The vast majority of suicides therefore go into the abyss of hell to the devil, whom they still served in the last moment of their lives.' But there are many Christians, not only children of the world, but also Christians who are very weak in Christian knowledge, who, when they hear or read that suicides have appealed to God's mercy before their horrible deed, think that such people have died blessedly. But doesn't that mean to make God's word a lie? - A suicide in the St. Louis prison, who was to be executed in a few days for a horrible murder, wrote the following to his wife and children before his deed: "He who is the father of widows and orphans, He who says, 'Come to me, all you who labor and are burdened' - He will not abandon my poor wife and my fatherless children. To Him I pray in my last breath to be your protection and shield..... Soon I hope to stand before a more merciful judge than before Judge N." and so on. Can there be anything more blasphemous than this letter? Just think, a person is about to grossly violate the fifth commandment, to cut off the time of grace given to him by God and - consoles himself with the grace of God! How horribly the devil must have blinded such a poor man! But those are also blinded who can believe that such a suicide will have died blessedly as a result of seemingly pious words, which are nevertheless blasphemy. G. W-n.

Preacher hated. .

For the sake of the annoying punishment, no man on earth is more hated than a pastor. A swineherd is tolerated and nourished in the village by the peasants, because their cattle tell them that they cannot do without him. A cook is loved by the bankers, because their belly tells them that he will do them good, prepare sour and sweet, as it tastes good to them. A physician is honored by the worst of boys, for they feel it in their skin that his advice and medicine often soothes and drives away pain. But the pastors, because they serve such a Lord, whom no one sees, and in matters of the soul, which almost no one believes, and punish the sin that everyone likes to do, therefore they must be the curse of the world and all people's sacrifice, as Paul says 1 Cor. 4, 9 (Sim. Musaeus).

"I am a guest on earth."

Koch relates the following incident to this song in his "Geschichte des Kirchenliedes": In the parish village of Altburg in Württemberg, the well-aged schoolmaster Schulz, who had been retired for several years, lived in quiet seclusion. It happened that on the first Sunday of May 1852, at the request of his successor in office, who was attending the confirmation of a close relative in Calw, he had to take over the duties of organist and precentor at the service. He was as happy as a child that after such a long time of deprivation he should once again be granted the opportunity to play his dear organ in the midst of the congregation, which gathered in the inner and outer Sunday decorations. old organ. With a bright, powerful voice, which had been his until his old age, he began, when the joyfully longed-for day had come, with the congregation the song intended for the service: "I am a sojourner on earth". But behold, in the middle of the second verse, which reminded him so strongly and truly of his past life, so richly interwoven with thorns, the man, who was in the highest state of enthusiasm and melancholy at the same time, bowed his head to the chorale book - and was gone.

Of the certainty of our blessedness.

God could not have made the promise of the Gospel and salvation more certain and certain to us than by the suffering and death of His only begotten Son. If then we believe with all our hearts that he, the Son of God, died for us, overcoming sin and death, and take comfort in the promise of the Father, we have the letter in full, and the seals, the holy sacraments of baptism and the body and blood of Christ, hanging on it, and are well assured and provided for. Heaven is given and bestowed upon us freely, for we have done nothing to it, nor can we do anything. Christ our Lord has bought it for us with his precious blood. We have letters, the eternal and unchanging promise of the gospel, and seals, that is, we are baptized and, according to Christ's command, receive his body and blood in the Lord's Supper when we feel our weakness and need. May God now have mercy and help us to keep the letters safe, so that the devil does not tear them from us, that is, so that we are not safe in prosperity, not sad and despondent in tribulations, but always live in the fear of God, remain firm and constant in the faith and confession of Jesus Christ, and always say and pray the holy Lord's Prayer with mouth and heart, so that God, for the sake of His dear Son, may preserve us and our descendants in the blessed teaching of the gospel. Amen. (Luther, 52, 394.)

Methodist,

William F. Warren, in his writing "Systematic Theology" cites the following glorious words of Scriver, the author of "The Shay of Souls": "O blessed hour wherein I am baptized and have put on Christ! O desired and glorious day, since the fellowship of JEsu is given to me! My glory, my splendor, my riches, my joy is my baptism! Three hands full of water I esteem higher than all royal crowns, all riches, all adornment and all honor of vanity. This water is to me a golden water of life, a powerful refreshment, an antidote, a preventive against eternal death. Praise be to the triune, eternal God, in whose name I am baptized. - I am rich, powerful, honored and blessed because of my baptism; heaven is open to me day and night. Praise be to God!"

Aren't those glorious, delicious words? But does Methodist Warren agree with them? Alas, no. He thinks they are ridiculous. He adds three exclamation points to them, calls them "superstitious," and mockingly remarks: "You would think the baptismal wafer would be a magic. mitte! against death and damnation."

Dear reader, will you let the Methodists take away the comfort of your holy baptism?

"If the Christian church is to arise again, the beginning must be made with right instruction of the children." (Luther III, 1928.)

Ordinations and introductions.

By order of the Honorable President Hilgendorf, on the 8th Sunday after Trin. Mr. Otto v. Gemmingen was ordained and inducted by the undersigned in the midst of a fine congregation in Douglas County, Nebr. W. Hufemann.

Address: R. Otto v. Gemmingen, ASL,

Irvill Zroll, VoUAs. Oo., Hebr.

On the II. Sunday after Trin. the candidate Friedrich Müller was ordained by order of Mr. Praeses Schmidt in his Zion congregation at Town Beaver, Bay Co. Fr. Müller Sr. and Ferd. Sievers jnn. ordained and introduced by F. Sievers Sr.

Address: Rev. Friedr. Mueller jnn.,
Willmnd, Oo., Kiel.

By order of the Honorable President Sprengeler, Candidate A. Müller was ordained, resp. introduced, by the undersigned on the II Sunday after Trin. in his congregations at Wittenberg and Tigerton and on the 12th Sunday after Trin. in his congregation at Town Almon, Wis. S. W. H. Daib.

Address: Rev. Kneller,

Wittenberg, 8da. rvsno Oo., Wis.

By order of the Honorable Presidency of the Iowa District, on the II Sunday after Trin. Mr. Candidate C. G. Un deutsch was ordained and inducted by the undersigned in his congregations at Atlantic and near Wiota; later on the 13th Sunday after Trin. inducted in his congregations at Prussta and Walnut Township, Adair Co. Bro. Ehlers.

Address: Rev. O. O. Inteußell,

Rox 44, ^tiantie, Oass Oo., Iowa.

On behalf of Mr. President Biltz, Candidate F. E. Rothe was introduced to the congregation in Pevely on the 12th Sunday after Trin. P. Weseloh.

Address: Rev. R. R. Rottle, kevel^, FeSerson Oo., LLo.

By order of the Honorable Mr. District Praeses, on the 12th Sunday after Trin. Mr. C. H. Seltz, Candidate, was ordained and installed at Lodge Pole and Sidney, Nebr. on the Sunday following at Big Springs. E. Seuel.

Address: siev. O. II. Seitt,

I^odge Role, Oire^enne Oo., kiekr.

On the 12th Sunday after Trin. Candidate Th. Wolfram was ordained in St. John's Parish on San Antonio Prairie, Lee Co, Tex, assisted by RR. Buchschacher, Kaspar and Kilian, was ordained and inducted by me.

G. Birkmann.

Address: Rev. 111th Woilrain, Olddings, Lee Oo., lex.

On the 12th Sunday after Trinity, Mr. Georg Kreth, Candidate, was ordained and inducted by order of the Honorable Mr. President Biltz in the Second Lutheran Congregation at Lyons Creek, Dickinson Co., Kansas, assisted by Mr. P. C. Purzner, by C. H. Lüker.

Adreffe: Rev. O. Rretii, Lromn, viekinson Oo., Rans.

On August 28, Mr. R. I. Zuberbier was installed in his office at Hadley, Mich. on behalf of the Honorable Presidency, assisted by R. A. Arendt. C. Lohrmann.

Adreffe: Rev. F. Tnberbier, Radien, I^apeer Oo., Alivk.

On the 13th Sunday after Trin. Candidate W. C. Brink was ordained by the undersigned on behalf of the Honorable Mr. Praeses Sprengeler and introduced to his congregation at Black Creek Falls, Marathon Co, Wis. Monday and Tuesday were spent at the Thorpe mission post. L. G. Dorpat.

Adreffe: Rev. W. O. Rrink,

Linek Oreek Ralls, Llarntüon Oo., Wis.

On the 13th Sunday after Trinity, the candidate Mr. Wilhelm Kohn, appointed by the congregation of the undersigned as assistant preacher, was ordained and introduced by me by order of Mr. President Wunder with the assistance of Mr. R. H. T. Fetten.

W. Bartling.

Adreffe: Rev. W. Lolln, 177 Remont 8tt., Ollieago, Ill.

On the 13th Sunday nach Trin. Candidate Heinrich Woltmann was ordained by the undersigned, assisted by Mr. R. Theel, by order of the honorable Mr. Praeses Sprengeler, in his congregation at Springfield, Wis. The induction took place in Westfield in the afternoon and in Rickford on Monday morning. H. W. Lehmann.

Adreffe: Rev. 8. woitinnv,

Idbert^ RlnS, clarinet Oo., Wis.

By order of the Ebrw. Mr. President Biltz, on the 13th Sunday after Trin. Mr. E. P. Block was ordained and inducted in his congregation at Stockton, Cal. I. M. Bühler.

Address: Rev. L. R> Llook, 8tookton, Oal.

On behalf of Praeses Schmidt, on the 13th Sunday after Trin. Mr. R. Dan. Lochner was introduced to his congregations of

Clarenceville and Royal Oak by the undersigned.

J.Zuberbier.

Address: Rev. van. I-oeriner,

Blank Rond, Wnxne Oo., klie.

Church dedications.

On August 28, the congregation's newly built church in Hadley, Lapeer Co, Mich, "to the little manger of Christ" (30X50, with steeple 75 feet high) was dedicated to the service of the Triune God by the undersigned and Fr. A. Arendt.

C. Lohrmann.

On the 13th Sunday after Trinity, the Frame Church of Zion Parish in Avilla, Ark. was dedicated to the service of the Triune God. The festival preachers were RR. Obermeyer and Allenbach (the latter in English).

Aug. Frederking.

On Sunday Lätare, our new church in Dundee, Ill, (brick, 60X90 feet, steeple 160 feet) was dedicated.

C. Steege.

Mission Festivals.

On the 7th Sunday after Trin. the congregation at Vortage, Wis. celebrated its mission feast. Field preachers were Dir. Löber and undersigned. Collecte: -31.81. C. Seuel.

With the active participation of the congregation of Father Polack, the congregation in Seymour, Ind., celebrated its annual mission feast on the 8th Sunday after Trinity, at which -78.65 was received. Preaching were the Rk. E. W. Kähler, W. G. Polack and Ph. Schmidt.

On the 10th Sunday after Trin. the congregations of South Wanatah, Kouts and Hanna, Ind. held a mission festival. The festival preachers were Prof. Zucker and R. Jungkuntz. Collecte: -22.73.

I. Dunsing.

On the 10th Sunday after Trin. the congregations of kk. W. v. Schenck, K. Schmidt, L. Crämer, H. F. Früchtenicht, and that of the undersigned at Dundee, Ill, mission feast. The RR. K. Schmidt and H. F. Früchtenicht preached. Collecte: -165.00.

C. Steege.

On, 10th Sunday after Trin. Fr. H. Weselohs and my congregation celebrated mission feast together in Dover, O. -175.40 were collected for mission. I. I. Walker.

On the second Sunday after Trinity, my congregation in Norfolk, Nebr., celebrated a mission feast, which was also attended by guests from neighboring congregations. The ck. Bullinger and Möllering preached. The collection amounted to -90.50 and was allocated to the funds for the internal, Negro and emigrant missions.

I. A. M a y e r.

On the second Sunday after Trinity, my congregation in Hoag, Gage Co., Nebr. celebrated its mission feast on the occasion of the district conference here. Guests from neighboring congregations attended. The festival preachers were RR. W. Brakhage and W. I. Gans; the traveling preachers E. Klawitter and I. Brauer gave speeches. Collecte:-136.00. Tr. Häßler.

On II Sunday after Trin. the congregations of South Chicago, Colehour and Dolton celebrated their mission festival in Riverdale, Ill. festival preachers were RR. H. Hölter and Th. Bünger. Collecte:-131.00. C. Noack.

On the II Sunday after Trinity, my congregation in Akron, Ohio, celebrated Mission Feast. Festival preacher: R. I. Walker and undersigned. Collecte: -41.25. W. Loth mann.

On the II Sunday after Trin. the congregations at Lan- sing, Seester and Thornton, Cook Co., Ill, celebrated mission feast. The undersigned and R. Fr. Döderlein preached. Collecte: -59.75. C. Keller.

On the II Sunday after Trin. the congregations belonging to the Missouri Synod at Milwaukee, Wis. celebrated their mission festival on Concordia Square. Festival preachers were RR. Ramelow and Osterhus. Collecte:-462.35. I. Penalties.

On the 12th Sunday after Trin. the congregations at Central, Ellisville, Kirkwood, and Des Peres, St. Louis Co., Mo. celebrated their mission feast at the latter place, which was also attended by many feast guests from St. Louis. The festival preachers were RR. O. Hanser and Chr. Kühn. Collecte: -148.75.

Th. Mießler.

The congregations at Strawberry, Linn, and Palmer, Kansas, celebrated on 21. August at the latter place their mission feast. Festival preachers were G. Polack, Sr. and I. Matthias. Collecte: -42.00. T. G. B. Keller.

On the 12th Sunday after Trin. the two congregations of Minden and Julietta, Ind. celebrated mission feast, Fr. Kaiser preached in German and English. Undersigned gave a mission lecture. Intake: -97.40. Chr. G. Hiller.

On the 12th Sunday after Trin. the Lutheran congregation at Kiowa, Thayer Co., Nebr. celebrated its mission feast with the congregation at Friedensau, the one at Deshler and the one at Byron. Festival preachers were Messrs. ID. Maack and Ude. Collecte: -66.00.

Joh. Meyer.

On the 12th Sunday after Trin. the two Lutheran congregations in the Towns of Uellowhead and Summer, Kankakee Co, Ill, celebrated Mission Feast. Mr. P. Keller and undersigned were festival preachers. Collecte: -50.89. A. Wangerin.

On the 12th Sunday after Trinity, the Lutheran congregation of St. Paul in Kingsville, Md. celebrated its mission feast with the Lutheran congregation of St. John in Dulaney's Valley. The festival preachers were Mr. P. A. T. Pechtold and undersigned. Collecte: -53.35. I. Her.

The two Lutheran congregations in Holt County, Mo. celebrated their mission feast on the 12th Sunday after Trin. The sermons were preached by Messrs. UU. M. Große and Chr. Bock. The celebration closed with an English sermon by Bro. Große. Collecte: -45.33. C. H. Lentzsch.

On the 12th Sunday after Trin. the congregation at Secor, Woodford Co, Ill, celebrated mission feast with the congregation at Bcnson in Secor Park, guests from Peoria and Pekin being present. Festival preachers were Messrs. Uk. Sapper and Witte. Collecte: -125.00. L. Tooth.

On the 12th Sunday after Trin. the Lutheran congregation at Hobart, Lake Co., Ind. celebrated mission feast with the congregation at Crown Point. The UD. Schlechte and Niethammer preached. Collecte: -48.93. E.. H. Scheips.

On the 12th Sunday after Trin. my congregation in Chandle rville, Ill, celebrated Missionsfest. Festival preachers were the ck. Extinguish and Bergen sev. Collecte: -55.00. M. Cämmerer.

St. John's Lutheran Parish at Clear ont, Minn. celebrated its mission feast on the 12th Sunday after Trin. Festival preachers were Ck. Th. Krumsieg and C. Nickels. Collecte: -40.00. G. Rumsch.

On the 12th Sunday after Trin. the congregations in Carroll County, Mo. celebrated Mission Feast. Festive preachers were Fr. Rohlfing, Prof. A. Bapler (English), and I Fr. H. C. Nohlfing. Collecte:-57.60. I. H. Ehlers.

On the 12th Sunday after Trin. the Lutheran Immanuel congregation at Golden, Adams Co, Ill, celebrated its mission feast. The sermons were preached by Messrs. kk. E. Schulte, G. Wolf and I. P. Fackler. Collecte: -60.26. W. C. H. Oetting.

Conference - Displays.

The Pastoral Conference of Middle Illinois will hold its meetings this year in the auditorium of Concordia College at Springfield from October 4 to 7, from Tuesday morning to Friday evening. - People should register immediately with Prof. Crämer.

E. Heinemann.

The Southwestern Indiana Districtsconference will meet Oct. 4-6 in Cowling, Wabash Co. Ill.

W. C. Koch.

The South Dakota Pastoral Conference will meet, w. G., on the 5th and 6th of October at the undersigned's home in White Lake, Aurora Co, Dak. A. H. Kuntz.

The Cincinnati and Indianapolis Pastoral and Teacher Conference will gather Oct. 15-20 in Columbus, Ind. Timely registration with Fr. Trautmann is requested. P. Seuel.

The Missouri District Conference will hold this year's sessions at St. Charles, Mo. from October 13 to 17. Subject of the proceedings: the relation of Christians to the Law of Moses. *

All pastors who intend to attend this conference are urgently requested to register with the local pastor, I. H. Ph. Gräbner, as soon as possible.

I. Switch, Secretary.

Solicitation.

The municipality of Council Bluffs is now ready to redeem Series No. I. of the interest-free shares. The owners of one number of this Series No. I. are hereby kindly requested to send the same to the undersigned, for which the money will then be sent.

Sept. 4, 1887.

A. C. Dörffler, U.

627 7th -Vv6., Loueill LluLs, Iowa.

Incorporated into the Canada District caste:

For the student treasury: wedding collée at Ludw. Schmidt's in Poole H8.50. From various in P. Kretzmann's congregation in Eganville 29.15. By U. Chr. Merkel from his congregation in Wartburg 1.80. From Fr. Frosch's congregation in Elmira 9.75, in Floradale 5.00. By I P. Andres in Berlin .45. Coll. at U. Bruer's wedding in Buffalo 8.00. By G. Schmetzer .50, Mrs. L. (both in Linwood) 2.00. (S. H65.15.)

Preachers' and teachers' widows and orphans: From Mrs. W. Huras in Wellesley .50. Thank offering from Mrs. G. Weissmueller in Elmira 1.00. Thank offering from G. R. in W. 1.00. (S. P2.50.)

Inner Mission: By U. Kirmis of Linwood 1.00. Coll. in U. Bentcs Gcm. in Humberstone 5.80, in Stonebridge 7.20. By P. Gans in Uork, Nebr. .50. (p. \$14.50.)

For Springfield building fund: from miscellaneous in k. Kretzmann's comm. in Eganville 40.20.

Pilgrim House in New York: Coll. in U. Kretzmann's Gem. in Wilberforce 8.75, in Grattan 3.85. Coll. on double wedding of UU. Kretzmann and Germeroth Oct. 13 (p. \$25.70.).

Orphanage in Boston: wedding coll. at Born in Alice 3.30. Thanksgiving offering by G. R. in W. 1.00. (S. H4.30.)

Heathen Mission: From Job. Gold in Alice 1.00.

Synod treasury: from Hedke in Wilberforce .75.

For Magnetawan Baukasse: From J. Wurm in Magne- tawan 5.00.

Orphanage near St. Louis: surplus of a children's festcoll. in Floradale 2.05. Gratitude offering from G. R. in W. 1.00. (S. H3.05.)

Gem. in Haverstraw, N. U.: Coll. in P. Andres' Gem. in Berlin 10.40, in Petersburg 4.80, in Shantz Station 6.40. (pp. \$21.60.)

Orphanage in Addison: thank offering from G. R. in W. 1.00.

Wellesley, Ont, Aug 30, 1887. G. Renfer, Cassirer.

Incorporated into the Illinois District Caste:

Synodal Fund: From P. Meyer's congregation in Lincoln K5.50. By U. Noack, Theil of the Collecte at the Missionsfest of the congregations in South Chicago, Colehour and Riverdale, "for salary of professors in Milwaukee" 25.00. Communion Coll. from U. Drögemüller's congregation in Arenzville 4.75. (S. H45.25.)

Inner Mission in the West: Mrs. E. L. in Defiance 2.50.

English Mission: By U. Rabe in Warsaw, part of a Mission Coll., 5.00. By U. Drögemüller, part of the Mission Fest Coll. of Gemm. "an Indian Creek and Arenzville," 10.00. (p. tz15.00.)

Interior Misston: By U. Detzer in Evanston from Joh. V. Feth in Glencoe 1.00, Karl Trümpler .50. By U. Kühn in Belleville from Mrs. A. M. Teufel .50, Mrs. C. Funcke .50. By U. Haake in Chapin from I. Ommen 5.00. By U. Bartling in Chicago from Wittwe S. Harm 1.00. By U. Wegener, part of the Mission Festival Coll. of Gemm. in Bethlehem, Blue Point and Altamont, 65.00. By P. Noack, part of the Mission Festival Coll. of Gemm. in South Chicago, Colehour and Riverdale, 50.00. By I[^]. Wessel in Nokomis by Mrs. Küch 2.00. By P. Rabe in Warsaw, part of a Miss. coll. 8.15. By IL. Uffenbeck in Chicago, thank offering from Mrs. N. N., 5.00. By P. Engelbrecht there from H. Abrens .50. By k. Zahn, part of Miss.-Coll. of Gemm. in Secor and Benson, 45.00. Miss.-Coll. of 1 P. Gose's gem. in Grant Park and IL. Wangerin's Gem. at Sollitt 50.89. By P. Steege at Dun- dee, Tbeil of the Miss.-Coll., 82.50. By P. Drögemüller, Theil of the Miss.-Coll. of the Gemm. "an Indian Creek and Arenzville," 16.00. (P. \$333.54.)

Jewish Mission: By I[^]. Zahn, part of the Miss. coll. of the Gemm. in Secor and Benson, 10.00. By Fr. Steege in Dun- dee, part of the Miss. coll., 20.62. By Fr. Drögemüller, part of the Miss. coll. of the Gemm. "to Indian Creek and Arenzville," 5.00. (S. H35.62.)

Negro Mission: By IL. Bartling in Chicago: from the piggy bank of kl. Willie Bornhöft 1.50 and of Fr. Karoline Bornhöft 1.00. By I P. Noack, part of the Miss.-Coll. of the Gemm. in South Chicago, Colehour and Riverdale, 31.00. By P. Wegener, Tbeil of the Miss.-Coll. of the Gemm. in Bethlehem, Blue Point and Altamont, 20.00. By I[^]. Zahn, part of the Miss. coll. of comm. in Secor and Benson, 30.00. By IL. Steege at Dundee, part of the Miss. coll. at, 41.25. By k. Drögemüller, part of the Miss. coll. at Gemm. "an Indian Creek and Arenzville," 10.00. (p. P134.75.)

Negro Mission in Springfield: By Fr. Rabe in Warsaw" part of a Miss. coll., 5.00. By Fr. Zahn, part of the Miss. coll. of the Gemm. in Secor and Benson, 10.00. By k. C. Brauer in Eagle Lake from D. Meyer, thank-offering for happy recovery, 5.00. Recovery, 5.00. (L-. \$20.00.)

Pilgrim House in New York: By Fr. Krebs in Aurora from Mrs. C. Meyer 1.00. By Fr. Kühn in Belleville from sr. Gem. 2.50. Through I[^]. Rabe in Warsaw, part of a Miy. coll., 5.00. By IL. Zahn, part of a Miss. coll. of Gemm. in Secor and Benson, 22.00. (p. \$30.50.)

Emigrant - Mission: By P. Noack, Theil. of Miss. Coll. of Gemm. in South Chicago, Riverdale and Colehour, 25.00. By P. Steege in Dundee, Theil. of Miss. Coll. of Gemm. in Dundee, 20.63. (S. H45.63.)

Emigr. - Mission in New York: Through Fr. Drögemüller, Tbeil of Miss.-Coll. of Gemm. "to Indian Creek and Arenzville," 5.00.

Emigr.-Missionin Baltimore: By Fr. Drögemüller, Theil der Miss.-Coll. der Gemm. "to Indian Creek and Arenzville," 4.00.

Poor students in St. Louis: By k. Bartling in Chicago from the Jüngl.-Verein for W. Köpcken 7.00. By k. Mennicke sen. in Rock Island for F. Lothringer from the Missionsverein 5.00, from the Frauenverein 5.00 and part of the Missionsfest- Coll. 5.00, for G. Möller from the Missionary Society 5.00, from the Women's Society 5.00 and part of the Missionary Festival Coll. 5.00. By k. Drögemüller, part of the Miss. coll. of the Gemm. "an Indian Creek and Arenzville," for Chr. Drögemüller 14.00, for G. Büscher 8.00. (p. -59.00.)

Poor students in Springfield: Through Fr. Drögemüller, Theil. of Miss.-Coll. of Gemm. "an Indian Creek and Arenzville," 10.00. By P. Müller's Gem. in Ehester for Knabenstuh 5.00, for Stromer 5.00. By P. Meyer's Gem. in Lincoln for Stromer 4.50. By P. Zahn, Theil. of the Miss.Coll. of Gemm." in Secor and Benson, "for the Negro student" 8.00. By k. Mennicke, Sr. in Rock Island for F. Kroeger of the Missionary Society 10.00, of the Women's Society 5.00 and Theil of the Miss.-Coll. 5.00, for F. Möller from the Missionsverein 5.00, from the Frauenverein 5.00 and Theil der Miss.-Coll. 5.00. By P. Wunder in Chicago from the Jungfr.-Verein for W. Licht 9.00. (S. -76.50.)

Washing box office in Springfield: By P. Drögemüller, Theil. of Miss.-Coll. of Gemm. "to Indian Creek and Arenzville," 4.95.

Poor college students in Fort Wayne: Müllers Gem. in Ehester for E. Deffner 5.00. By Fr. Mennicke Sr. in Rock Island for E. Mennicke from the Missionary Society 5.00, from the Women's Society 5.00 and Theil of Miss.-Coll. 5.00. By k. Wunder in Chicago from the Jungfr.-Verein for A. Leutbeußer 9.00. Through Fr. Drögemüller, Theil der Miss.-Coll. der Gemm. "an Indian Creek and Arenzville," for Ludw. Dorpat 8.00, for F. Buszin 8.00. (S. -45.00.)

Poor students in Addison: By Fr. F. E. Brauer in Crete, sent at Ch. Behrens' wedding, "for a poor student" 11.00. By Fr. Wunder in Chicago for Karl Haase from O. G. 3.00, from the women in sr. Gem. 6.00 and from the Jungfr.-Verein 9.00. By Fr. Mennicke sen. in Rock Island for E. Selle from the Frauenverein 5.00 and Theil der Miss.-Coll. 5.00. (S. -39.00.)

Building fund in Milwaukee: Through P. Reinke in Chicago from Mrs. S. W. 5.00. P. Müller's Gem. in Ehester 25.00. Through P. Bartling in Chicago from D. Nowack sen.- Mrs. Elis. Schmidt, H. Meyer, Joack. Stammer, Quetschke, Ferd. Schulz, Ferd. Kadew, M. Morawske and Fr. Heidorn .50 each, Chr. Freundt .30, G. Fehninger, Fr. Schröder, G. Wittke .25 each, Herm. Samuel, N. N. (found in the bell bag), Bro. Bornhöft, Mrs. Christ. Nigg, Alb. Simon and H. Jochim Sr. 1.00 each, H. Washausen and Heinr. Baade 2.00 each, Ebr. Zuber 5.00, C. Bruder, Job. Bornhöft, A. Baumann, H. Trapp and H. Gajewski 1.00 each. k. Büngrer's Gem. in Steeleville 4.00. By P. Hölter in Chicago from N. N. 2.00. Coll. of P. Brauer's Gem. in Crete 16.75. (S. -78.30.)

Poor college students in Milwaukee: byMiracle in Chicago from women in sr. Gem. for Alex. Ullrich 6:00 a.m. and 9:00 a.m. By) Fr. Müller in Lake View from the Young Men's Association for Aug. Zitzmann 9:00 a.m. (p. -24.00.)

Sick pastors and teachers: part of the communion roll of P. Mayer's congregation in Bremen .50. H. B. in Addison 1.00. k. Bergen's congreg. in Prairie Town 6.00. P. Schieferdecker's congreg. in Neu-Gebelenbeck 8.00. (p. -15.50.)

Widow's Fund: By P. Kühn in Belleville from Mrs. L. R. 1.00. P. Heinemann's Gem. bet Okawville 6.65. By P. Rabe in Warsaw, ges. on Konr. Bornscheuer's wedding, 5.50. k. Löber in Chicago 3.00. Fr. Luecke in Troy 3.00. Teacher Luecke in Troy 3.00. (S. -22.15.)

Deaf and Dumb Institution: By Fr. Uffenbeck in Chicago from Mrs. Fr. Thurn 2.00. By Fr. Hölter there from Lisette Teßmann .75. Joh. Keiser in Nokomis 5.00. (S. -7.75.)

Orphanage near St. Louis: Theil of the Abendm.-Coll. from Fr. Mayer's Gem. in Bremen 5.00. Through Fr. Brunn in Strasburg from Grandfather Pfeifer 1.00. (S. -6.00.)

k. Alexanders Gem. in Kansas: Theil der Abendm.- Coll. von H. Mayers Gem. in Bremen 1.05.

Nothletende in Hamilton, Tex.: By L. Brauns in Chicago, Coll. at I P. Ruhland's wedding, 18.38.

Comm. in Fremont, Nebr.: Evens. by Fr. Dorns Comm. in Pleasant Ridge 11.00- Desgl. by Fr. Luecke's Comm. in Troy 4.50. (S. -27.50.)

Poor college students in Concordia, Mo.: From the Jüngl.- nnd Jungfr.-Verein in Addison by L. Krage for Gotth. Francke 25.00.

Addison, Ill, Aug. 31, 1887. H. Bartling, Kassirer.

Incoming to the Middle District Coffee:

Building fund in Springfield: through P. Walker in Cleveland from Mrs. Gaiser -1.00.

New construction in Milwaukee: from Fr. Franke's congregation at Fort Wayne 20.25. U. Koehler's congregation at Farmers Retreat 10.00. (p. -30.25.)

Synod treasury: k- Heinzes Gem. in Elkhart 6.09. k. Frankes Gem. at Fort Wayne 9.25. p. Jox's Gem. at Logans- port 9.75. p. Michaels Gem. at Goeglein 8.61. p. Berg's Gem. at Adams Co. 7.25. p. Schmidt's Gem. at Indianapolis 24.98. k. Engelder's both gem. at Sugar Grove 10.10. P. Kun-schick's gem. at Leslie 4.50. Zagel's gem. at Van Wert 3.75. (p. -84.28.)

Gemm. in Columbus, O.: By P. Zorn in Cleveland from H. Schake, Sr. 4.00.

Gemm. in Fremont, Nebr.: By Fr. Schoeneberg from I. Sattler in Lafayette 5.00. By dens. from Miss Burkhardt 2.00. 4 members of the Gem. in Sevmour 3.25. Fr. Michael's Gem. in Vöglein 6.10. (S. -16.35.)

k. Scupmanns Filialgem. in Tracy: From the missionary box in Fr. Frankes Gem. near Fort Wayne 5.00.

Brothers in Faith in Germany: Through Fr. Zorn in Cleveland by H. Schake, Sr. 2.00.

Emtgr. mission in New York: Tbeil of mission feast collecte in P. Schmidt's Gem. in Seymour 7.50. By k. Horst, part of mission festival coll. in Florida, 10.00. (p. -17.50.)

Emigr. Mission in Baltimore: Tbeil of Mission Festcoll. in Seymour 2.50. By Fr. Horst, Tbeil of Mission Festcoll. in Florida, 5.00. From Äissionsbüchse in Fr. Frankes Gem. near Fort Wayne 5.00. (S. -12.50.)

English Mission: Through 1 Fr. Werfelmann in Neu- Dettelsau for Wagner 5.00. Part of the mission festival coll. in Seymour 8.65. Through Fr. Hassold in Huntington by Fr. B. Strodel 1.00. By Fr. Ernst in Euclid from Ed. Schröder 2.00. By I'. Schmidt in Indianapolis by Fr. Köpke 1.00. Part of the Mission Festival Coll. in Florida 10.00. (p. -27.65.)

Jewish Mission: Fr. Schoeneberg's Gem. in Lafayette 7.50. By Fr. Horst, Theil of the Mission Festcoll. in Florida, 9.26. (p. -16.76.)

Inner Mission: 1 Fr. Trautmann's Gem. in Columbus for Dakota 15.23. Fr. Walker's Gem. in Cleveland 5.30. -By k. Werfelmann in Neu-Dettelsau by I- A. Rausch for traveling preachers 1.50. By I'. Dankworth in Mount Hope by Mother Scar 2.00. Fr. Polack's Gem. in Dudleytown 25.10. part of Mission Festival Coll. in Seymour 50.00, W. Rebber that. 1.00. Mission Festival Coll. in Fr. Dankworth's Gem. in Mount Hope 41.00. Concordia Young Men's Association in Fr. Hassold's congregation in Huntington 10.00, Miss Barbara Strodel's 3.00. From Fr. Ernst's congregation in Euclid 5.75. Part of the mission feast coll. in Fr. Dunsing's congregation in Wanatah 17.73. Geye Sr. to Fr. Sauer's congregation in Fort Wayne 1.00. Mission feast coll. of the congregations of Fr. of Ernst, Kretzmann, Rupprecht, Zorn and Niemann in Cleveland 445.02. By Mrs. Haker of the Sewing School of Zion's congregation in Cleveland 8.00. By Fr. Horst, part of the Mission Festival Coll. in Florida, 60.00. Mission Festival Coll. in Fr. Lottmann's congregation in Akron 41.25. By Fr. Kähler, part of mission festival coll. at Farmers Retreat, 82.00. Fr. Kuehler's congreg. at Farmers Retreat 18.67. By Fr. Kaumeyer at Lancaster from Mrs. Plinke 1.00. From missionary box at Fr. Niemann's congreg. at Cleveland 5.00. Mission festival coll. by Fr. Walker's and I'. Weseloh's Gem. in Cleveland 179.40. Wednesday evening coll. from Fr. Weseloh's Gem. that. 27.20. Part of Mission Festival coll. in Hobart 30.00. By k. Lothmann in Akron from N. N. 1.00. (S. -1077.15.)

Negro mission: part of the missionary feast coll. in Seymour 10.00. Miss Barbara Strodel in Huntington 1.00. From the school missionary bridge Fr. Huge in Briar Hill for New Orleans 2.30. Part of the missionary feast coll. in Wanatah 5.00. Fr. Schlesselmann's congregation in Woodland 2.35. Through dens. from Mrs. W. Hummel 2.00. Geye Sr. from Fr. Sauer's congreg. in Ft. Wayne 1.00. By k- Horst, part of Mission Festcoll. in Florida, 15.00. For Springfield Negro Mission by Maria Schneider in Liverpool .50, Hulda Kaiser das. .18. By Fr. Kähler, part of Mission Festcoll. in Farmers Retreat, 30.00. Unnamed by 1 Fr. Niemann in Cleveland 1.00. Part of mission festival coll. in Hobart 18.93. (p. -89.26.)

Poor students in Springfield: N. N. by k. Gotsch at Hoagland 1.00. By Fr. Werfelmann at Neu- Dettelsau for Berkhalter: by M. Jordan Coll. at I. Bun-

sold's wedding 3.27. N. N. by P. Lotbmann at Akron 1.00. Ges. at ordination and induction of P. Rumps at Tolleston 15.15. B. by P. Niemann at Cleveland 1.00. By k. Walker in Cleveland for Rob. Gaiser and Karl Giese 18.00 each. women's club at Fr. Gross' congregation in Fort Wayne 10.00. (p. -67.92.)

Poor students in Fort Wayne: Coll. on Falck's child baptism in Huntington for Val. Core 1.50.

Poor students in Addison: N. N. by P. Gotsch at Hoagland .50. By P. Zorn in Cleveland ges. on engagement of H. Aring with Joh. Gunschke for W. G. 10.00. Niemann's Gem. in Cleveland for Klee 49.35. (S. -59.85.)

Orphanage in Addison: school festival coll. by P. Trautmann's comm. in Columbus 9.03. By Kaumeyer in Lancaster by Mrs. Plinke 1.00. (S. -10.03.)

Orphanage near Boston: Fr. Michaels Gem. in Göglein 6.11.

Orphanage in Indianapolis: N. N. by P. Gross in Fort Wayne .25.

Orphanage near St. Louis: By Lebrer Schumacher in Vincennes, ges. on the silb. Wedding of F. Kuhlmeier, 2.75.

Deaf and Dumb Institution: Fr. Walker's Gem. in Cleveland 6.56. By Fr. Zorn in Cleveland from H. Kable 1.21. By k. Kaiser in Liverpool, ges. on Fr. Ruff's infant baptism, .32. B. by k. Niemann in Cleveland 1.00. (S. -9.09.)

Pilgrim's Building in New Uork: Fr. Werfelmann's parish in Neu-Dettelsau 33.25. Fr. Gotsch's parish at Hoagland 13.00. By Fr. Schoneberg of I. Sattler in Lafayette 5.00. k. Schleffelman's Gem. at Bremen 14.04. Fr. Frank's Gem. at Zanesville 130.00. Fr. Lotkman's Gem. at Akron 14.35. k. Zagel's Gem. in Van Wert 4.00. By P. Kaumeyer in Lancaster from Mrs. Plinke 1.00. By P. Niemann in Cleveland from B. 1.00. (P. -215.64.)

Districts support" ng fund: Fr. Mertz and Gem. at Columbus 9.50. Fr. Walker's Matth.Gem. at Cleveland 10.00. By Fr. Franke at Fort Wayne, coll. at C. Trier's birthday party, 5.25. By Fr. Schoeneberg at Lafayette by I. Sattler 5.00. Mrs. Kampermann 1.00. Fr. Hassold's Gem. at Huntington 5.11. Fr. Hugel and Gem. at Briar Hill 9.00. Fr. Schleffelman's Gem. in Bremen 13.25. P. I. G. Kunz in Indianapolis 5.00. P. Tbiemes in Columbia City Zions Gem. 10.50, whose St. Peter's Gem. 5.28. By I. Ortstadt of the Gem. in Kendallville 10.00. By I P. Zorn in Cleveland of H. Skake, Sr. 2.00. Same (for sick pastors and livery) 2.00. k. Käbler's Gem. at Farmers Retreat 16.33. Fr. List at Preble 2.00, whose Gem. this. 3.50. Fr. Zagel's Gem. at Van Wert 4.30. By Fr. Niemann at Cleveland from K. 2.00. Fr. Bischoff's Gem. at Bingen 12.00. By dens. from Mother Milan 1.00. (S. -134.02.) Total: -1890.86.

Fort Wayne, Aug. 31, '87, D. W. Röscher, Cassirer.

Entered the Coffee of the Nebraska District:

Inner Mission: Through Mr. E. F. W. Meter from the General Mission Fund -400.00. Through Fr. G. Jung from W. 5.00. Through teacher Albrecht, coll. on sr. Kindtaufe, 2.60. By k. E. Flach from I. Schneider .50, By P. H. Bremer, mission festival coll. sr. Jobannis congregation, 35.00. By Fr. I. A. Mayer, desgl. of sr. Christus-Gem., 60.50. By Fr. Tr. Häßler from

sr. Gem. 100.00. By R. A. Baumhöfener from sr. Trinity Comm. 24.50. (p. -6281.00.)
 Mission to Omaha: By Adolf Unser at Merrill, Wis. 1.00.
 Negro Mission: By R. F. A. Iahn from Miss Lucy Dankert 3.00. By R. I. Meyer from sr. Bethlehems-Gem. 3.53. By R. I. A. Mayer, mission festival coll. sr. Christ's congreg. 15.00. (p. -21.53.)
 Emigrant Mission: By Fr. I. A. Mayer, Mission Festcoll. sr. Christ Gem., 15.00.
 New station in New Orleans: By teacher Albrecht from the savings bank sr. schoolchildren 1.40.
 Widows and orphans: By R. I. A. Mayer from Mrs. B. W. Jonas, thank offering for God's gracious assistance in the birth of a child, 5.00.
 Orphanage in Boston: By P. H. Frincke, Kindtauf- Coll. at H. Kisting in Crete, 1.90.
 Orphanage in Addison: through teacher Albrecht from Tb. and Robert's piggy bank 1.00.
 Orphanage near St. Louis: By R. H. Frincke, infant baptismal coll. with H. Kisting at Crete, 1.90.
 Orphanage in Pittsburgh: By R. H. Frincke, Kindtauf-Coll. at H. Kisting in Crete, 1.90.
 Sick pastors and liver: Durck R. A. Baumhöfener of Wittwe Amalia Siebert 5.00. R. M. Adam 2.00. Fr. Els- hols 2.60. By R. G. Weller from the Wohlthätigkeitskasse sr. Gem. 10.00. (S. -19.60.)
 For Stud. Daberkow in Springfield: R. A. Hofius 6.00.
 For Stud. Hunters in Springfield: From Battle Creek Gem. 5.00.
 Pilgrim House in New York: By R. H. Bremer, Missionsfestcoll. sr. Joh.-Gem., 17.68. Through R. Tr. Häßler of sr. Gem. 36.00. (p. -53.68.)
 Gem. in Fremont: By R. Ad. Bergt from sr. Joh.- Gem. 25.20. Total -788.21.
 Lincoln, Nebr. 1 Sept. 1887, I. C. Bahls, Cassirer.
Revenue to the Eastern District's coffers:
 Synod treasury: From the congregation R. Steups -11.15. Gem. I". Beyers 10.21. Gem. R. Walkers 21.00. (S. -42.36.)
 New construction in Addison: Gem. R. Dubpernell's 4.25.
 Pilgrim House: from Matth. comm. in New York, 8th Sdg., 60.00. Kaff. Schmalzriedt in the Michigan District 28.91. (p. -88.91.)
 Progymnasium in New York: women's club of the congreg. R. Steups 6.00. congreg. R. Beyers 22.50. St. Paul's congreg. in Baltimore 32.25. By R. Hanser of Mrs. Schmeiske .25, H. Knappe .50, mission festival coll. of congregations in New York 100.00. (S. -161.50.)
 College maintenance: Gem. R. F. King's 9.00.
 Emigr. mission: Kaff. Schmalzriedt in Michigan Distr. 17.70. Gem. R. Sanders in Little Valley 5.05. (p. -22.75.)
 Inner Mission in the East: Gem. R. Engelders in Brady 14.00. Gem. in Punxsutawney 8.00. By R. F. König 6.00, by H. Schäfer 3.00. Christ. Warriors in Baltimore 2.00. Mission Festival Coll. of Gemm. in New York 65.00. By R. Steup, ges. on Hochheimer's infant baptism, for N. E. States 2.00. (S. -100.00.)
 Discord in Nebraska: By R. F. King 12.00.
 Heathen Mission: By R. Sieck from the little pupils of his Gem. 1.05.
 Lockport Mission: mission feast coll. in Little Valley 10.00. mission feast coll. of comm. in Martinsville, St. Johnsbury and Bergholz 60.00. (S. -70.00.)
 Jewish mission: mission festival coll. in Little Valley 7.50. F. K. K. in Baltimore 1.00. mission festival coll. of Gemm. in Martinsville, St. Johnsbury and Bergholz 30.23. Kassirer Schmalzriedt in Michigan District 25.75. (S. -64.48.)
 Mission in New York City: Mission Festcoll. of Gemm. in New York 100.00.
 Negro Mission: mission feast coll. in Little Valley 10.00. F. K. K. in Baltimore 1.00. mission feast coll. of Gemm. in Martinsville, St. Johnsbury and Bergholz 30.00. (S. -41.00.)
 Traveling preacher: F. K. K. in Baltimore 2.00.
 Fremont, Nebr.: St. Paul's parish in Martinsville 5.00.
 Congreg. in Haverstraw: St. Paul's Congreg. in Baltimore 25.00. Congreg. R. Walkers 25.00. (S. -50.00.)
 Lutheran Free Church in Germany: Gem. R. Beyers 20.40.
 Poor students in St. Louis: F. K. K. in Baltimore 2.00. Gem. R. Sennes 29.57 for Otto Gräßer. By 1? plug, travel money surplus of Gem. in Niagara Co, N. P., 7.50 for F. Randt. (S. -39.07.)
 Poor students in Springfield: mission feast coll. in Little Valley 10.00, comm. 1 P. Sanders in Otto 12.10, Virgin Society 5.45, comm. in Little Valley 6.38 for H. Dahlke. F. K. K. in Baltimore 2.00. (S. -35.93.)
 Health insurance: Gem. R. Pechtolds 5.00. Gem. R. Nauß' 5.00. (S. K-10.00.)
 Orphanage in Wittenberg: Through the children's leaf ges. 10.00.
 Orphanage in West Roxbury: Through the children's leaf ges. 15.00.
 Orphanage in Union Hill: By R. Steup from E. W. 5.00. Gem. R. Beyers 28.50. By the Children's Gazette ges. 20.00. (S. -53.50.)
 Widow's Fund: R. G. Johannes 3.00. By R. Bie- wend 1.00. (S. -4.00.) Total-962.20.
 Baltimore, August 31, 1887. c. spilman, cassirer.
Entered the caste of the Western District:
 Synod Fund: From R. Grimm's congregation in Washington -4.25. Through Mr. Horstmann from R. Fischer's congregation in Drake 6.65. Prof. Günther's congregation in Kirkwood 4.25. (S. -15.15.)
 New construction in Springfield: R. Demetrios Gem. at Concordia 7.25. By Mr. Horstmann of R. Fischer's Gem. in Drake 6.00. By R. Proft in Lohman from B. H. 1.00. By R. Nütze! in West Ely from Mrs. E. V. 1.00. (Summa -15.25.)
 Progymnasium in Concordia: By R. Käppel, Theil of the Mission Festcollecte in Jefferson City, 25.00. Theil of the Mission Festcoll. of the congregations of RR. Bock and Lentzsch 15.11. (p. -40.11.)
 Inner Mission in the West: By R. Matthes, part of a missionary coll. of sr. Gem. in Perryville, 10.50. Child Aufcoll. at G. Roß in Perryville 4.30. Mr. Ed. v. Ette in Boston 1.00. By R. Mießler, part of a Mission Festcoll. in Des Peres, 93.75. R. Rehwalbts Gem. in Clarks Fork 12.75. By R. Käppel, Theil of Mission Festcoll. in Jefferson City 40.00. By R. Albrecht in Perry County of Joh. Miesner 1.00. By R. Mießler in Des Peres .50. Theil of Mission Festcoll. of Gemm. of RR. Bock and Lentzsch 15.11. By Mr. Herrling, part of mission festival coll. in Alma, 100.00. By R. Matuschka, mission festival coll. in New Welle, 40.00. (p. -318.91.)
 Negro Mission: By R. Matthes, part of a mission festival coll. of his church in Perryville, 4.00. By R. Mießler, part of the mission festival coll. in Des Peres, 15.00. By R. Mießler, part of the mission festival coll. at Des Peres, 15.00. By R. Käppel, part of the mission festival coll. at Jefferson City, 10.00. Part of the mission festival coll. of the coll. of RR. Bock and Lentzsch 15.11. By Mr. Herrling, part of the mission festival coll. in Alma, 20.00. (p. -64.11.)
 Jewish Mission: By R. Mießler, part of the mission festival coll. in Des Peres, 5.00. By Mr. Herrling, part of the mission festival coll. in Alma, 14.00. (S. -19.00.)
 English Mission: By R. Matthes, part of a mission festival coll. in Perryville, 5.00. By R. Mießler, part of a mission festival coll. in Des Peres, 25.00. By Mr. Herrling, part of a mission festival coll. in Alma, 5.00. (p. -35.00.)
 Emigrant mission: By R. Matthes, part of a mission festival coll. of sr. Congregation in Perryville, 4.00. By Mr. Herrling, part of a mission festival coll. in Alma, 5.00. (p. -9.00.)
 Emigrant Mission in New York: By R. Mießler, Theil. of Mission Festcoll. in Des Peres, 5.00.

Emigrant Mission in Baltimore: By R. Mießler, Theil. of Mission Festcoll. in Des Peres, 5.00.

Widow's Fund: St. Louis Teachers' Conference 14.25.

Sick pastors and teachers: R. Matches in Perryville 2.00. By R. Pennekamp, coll. at Roth's wedding in Shawneetown, 5.00. (S. - 7.00.)

Poor students in St. Louis: By R. Wangerin in St. Louis from Mrs. N. N. 3.00.

Poor students in Springfield: By R. Wangerin in St. Louis by F. R. for Kiunka 5.00.

Fremont: R. Albrecht's Perry County comm. 4.10. R. Mueller's Wellsville comm. 4.50. (p. -8.60.)

R. Alexanders Gem. in Kansas: R. Nützel's Gem. in West Ely 8.20.

R. Wagner at Gravelton: R. Mueller at Wellsville .50.

St. Louis, Sept. 6, 1887. H. H. Meyer, Cassirer.

Since New Year I have received for poor students: By Kassirer Eißfeldt, Milw, 3.00; from Heinr. Fischer here, especially for H. Engelbert, .50, for the same from E. Etckborst .25, C. Felgenhauer 1.00, A. Barz .50, I. Stoffel sen. 2.00. From R. Aulich, Ellisville, 1.00; Joh. Stecker sen. dahier 1.00; Lebrer P. E. Elbert, Germania, 1.00; Jakob Stoffel jun. dahier 1.00; Collecte at Stiftungsfest des Jungfrauenvereins dahier 9.33. (Summa -20.58.)

In thanking the dear donors and wishing God's rich blessing, I bring to your attention that this coffee has been cancelled and therefore all charitable gifts for this purpose should be sent to the District Treasurer in the future. May many remember the poor students diligently, since so many of them are in great need of our help.

Racine, Wis. 31 Aug. 1887.

C. F. Keller.

With heartfelt thanks received for E. Georgii, Hockzeitscollecte at Herm. Kolatb in Cedarburg, Wis. -4.57; for the same from R. G. Löber's hymnal fund 5.00. For H. Markworth from R. Leybe's Gemein-e 2.41. From the laudable women's club of the local Trinity congregation for poor pupils through Mrs. Pritzlaff: 16 colorful shirts, 16 kiffen covers, 9 sheets, 1 pair of underpants, 2 pairs of woolen stockings.

C h. H. Löber.

(Delayed.)

The undersigned gratefully acknowledges receipt of the following gifts subsequently received for our church building: From R. A. L. Arndt, Saginaw, Mich., -5.00; Jakob Morch, Brooklyn, N. A-" 20.00; R. O. Kolbe, Newburgb, O., 1.00; R. H. Hebler, New stfork, 1.00; Aug. Herrlich, New York, 10.00; A. M. Januskiewiś, New Nork, (donated actie) 5.00; R. C. A. Wiegel, Rome, N. U., (donated actie) 10.00; H. Feste, New Uork. (donated actie) 5.00; I*. Tramm, Rondout, N. A-, (donated actie) 5.00; Missionary Fund of the Eastern Distr. 8.50; N.N. in Buffalo, N. U., (through R. Senne) .50; R. Braun- warth, Rush City, Minn., 5.00; L. Wiegand, New Uork, (donated actie) 5.00; C. and I. Schabacker, Bleeker, N. N-, 4.00. R. W. Friedrich, Waconia, Minn, 5.00.

God bless the dear givers!

Following this, the urgent request of my congregation to all pastors 2c. who received shares but neither paid nor returned them, that they send them to me immediately or, if they are lost, report this to me. We are not forgiven for this request, because as long as these shares are outstanding (and their number is in the thousands), we cannot properly arrange our share affairs.

Utica, N. Y., July 4, 1887.

C.. A. Germann.

SM" Some of the announcements of mission festivals that had taken place had to be postponed for this time.

For the Reformation Festival

the "Lutheran" brings to mind the following writings already recommended earlier:

Fick, C. J. H. Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes Dr. Martin Luther. Price: Illustrated 30 Cts.

Mathesius, Joh. Dr. Martin Luther's Life. New edition, revised from the original prints, with a complete index. Commemorative publication for the jubilee year 1883. Price: \$1.25.

Junius, Chr. F. Kurz gefaßte Reformationgeschichte, aus des Herrn Veit Ludwigs von Seckendorfs *Historia Lutheranismi*. Baltimore. Price: K5.00.

Möller, Johann. Der vertheidigte Luther, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marital status, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, communion with the devil, falsification of the Scriptures, death, burial 2c., and what else concerns his writings, works, manners and speeches. Price: 75 Cts.

Fick, C. J. H. Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. Price: 75 Cts.

Hoe von Hoenegg, Matth. Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der lutherische Glaube recht katholisch, der Pabstler Lehre aber im Grunde irrig und wider das Wort Gottes sei. For the salvation of heavenly truth. Price: 60 Cts.

Passional Christi und Antichrists By Dr. Martin Luther. With pictures by Lucas Kranach the Elder. Price: Softcover. 20 cts.; hardcover 30 cts.

Pfeiffer, Dr. Aug. Lutherthum vor Luther. 75 Cts.

Frey, A. E. Luther and his friends. Nicely bound \$1.00.

Luther picture. Lithograph. After Wehle. \$1.00.

"Photography. Cabinet size. 50 Cts.

"Bust. Oil color dr. 20 X 15H. 75 Cts.

"" 35X19. tzl.OO.

" by G. Pfau. 35 Cts.

Fick's Luther Book is a brief but faithful account of Luther's life. Whoever desires more detail, should buy Luther's Life by Mathesius. And whoever wishes to read an even larger work on Luther's life and the entire history of the Reformation can be recommended Junius' Reformation History, an excerpt from Seckendorfs magnificent Reformation History. Möller saves in his excellent writing: Der "vertheidigte" Luther, Luther's Ebre against the lies and blasphemies of the papists. Fick's Geheimniß der Bosheit exposes the abominations of the papacy. Hoe's Handbüchlein refutes the atrocious heresies of the Pabst Church. "Passional Christi" shows in pictures on one side the arrogance 2c. of the Antichrist, on the other the humility 2c. of our Lord Jesus Christ. Pfeiffer's "Lutheranism before Luther" answers very well the question of the papists: Where was your Lutheran church before Luther? Frey's writing: "Luther and his friends" is a characterization of Luther in the light of his relations to his friends and his oral and written intercourse with them. - If you want to decorate your room with a beautiful Luther picture, you can get one in lithography, oil color printing and photography. Contact Concordia Publishing, St. Louis, Mo.

Changed addresses:

Rov. 0. ^4. Irolsowr, Olrarlor Oak, Oravflorck Oo., lorva. kov. O. Oo88u6in, Oor. 91ü L 8oo11 818th, Viuoeeuues, lock.

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L. v. Losoielski, 727 8. 81lr 8lr., (^uino^, III.

ck, Ivroüu, Lox 36, Lervislou, 4Vinoua Oo., Lliuu.

.4. VL. Dü. Xueoüle, 517 blulü 8tr., 8üedo^Aau, 4VIs.

4Vw. Nauror, Lox 732, 4Vausau, VLis.

^4. Laessler, 8ü6ko^8un, 4Vis.

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Volume 43, St. Louis, Mon. October 1, 1887, No. 19.

On the right use of the doctrine of the means of grace.

In the last but one issue of the "Lutheran" we had the doctrine of the means of grace explained to us by our dear father Luther, and in the last issue we saw how he shows that Pabstism and enthusiasts do not want to know anything about this doctrine. But now, dear reader, it is not enough that you know this doctrine, it is not enough that you believe it to be true and reject the contrary doctrine, but you must now also use this doctrine correctly, live in this doctrine. Let the following be said to you.

Above all, thank God from the bottom of your heart for this glorious teaching. It is according to the holy scriptures. To cite only a few sayings concerning the Word, the Lord says: "Search the Scriptures, for you think you have eternal life in them; and they bear witness of me," John 5:39. The apostle Paul writes: "I am not ashamed of the gospel of Christ, for it is the power of God that saves everyone who believes in it," Rom. 1, 16. "It pleased God to save those who believe in it through foolish preaching," 1 Cor. 1, 21. He calls the gospel "the word of salvation," Acts 13, 26. 13, 26, "the word of His grace", 14, 3. He writes to the church in Rome that when he comes to them he will come "with the full blessing of the gospel of Christ", Rom. 15, 29. Peter calls the words of the Lord "words of eternal life", Joh. 6, 68. Jacobus says of the word "which is able to save your souls", Jac. 1, 21.

But this doctrine of the means of grace also gives all glory to God. For it says that Christ has done and suffered everything for us, that we have nothing further to atone for and to earn; it tells us that everything that Christ has acquired for us is placed in the Word and the Sacraments; it tells us that in order to obtain this treasure nothing is necessary but faith, no work, no merit on the part of man, and that God Himself works, strengthens, and sustains this faith through the means of grace.

Where is the glory of man? He is out. All glory is given to God alone.

This doctrine of the means of grace finally gives true, constant comfort to poor sinners.

The papists tell the sinner nothing of the glorious treasure of blessedness that lies in the means of grace, but refer him to the treasure of indulgences, to which the pope alone has the key. But to this treasure of indulgences they also add the merits of men, to the great shame of our Lord Christ. And from this treasure one cannot have anything for free, but must pay for it. The papists say to the sinner: You have sinned after baptism, now your baptism is of no use to you, the ship is broken, you must look for a netting plank; this is the sacrament of repentance, you must awaken repentance in you, you must confess all your sins to the priest and do enough for your sin - and if you do not completely atone for it here in this life, you must do it in the torment of purgatory. Oh, how bleak is this teaching!

The enthusiasts tell the sinner: you must wrestle and fight and cry until you obtain grace; when you feel and sense grace, only then can you believe that you have obtained grace.

We, who adhere to the biblical doctrine of the means of grace, say to the terrified sinner: "Why do you torment yourself with your own work? The work of the Lord Jesus alone makes you blessed. Behold, here in the Word, in baptism and supper, is the treasure of your salvation. Take hold of it with the hand of faith, and you will have it. Oh, how comforting this teaching is! O, how can a Christian be so sure of God's grace and his blessedness if he holds this doctrine firmly! For if grace and blessedness are in the means of grace, then he must certainly have grace and blessedness who fetches them from it with the hand of faith. And how comforting it is that God does not want to give us his grace and make us certain of it by one means alone, but by several, in various ways. Luther says: "The gospel does not give one way, counsel, and help against sin; for God is abundantly rich in his Grace. First, through the oral word, in which forgiveness of sins is preached to all the world, which is the true ministry of the gospel; second, through baptism; third, through the holy sacrament of the altar; fourth, through the power of the keys, and also through mutual conversation and comfort of the brethren, Matt. 18: "Where two are gathered together. (Schmalk. Art. Theil 3. Art. 4.)

Therefore, hold on to this teaching so that you will not be robbed of the comfort it contains. Satan does not grant you this comfort. That is why he has this doctrine challenged by the fanatics. Luther writes to Joh. 1, 6: "This is once again a strong thunderclap against the mobs and the fanatics of our time, who despise the oral word. But mark these words well, in honor of the outward word. The desperate peelers, the enthusiasts, would like to bring us to the point that the light, Christ, should remain hidden from us, saying that the spirit, the spirit must do it. - Satan is a cunning mischief-maker, who wants to make the simple think, through his schemers, that there is nothing wrong with the preaching of the gospel, that we must attack ourselves in some other way than by leading a holy life, bearing the cross and suffering much persecution, and through such false appearances of self-chosen holiness, which is contrary to God's word, many are deceived." 45, 350. 360.

Do not be misled by the enthusiasts. They know how to misrepresent our biblical teaching. They also say that the Lutheran church teaches that whoever hears the Word, whoever is baptized according to the law, whoever attends the Lord's Supper, is blessed, whatever he may believe. No, the Lutheran church does not teach this way, but it confesses that the means of grace require faith and also work faith.

Diligently hold the right doctrine and the false doctrine against each other. What Luther says about the papal doctrine also applies to the doctrine of the false teachers: "It is highly necessary that we always hold such papal doctrine against our true doctrine and do not forget the papal abomination, so that we do not fall into it again and seek forgiveness of sins apart from the Word in our own works. For

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The Lord does not instruct us by works, but by his word". (3, 373.)

If you thank God from the bottom of your heart for this glorious teaching on the means of grace, you will also hold these means of grace in high esteem and use them diligently. Luther says in the sermon on the Gospel on the day of St. Peter and St. Paul: "Because the church has the command to distribute forgiveness of sins in this way, no one should despise such means of grace, but use them gladly and often. For it is not without cause that Christ has instituted them. He knew very well that we need such remedies, for it may soon happen that the devil and our flesh hurry us and throw us into sin. Where will we go then? For we know well the wages of sin, and must therefore fear it. Nowhere else shall we go but to the multitude to whom Christ has given such commandment, that he should forgive sin by word, baptism, and sacrament." (House Postil.)

In the sermon on the Gospel on the 21st Sunday after Trinity he says: "Therefore we should learn to hold God's word in honor and believe it. We have the same word in the preaching of the Gospel, in baptism, in the sacrament, in absolution. Therefore we should not despise baptism, the sacrament and absolution, but hold them high and glorious. If we believe the Word, it will be done for us ... what is promised to us in the Word." (House Postil.)

Therefore, read God's word diligently, listen to it gladly, do not miss a sermon without need. Luther says in the sermon on the Gospel on the 19th Sunday after Trinity: "We know that God has so ordained that no one should come to the knowledge of Christ, nor receive the forgiveness acquired through him, nor the Holy Spirit without outward public means; but has set such treasure in the oral word or ministry of preaching. . . . Therefore, one should not despise such things, but hold them in high esteem, handle them gladly, and practice and practice them without ceasing, as they never go without fruit, nor can they ever be sufficiently understood and learned. And only beware of the shameful spirits who regard it so little, as if it were not necessary or useful for the faith; or who have learned it so soon and become weary of it, until they finally fall away from it and retain nothing of the faith and Christ. (Church Post.)

Think diligently, daily of your baptism, in which God has already given you the whole treasure of blessedness. Luther writes: "In Christ's, yes, in our baptism, since we are baptized in Christ, we have forgiveness of sins without ceasing, so that when you fall into weakness and sin (as this, unfortunately, often and very much happens without ceasing), that you then run and crawl to the baptism, where all your sins are forgiven and washed away. You take comfort, straighten up, and believe that in baptism you are washed away not from one sin but from all your sins. (16, 119) In the above sermon Luther says: "Baptism is an eternal covenant, in which we are to remember God's grace and mercy, and it is not necessary to be baptized again; indeed, it is a grave sin. For to be baptized again is as much as if one accused God of wanting to

not keep that which he promised us once in the first true baptism. At such baptism our dear Lord Christ has arranged both the word and his testament, which shall always remind and assure us of such covenant and the forgiveness of sins in the name of Christ". (Home Mail.)

Finally, ask for holy absolution often and go to Holy Communion often. Luther says in the above-mentioned sermon: "Therefore, it is not enough if you want to find yourself for absolution and the sacrament once or twice a year. As often as your heart wants to become stupid and fearful for the sake of sins, take the covenant before you, which God made with you in the beginning in baptism, and hold to the Word and Reverend Sacrament, by which God has assured you of such a covenant that you should not doubt the promise of forgiveness of sins. There you will find a certain righteous comfort." (Home Mail.) In his Large Catechism there is an exceedingly splendid exhortation and incitement to receive the reverend Sacrament often. (Concordia Book, St. Louis Edition, p. 345 ff.) We emphasize the following words from it: "He gives us all the treasure that he has brought us from heaven, and he also entices us in the most friendly way, as he says in Matthew 11, 'Come to me, all of you: Come unto me, all ye that labor and are heavy laden, and I will give you rest. Now it is a sin and a disgrace that he so earnestly and faithfully demands and exhorts us to our highest and best good, and we place ourselves so alien to it and go so long until we grow cold and hardened that we have neither desire nor love for it. The sacrament must not be regarded as a harmful thing to be run from, but as a vain healing, comforting medicine that helps you and gives life to both soul and body. For where the soul is healed, there is the body also helped; how then do we take it to be a poison on which one eats death? It is true that those who despise it and live unchristianly take it to their harm and condemnation; for to such nothing is good nor beneficial, just as to a sick person who eats and drinks with courage, which is forbidden him by the physician. But to those who feel their weakness and would like to be rid of it and desire help, they should not look at it and use it other than as a delicious remedy for the poison they have with them. For here thou shalt receive in the sacrament out of Christ's mouth forgiveness of sins, which has with it and brings with it God's grace and Spirit with all His gifts, protection, protection, and power against death and the devil and all calamities."

(Submitted.)

2 Thess. 2, 3-12.

or:

The Pope of Rome the Antichrist.

The holy Reformation feast, the Lutheran Church's thanksgiving and victory feast for salvation from the dungeons of the papacy, is approaching again. We and all faithful Lutherans celebrate it every year with grateful joy, although October 31 of this year marks 370 years since the beginning of the blessed work of the Reformation.

have passed away. We do not consider Luther to be one of the reformers, but the sole reformer of his church and Christianity, awakened, equipped and sent by God himself. Yes, we believe that Luther is the reformer of the church prophesied in the Holy Scriptures, that Engle^ who flew with the eternal gospel through the midst of the church heaven and exclaimed with a loud voice: "Fear God, and give glory to him; for the time of his judgment is come, and worship him that made heaven, and earth, and sea, and the fountains of waters." The work of the Reformation did not happen suddenly and all at once, but gradually. Luther himself, the poor and despondent monk, least of all believed that he could and should be the instrument of its accomplishment. But God prepared him in silence and under many difficult trials and "struggles of the soul" until he finally stepped onto the battlefield. By reading the holy scriptures that Luther found in the monastery, he recognized more and more clearly how so many things in the papacy were in conflict with God's word. He began to testify against this and to proclaim the divine truth that had bound his conscience. The damages and abominations of the papacy were exposed, the bright light of truth broke through and won the hearts, God held his protective hand over Luther, his servant, and - thus the blessed work of the Reformation was completed. And therefore the same is truly not a work of human wisdom and power, but a work prophesied, begun and led forth by God Himself, in short, a truly divine work.

It is very strange that many consider and declare Luther to be the reformer, but not the pope to be the antichrist, the arch-enemy of Christ and his church, whom Luther overcame with the sword of the spirit. If we look over to Germany, do we still find a Lutheran professor at its universities, who is otherwise regarded as a believer, who recognizes the Roman pope with Luther as "the right end and antichrist" and testifies against him? No wonder that among the theologians in the national churches there are very few who believe the doctrine of the Antichrist, that is, the doctrine that the Roman Pontiff is the same, and bear witness to it. The manly, courageous testimony against the pope and the papacy has become dull, even mute, almost everywhere. On the contrary, people are offended by it and think that the well-known hymn verse: "Keep us, O Lord, by thy word and forbid the murder of the Pabst and the Turk" sounds too harsh and abrupt. One rather flirts with Rom and thinks that Catholicism and Protestantism have the same interests towards the unbelief and the materialistic direction of our time. Therefore, a Lutheran member of the Reichstag (according to "Lehre und Wehre", 23, 413) even said: "Whoever fights Rome also undermines Protestantism. We cannot do without Rome at all. It is the fundamental bass in the concert of the churches." Thus one is on the best way to Rome. And what is the situation in this country in this respect? Here, too, apart from the sects, unirites, etc., many church communities that call themselves Lutheran, the doctrine of the Antichrist is only a "Missourian quirk". Apart from our Missouri Synod, there are only very few Lutheran synods that have the right insight and the right testimony.

lead. But what do you see from this? It clearly shows that many so-called Lutherans are not faithful Lutherans either. In truth, they do not consider Luther to be the reformer of his church, awakened and sent by God. They lack the right, grateful recognition of the work of the Reformation, its blessings and benefits. They are not grateful children of the Reformation, and even though they celebrate the Reformation feast, they lack the right understanding of what God once accomplished through Luther. We know that the doctrine of the Antichrist is not a fundamental article of faith that is necessary to know and believe for salvation. But it is of great importance. First of all, this doctrine is clearly written in God's Word. As the Holy Scripture teaches us in its prophecies, the discovery and revelation of the Antichrist is connected with the salvation and reformation of the church; indeed, the work of the Reformation consists precisely in this. Therefore, whoever denies that the Pope is the Antichrist must also deny that the Reformation of Luther is the divine work prophesied. But also in our confessional writings, especially in the Schmalkaldic Articles, this doctrine is clearly testified. Luther, among others, testifies: "This piece shows powerfully that (the pope) is the true end-Christ or anti-Christ, who has set himself above and against Christ and has exalted himself, because he does not want the Christians to be blessed without his authority, which is nothing, not ordered or commanded by God. (Müller, Schmalk. Art., p. 308.) If we are faithful Lutherans, we will accept this testimony without reservation and heartily confess it with our Lutheran fathers. Consider further: The Holy Scriptures also show, especially in the above-mentioned passage, how the Antichrist will be so extremely dangerous and pernicious and will snatch and seduce countless souls. It pronounces a curse on those who accept the mark of the beast and allow themselves to be seduced by the Antichrist. We read Revelation 14, where the fall of the Antichrist is mentioned: "If anyone worships the beast and its image, and receives the mark on his forehead or on his hand, he will drink of the wine of the wrath of God. . . and the smoke of their torment shall ascend for ever and ever." We are finally admonished in Scripture to recognize by the revelation of the Antichrist that the last day is near. How now? Would and should we throw all these admonitions and warnings of the Scriptures to the winds by denying the doctrine of the Antichrist and pay no attention to anything? Far be it from us! Rather, as faithful Lutheran Christians, we want to and should become ever clearer and firmer in our knowledge of this doctrine. In this way, we will become ever more grateful for the great benefits and blessings of the Reformation, use them properly and preserve them faithfully, and be found to be steadfast witnesses and confessors in this time of indifference in matters of religion and apostasy. For this purpose, a reflection on the passage mentioned in the heading, 2 Thess. 2, 3-12, may serve us. (The reader should open it in his Bible and read it in context).

As, dear reader, no doubt prophesied by the Reformer of the Church in Scripture

is, so also of the arch-enemy of Christ and His Church, of the Antichrist who would corrupt the temple of God and hold poor Christendom in bondage and tyranny for centuries. Both Old and New Testament Scriptures point not only to the Savior or Reformer of the Church, not only to salvation through the blessed Reformation of Luther, but also to the great arch-enemy and adversary and his abomination, the Antichrist. Besides other passages (Dan. 11. 1 Tim. 4. 1 Joh. 2. Offenb. 13. and 17.) we have especially in our passage (2 Thess. 2.) the actual seat of the doctrine of the Antichrist. As can be seen from this, a special great arch-enemy of Christ, an Antichrist, was to come forth in a very special sense. We are by no means speaking here only of the antichristian spirit, of the sense and spirit of enmity and indignation against Christ, the highly praised Son of God. This spirit was indeed present at that time, as John testifies: "And this is the spirit of anti-Christ, of which you have heard, and is even now in the world. Furthermore, the name Anti-Christ or Counter-Christ is not used here in a general sense, so that all heretics and false teachers would be understood by it, as it happens, for example, in that passage of John: "Now many have become Counter-Christians; therefore we recognize that the last hour is. They went out from us; but they were not of us." No, as our passage clearly shows, the apostle is talking about a particularly great and outstanding adversary of Christ, who fights Christ with cunning and violence and mostly does harm to His kingdom. This one great Antichrist is not, as some think, the lying prophet Muhammad, not an earthly ruler and tyrant, such as the emperor Nero or Napoleon; for the one of whom the apostle speaks is to sit down in the temple of God, that is, the church, and rule in it. That is, the church, and rule in it. If a person in the church has all the characteristics of the Antichrist that the Holy Scriptures indicate, then we must certainly consider him to be the Antichrist. Therefore, let us first see how Paul paints the Antichrist with clear and vivid colors in our passage; we will then not remain in doubt for long as to who is meant and painted.

St. Paul speaks by inspiration of the Holy Spirit: "For the day of Christ's coming will not come unless the apostasy comes first, and the man of sin is revealed, and the child of perdition; who is an abominable man, and exalts himself above all that is called God or God's service, so that he sits down in the temple of God as a god, pretending to be God." The apostle here speaks of two portents of the last day. The first sign is apostasy, that is, a great and almost universal falling away of Christians from the faith. The other sign is connected with this, namely the revelation of the great Antichrist, his appearance, but also the unveiling of all his lies and deceptions, with which he has deceived almost the entire Christian world. And how does the apostle depict this great Antichrist? Truly, with such vivid colors that we, if we look at prophecy and fulfillment easily recognize who he is talking about. He first gives him three names. He calls him the "man of sin", that is, one who commits the greatest sin that can be committed, namely, one who does not want people to be justified by Christ, and tempts them to this greatest sin, a man who not only sins most abominably himself, but also tempts countless other people to sin. St. Paul also calls him "the child of perdition", that is, a man who himself goes to perdition and also leads others to perdition; therefore he is called the perverter in Revelation 9. Finally, the apostle calls him an "adversary" or opponent, namely of Christ and his word; for this very reason he is called anti-Christ. Then the apostle depicts the high and proud spirit of the Antichrist. He testifies of him that he will "exalt himself above all that is called God and worship," that is, he will not care for the order and commandments of God, will trample them underfoot, and will spare no power and divine majesty, as Daniel also prophesies, "He will do what he will, and will exalt and exalt himself against all that is God; and against the God of all gods he will speak abominably." He will rise up against those who are called gods because of their office, against worldly kings and princes, and usurp their power. He will rise above everything that is called worship, change the true religion, the service of the true God and trample it underfoot, in order to be honored as an earthly god himself, as it were. Yes, he will ascribe to himself such power and majesty as no man on earth has ever had, and raise himself up as Lord over heaven and earth. But the place where he will sit and exercise his power is "the temple of God." In the midst of the church, in Christendom, he will sit enthroned and rule as a god, yes, even expressly "pretending to be God". Finally, the apostle shows when and how the Antichrist should come forth and be revealed. It is true that there is still something in the way; but when that is gone, then the Antichrist will come forth openly with the secret of his wickedness. But he should also be "revealed", that is, brought to light with the secret of his wickedness and lies, discovered and unveiled, so that he can no longer do harm. The Lord Jesus would kill him by the "spirit of his mouth", namely by his word, and finally put an end to him completely by the appearance of his future.

This is in short the prophecy of the holy apostle about the Antichrist. How now, dear reader? Can a prophecy be clearer and more definite than this one? Can we be in doubt even for a moment whether and in whom it is fulfilled, in whom all these characteristics of the Antichrist are found? Truly not! This great Antichrist, as he is described and depicted here, can be none other than the pope of Rome. He is the Antichrist clearly prophesied in Scripture, especially in our passage, as a comparison of this prophecy with the fulfillment shows beyond doubt. We hear here of a great apostasy that is connected with the coming of the Antichrist. This apostasy happened through the Roman pope, in and with his church. This apostasy is not an external

It is not a spiritual apostasy, but an inward one, not an apostasy from the outward church community, but from the faith. The Pabst sect is still within the boundaries of the church, but that is precisely why it is so extremely dangerous. Although the pope has fallen away from the true faith, he still keeps up the appearance of having the apostolic doctrine in order to seduce the Christians all the more surely. - He, the Roman pope, fits the descriptions of the Antichrist: man of sin, child of perdition, an obnoxious man.

(To be continued.)

Call from the Board of Supervisors of the Addison School Teachers' Seminary to the congregations of our Synod.

As is known, the above-mentioned supervisory authority asked the General Synod this year to approve and decide on the construction of a restaurant building, including apartments for the caretaker and for the service staff, as well as sickrooms and finally the construction of an apartment for the director. The supervisory authority explained to the synod at that time: "Now we almost lack the courage to ask for such a sum from the dear synodal congregations again. Only the openly revealed need, which had already been carried for four years, drove the authority to come before the synod with such a request. The General Synod has now convinced itself of the necessity of these buildings and passed the following resolutions:

1. "Resolved, that the supervisory authority be instructed to solicit from our congregations, by means of an appeal in the - Lutheran', the sum necessary for the erection of a public house, or other premises connected therewith, in the amount of approximately -8000.00-".

Decided that, since the economic building 2c. is estimated at \$14,000.00, those approx. -6000.00, which are still available as surplus from the last building, may be added to the above-mentioned sum of -8000.00 and used for the new building. - The construction can be started as soon as two thirds of the total sum are available by signature".

3. "Resolved that the supervisory authority be authorized to build a new apartment suitable for the director of the institution in the amount of approximately -3000.00, if the collections from the communities result in -1500.00 more than is required for the construction of the hospital building."

Thanking God for His goodness, we returned home cheerfully from the synod. But now, in the course of the summer, it became apparent that in many places the harvest would be a failure, in larger cities the workers were laid low by "strikes," and at the college in Milwaukee the need was even greater and more crying than in Addison. The Board of Supervisors had no courage to go before the communities with their request. They therefore decided to wait until the new school year would be opened. There was the possibility that perhaps only a few new students would enter the seminary this year and that they would be able to get by, even if miserably, until God the Lord would give better times. But lo and behold, a goodly number of new students have arrived. 80 have registered and 59 of them have actually entered today, so that the seminary now counts 212 students.

But who would want to grieve over such a blessing of God, for the sake of building? No, let us rejoice that God, the Lord, Himself clearly shows us: you Lutheran Christians should go forward with your institutions and you can do it well even in these times.

Now then, in God's name, get to work, dear congregations! Tell us **very soon what** you intend to give for the building in Addison. If you cannot pay now, you will have to pay next spring and summer. For now the coming winter prevents us from building. But you will remember from the building costs three years ago that we had to spend about -1000.00 more for hauling because we could not get the material in the winter, but only in the spring when the roads were bad. It will be a significant saving for the Synod if we can find out in about six weeks whether the sum is approved by the congregations through signatures. We can then have the material brought here immediately and save the synod a lot of money. **Therefore, we urgently request that**

the dear congregations send their signatures to the undersigned by November 15, if possible even before. In order to make the necessity of these buildings clear to everyone, we take the liberty of once again presenting the reasons we submitted to the General Synod. It is as follows:

"a. All the rooms belonging to the hospitality are located on the first floors or *basements*. These 'basements' are, however, highly unsuitable for an almost permanent residence of the personnel concerned, given the low altitude of the seminary land. Our dear caretaker family has been afflicted many times by rheumatic and various other ailments, and according to the doctor's verdict, they have contracted them by constantly staying in the -basements. All the -ärainas' that have been created so far now protect against overflowing of the (earlier stood at

heavy downpour the water often two to three inches high in the kitchen and dining room), but the general dampness of the marshy earth floor cannot eliminate 'drainage'.

„b. In addition, both the kitchen and the dining hall have long since become too small. For four years now, the seminarians can

no longer be accommodated in the dining hall, as we explained at the last Synod of Delegates. However, since at that time the Synod was already asking for great sacrifices, we declared that we would try to get through. In the end, two living rooms of the students, which are located above the kitchen, had to be used as dining rooms at the same time, which not only caused a lot of trouble for the housekeepers and is equally disturbing and obstructive for the study time of the students in the respective rooms, but is also no longer sufficient with the still growing number of students. - The kitchen, which is also located in the -bkssmentt, has now become completely too small even for the most necessary cooking apparatus and for the increased service personnel.

„c. Furthermore, the house manager's apartment is in the middle of the students, and the same is so limited, since the family must have five maids with them, that there must be a bed in each room. The servant and the baker live in a small storehouse.

Board shack get a narrow chamber to the bedroom; otherwise they have to endure in the kitchen.

„d. In addition, the space occupied by the superintendent with his family and the maids in the seminary must be used for the students. Up to now we still had a small frame house in the seminary yard, the former old orphanage, which the Synod bought with a piece of land from the Northern Illinois Orphanage Society. This house, however, has now become so old that any further repairs would only be a waste of money. The house was previously used for five pianos for the students to practice on. These pianos, however, must now be removed from the house if they are not to become completely unusable. Where to put them? The living rooms and dormitories of the students are already sufficiently occupied; indeed, if the number of students increases, the available rooms will have to be overcrowded. Only by vacating the apartment of the caretaker will there be room for the pianos.

"e. Finally, it should be mentioned that we have a single small attic for the sick in the seminary, in which there can be three beds for extreme emergencies, and that the stay in it is almost unbearable for the sick. This sick room has only half chimneys; in short, it is quite unsuitable for accommodating sick people. So far, however, it has been the only room that has allowed the sick to escape, if not completely, at least to some extent from all the musical noise. And yet it can happen that for days on end the lessons and practice in music have to be partially omitted, which is of no small harm to the students. But if there were more cases of illness, the students' living rooms had to be cleared out, and the inconveniences for the sick and the healthy became even greater.

The Board of Supervisors has now drawn up a new plan, which is not cheaper, but just as high as the plan they had in mind before the Synod, but it gives us the advantage of getting out of the "basements" altogether. The new plan, also estimated at \$14,000.00, contains a large spacious dining hall, a large kitchen with cellar and two storerooms, apartments for the caretaker, for maids, farmhands and bakers, four beautiful sickrooms and finally a bakehouse, flour room and bread room, all under one roof, built separately in the courtyard behind the seminary.

Finally, as far as the Director's apartment is concerned, it must be considered that the Director, as the only one among all the professors, "still lives in the seminary buildings, which is not only highly inconvenient for him and his family with the constant use of organs, pianos and violins and, in cases of illness, harmful to the sick: This is not only highly inconvenient for him and his family with the constant use of organs, pianos and violins, and, in cases of illness, harmful to the sick, but also obstructs the teaching, which also reduces the space so necessary for the students. Soon after the completion of the new building, we were forced to announce in the 'Lutheraner' that in the year in question, due to lack of space, new students could only be accepted in individual urgent cases.

In the name and on behalf of the Board of Supervisors Addison, September 21, 1887.

T. John Great.

To the ecclesiastical chronicle.

I. America.

Pennsylvania Synod. Of the Sunday schools in this old "mother synod," only 221 are Lutheran with 45,583 children and 270 are non-Lutheran with 25,583 children. The synod has only 14 parochial schools.

A Methodist church in Boston has a forty year old spinster, Miss Annie Shaw, as its "preacher." The same one also "stumps" for women's suffrage. The "Merry Messenger" says: "Miss Shaw, the speaker, is a preacher in the Methodist Church, - has served a Boston congregation as preacher seven years."

The Roman bishop Hogan of St. Joseph is not well. He complains in a letter that the bishops in the East are sending him so many unclean priests. He notes that in a period of 7 years he has had to send away 22 priests for gross immorality. From now on he does not want to accept priests who cannot be used elsewhere.

II. foreign countries.

Hindrance of the heathen mission. While missionary work is being done from Christian countries among the heathen to deliver them from idolatry, in England, from where so much is done for heathen mission, there are also factories of idols which are sold for shameful profit to the heathen countries. And sometimes on the same ship are missionaries and idols made within Christendom for the heathen. But now the United States of America has also taken England as a model. Not only is there a Chinese idol factory in Sacramento, but there is also one in Boston owned by someone who wants to be a Christian. It is written in Rom. 2, 24: "because of you the name of God is blasphemed among the Gentiles. What should the poor Gentiles think when missionaries and idols arrive from the same country?"

(Kbl. a. L.)

A colporteur in the country of Moab recently offered a Bible for sale, indicating that he would accept flour as payment. In the evening, his Bible supply was exhausted, but his house was a formal flour store.

A Methodist also saw Wartburg Castle on his trip and found the words in a parlor: "God's word and Luther's teaching now and never pass away." He remarks in his travel letter, "It sounds quite beautiful, this proud word, but is it so?" - Certainly, we say, is it so; for surely the Methodist will believe that God's word will not pass away; therefore Luther's doctrine will not pass away; for he himself confesses just before, "Here is the pulpit where Luther stood and preached the word of God without fear or trembling." Or can the Methodist prove that even one doctrine of the Lutheran Confession is contrary to God's Word?

A confession. The external representation of the Catholic Church, on which so much value is placed, contributes little to the conversion of the unbelievers, Protestants, nor does it keep the Catholic faith, otherwise the godly (??) St. Francis Xavier and his successors would certainly have promoted it. Italy (with its shining cathedrals and churches) is burned out by atheism, said an Italian Feliri at the Gustav Adolf Day in September 1886. I asked a Franciscan, Superior in Rome, if this was true. Unfortunately, he replied, only too true. Is not France itself witness that the extraordinary splendor converts no one? There is a lot of pompousness, self-love, empor

striving, complacency in many apparently pious undertakings." Thus writes the Roman Catholic Bonifacius Blatt.

Superstition in the Roman Church. On July 16, the Xantener Bote, a Roman chaplain's bulletin, contained an ecclesiastical address to the congregation in Twisteden on the Lower Rhine, given on the occasion of the consecration of the bells: "The sound of the consecrated bell also has an effect on nature, purifies the air, banishes hail, storms, thunder, downpours, so that they do not harm the congregation. That is why the church prays at the consecration of the bells: 'As the voice of the Lord calmed the storm of the sea, as the sound of the trumpets overthrew Jericho's walls, so shall the sound of the bell stop the violence of the elements, the pelting of the hail the fury of the winds, the rush of storms, scare away lightning and tempests, and turn stormy winds into mild airs.' "

Roman superstition. Near Lourdes in France, in 1858, the Virgin Mary is said to have appeared to a country girl and through her to have told the Roman priests to build a church on the site of the apparition. After the disappearance of the apparition, it is said that at the foot of the grotto a spring was found that had not existed until then. The water is therefore sold as a holy master, through which Mary gives help. The bookstore L. Auer in Donauwörth now issues the following advertisement: "For your information. Lourdes water is very often demanded in excessive quantities. For this reason, we see ourselves compelled to repeatedly note that in case of need, a few drops of this holy water, applied with true devotion, are sufficient to obtain help from the gracious Heavenly Mother in an affliction. Five to six vials is the highest quantum we can give for the consequence."

The Oestreich Ministry (Catholic) recently decided that American missionaries would not be allowed to hold public meetings in halls or chapels, but that they must be limited to "home devotions."

The sign of the cross at baptism.

That the sign of the cross is put on the forehead and chest of the child can also have a good meaning, namely that the baptized person is included among the number of those who believe in the crucified Christ, even that the old man together with Christ is crucified in and through the holy baptism, Rom. 6:6; however, the delusion that the sign of the cross in and of itself has special power against the devil must not be added, but it must remain a reminder and meaning. J. Gerhard.

The precious blood of Christ.

What then is the treasure that we may be redeemed? Not perishable gold or silver, but the precious blood of Christ, the Son of God. The treasure is so precious and noble that no man's mind or reason can comprehend that even a drop of this innocent blood would have been enough for all the sins of the world; nor did the Father so richly pour out his grace upon us, and make it so much his own, that he caused his only Son, Christ, to shed all his blood, and gave us the treasure in its entirety. Therefore, he does not want us to throw such great grace to the wind and consider it small, but to be moved to live with fear, so that this treasure will not be taken away from us.

(Luther 52:51.)

Preacher's choice.

The evangelist Lucas tells us in Cap. 6, 12 that the Lord Jesus, before he chose the twelve apostles, prayed all night long. To this D. Martin Chemnitz:

"Two things this example of Christ teaches us:

1. how anxious even now the Son of God, who sits at the right hand of the Father and gives shepherds and teachers, Eph. 4:11, that the church may be wholesomely supplied with faithful and efficient servants, so that through their ministry he may build up the church with his grace and blessing. And great is the consolation in these last times, that he, who at that time spent the night in prayer before the election of his apostles, now sits at the right hand of the Father, prays powerfully for us and gives such gifts to men.

2. by his example, Christ has prescribed for us a rule with which care and deliberation one should approach the election or calling of the ministers of the church, that one should especially begin with earnest and fervent invocation. For if Christ prayed so fervently before the election of the apostles that he remained in prayer through the night, knowing what was in man, John 2:25, what should we do, who so easily lack judgment, and are often guided more by affect than by judgment!"

From Mary, the virgin, (he) is born a true man, Through the Holy Spirit in faith For us who were lost.

I have known godly hearts that testified that they had almost never been able to sing these words without a special movement of their whole heart and without tears. For, they said, what an unheard-of, incomprehensible love it is that God becomes man for the sake of man. Oh, who could believe it with all their heart and soul and thank God for it!

But how many are those who are thus minded? With the greatest number, this is a habitual thing, which they have often heard, so that it is to them, as Luther says, "as much as when a farmer hears that a hen has laid an egg

Certainty of bliss.

. "I consider three things in which all my hope consists: 1. the love of God in my acceptance of his child; 2. the faithfulness and truth of God in his gracious promise; 3. the omnipotence of God in the fulfillment of his promises. Let my foolish reason murmur as it will, and I will answer it confidently: I know in whom I believe, and I am sure that he has accepted me in the highest love for his child, that he is faithful and true in the promise, and perfectly powerful in the fulfillment. This is the threefold cord that will not break for me."
(Bernhard.)

Do not be mistaken, God is not mocked.

A cheeky scoffer was asked what he thought of hell. He answered: "Wait until I come in, and I will write it to you with the first messenger in a letter. But he himself could not wait so long: before he entered, he felt hell in his own conscience. For when he was in the last throes, and they wanted to put warm cloths on him, he refused, saying, "O, I will come to a place where I will be hot enough already."

What kind of godparents fall parents choose?

I fear that this is why people after baptism turned out so badly, that they were treated so coldly and casually and even prayed for them without earnestness in baptism. - For this reason it is right and just that drunken and crude priests should not be baptized, nor should loose people be taken as sponsors, but rather fine, sincere, serious, pious priests and sponsors, who should be trusted to act with seriousness and right faith, so that the high sacrament is not used as a mockery by the devil and to the detriment of God, who in it pours over us such an abundant and causeless riches of his grace that he himself calls it a new birth, so that we may be freed from all tyranny of the devil, freed from sins, death and hell, become children of life and heirs of all God's goods and God's own children and Christ's brothers.

(Luther, Baptismal Booklet.)

No one should be allowed to be a godparent who lives a lewd and dishonest life, who despises or blasphemes our teachings and has never been to the sacrament; for the godparents carry the child on behalf of the whole Christian church, answer and confess the faith on behalf of the child; for this reason they must have a good mind and be true Christians who can pray rightly and are also heard by God. (Goslar'sche K. O. 1531.)

The fathers do not do differently than the kind-hearted mothers, who carry their dear little hearts to the Lord JEsu and lay them in his arms. - From this it is obvious that not immodest children, not drunken abandonment, not godless people who are unfit for prayer belong to fatherhood. (Val. Herberger.)

The stinginess

Our Lord God is special because there is no other vice that hinders the gospel more and does more harm to Christians. And yet we see that the whole world is drowned in it, for everyone is worrying day and night about how he will be fed. And this promotes avarice especially well, that no one is satisfied with what God has granted and given him; they all want to have more and go higher. - Whoever therefore is a Christian, let him consider himself better, and let not avarice pass him by, but learn to trust God. (Luther 5, 82.)

Ordinations and introductions.

On the 11th Sunday after Trin. by order of the President Eastern District, Mr. Candidate G. Bartling was ordained and installed in his congregations at Medina and County Line, N. U.. A.T. Hanser.
Address: kev. 6. lartlinZ, LloUina, 17. v.

On behalf of the Honorable Commission for English Mission, the preaching ministry candidate A. Brüggemann was ordained and inducted into his office on the 13th Sunday after Trinity.

F. Kügele.

Address: Rev. LrusWemavn, Druncl^cviüö, iLencleton Oo., Wc8t Va.

By order of Mr. President Biltz, on the 13th Sunday after Trin. Mr. F. Hahn, called by the congregation at Otis, Rush Co., Kans. was ordained and installed by the undersigned. I. H. Hamm.

On the 14th Sunday after Trinity, by order of the Honorable President Beyer, Candidate I. Kretzmann was ordained and introduced in his congregation at Richfield, N. I., by

H. C. W. Stechholz.

Address: Uev.ck. LretLmaim, Räolrüelä, kussaie 6c>., H. ck.

On the 15th Sunday after Trinity, Mr. Candidate I. V. Kauffeld was ordained and inducted by me in my previous branch in Newton. J.H.F. Hoyer.

Address: Rev. ck. V. LÄukkelU, NerviOL, Laus.

Candidate C. Wurl was ordained and inducted by me on the 15th Sunday after Trin. as missionary and traveling preacher and at the same time as pastor of the Immanuel congregation in East Boston, Mass. on behalf of an Honorable Presidium Eastern District under the assistance of R. H. Ka- nolds. F. Lindemann.

Address: Rev. 6. "IVurl, 22 (üüelnea 8tr., L. Loslon, Llass.

By order of the Honorable Mr. Praeses. Schmidt, Mr. R. F. Müller, Jr. was introduced on the 13th Sunday after Trin. in the parishes of Midland and Sanford, Midland Co.

On the 14th Sunday after Trin. by order of the Honorable Mr. Praeses Sprengeler, Mr. R. W. C. Schilling was introduced by me at St. Paul's parish near Woodland.

Address: Rev. 6th SollUlinA,

C. Holst.

>Voc><U".Lck, Dockte 6o.,

On behalf of Mr. President Biltz, Mr. R. H. H. Norden was introduced to the congregation at Sandy Creek on the 15th Sunday after Trin. assisted by R. Rothe, by the undersigned. P. Wesel oh.

Address: Rev. R. Roräeu, lloriue, ^"Sersou 6o., lUo.

Under the announcement of the ordination of Mr. R. Tresselt in No. 17 the name of the ordinator R. K. L. Moll was left out by mistake.

KivrhornrVeihungerr.

On the 12th Sunday after Trin. the church was dedicated in Tecumseh, Nebr., with German service in the morning and afternoon and English service in the evening. The festival preachers were R. L. Lange and undersigned. A. W. Bergt.

On the 13th Sunday after Trinity, the newly built Bethlehem Chapel in Roslindeln, a part of Boston, was consecrated by the undersigned and the RR. Kanold and Lindemann to the service of the Triune God. A. Biewend.

On the 14th Sunday after Trinity, the newly formed Lutheran Immanuel congregation in Town Poy- sippi, Waushara Co., Wis. consecrated its newly built church (20X30) to the service of the Triune God. The sermon was preached by R. G. A. Feustel. The dedicatory prayer was said by G. Rosenwinkel.

On the 14th Sunday after Trinity, the Lutheran congregation of St. John's in North Prairie, Waukesha Co., Wis. dedicated its first church (28X46) to the service of the Triune God. Festive preachers were R. G. Präger and R. I. Schlerf. F. Schumann.

On the 15th Sunday after Trinity, the Lutheran Zion congregation in Bismarck Precinct, Cuming Co, Nebr. dedicated their newly built church. Celebratory preachers were RR. Bendin and Kühnert. M. Adam.

Girrweihrrng.

On the 14th Sunday after Trin. In the afternoon our mission school in South Omaha, in which for the time being also the church services are to be held, was inaugurated. After the sermon Mr. Louis Rullmann was introduced as teacher. Collecte: -34.00. E. I. Frese.

Mission Festivals.

On the 9th Sunday after Trin. the Immanuel's congregation at Mount Olive, Ill, celebrated Mission Feast. Guests from South Ltch- field and Staunton were present in large numbers. Mr. R. H. Bar- tels and Mr. R. Goehrnger preached. Collecte: -90.00.

H. Weisbrodt.

On the 10th Sunday after Trinity, the Lutheran congregation of St. John's in Berlin, Wis. celebrated a mission festival. The festival preachers were RR. G. A. Feustel and H. Katt. Collecte: -19.50.

G. Rosenwinkel.

On the 11th Sunday after Trin. the two congregations in Buffalo, N. U., celebrated their mission feast. The festival preachers were R. Wiege! and R. Morhardt. The Collecte, for a new church to be planted in Buffalo, amounted to -334.00.

I. Sieck.

Mission feast celebrated on August 28 the congregations of RR. Winter, Heinemann and Wille in the congregation of the undersigned. The festival preachers were Rk. Winter and Heinemann. Collecte for Inner Mission: -127.00. In addition, a surplus of - 34.40 - from the sale of refreshments - for poor students.

Geneseo, Ill, Sept. 5, 1887. H. Ph. Wille.

On the 12th Sunday after Trin. the congregation at Staunton, Macoupin Co, Ill, celebrated its mission feast, to which many guests from neighboring congregations were present. Festival preachers: LL. Janzow and Weisbrodt. Collecte: -105.25.

I. G. G.

On the 12th Sunday after Trin. the congregations in Van Wert County, Ohio, celebrated Mission Feast in the congregation of the undersigned. The festival preachers were Messrs. LL. S. Hassold and N. F. Kunsclück. Collecte: -74.00. G. F. C. Seemeyer.

On August 28 and 29, the congregations of Coun- ties Benton and Morgan, Mo. celebrated mission feast in the church at Cole Camp. The festival preachers were Messrs. I'L. M. Mariens, Sandvoß, Heyne and Mencke. Collecte: -96.00.

F. Rupprecht.

On the 13th Sunday after Trin. the two congregations of the undersigned celebrated their mission festival at Huntington, Ind. festival preachers were Prof. F. Zucker and undersigned. Collecte: -37.50. St. Hassold.

On the 13th Sunday after Trin. the congregation at Council Bluffs, Iowa, celebrated Mission Feast, to which a great many guests from Omaha, North and South Omaha, and Boomer Township were present. Festival preachers were LL. E. I. Frese and I. S. Her. Collecte: -65.35. A. C. Dörffler.

On the 13th Sunday after Trinity, the Lutheran congregation of St. Paul's near Brownstown, Ind. celebrated a mission feast, which was also attended by many guests from neighboring churches. The festival preachers were LL. F. W. Müller and W. G. Polack. Collecte: -44.70. E. Lehmann.

On September 4, the congregations of Praeses Biltz, L. Demetrio and L. R. Nohlfing, as well as the vacant congregation at Vrownsville, celebrated a mission feast in the hub of Al m a, Mo. Prof. Våpler and L. Demetrio were the festival preachers. Collecte: -145.50. Fr. Rohlfing.

On the 13th Sunday after Trin. the congregations of Lincoln and Ellsworth Counties, Kansas, celebrated mission feast in the shade of the woods, Mr. L. Mähr preaching and undersigned giving a historical lecture. I. M. Hah n.

On the 13th Sunday after Trin. the congregation at Alma, Wabaunsee Co, Kans. celebrated a mission feast. L. Polack soo. and Lastor loel preached. Collecte: -50.00. H. C. Senne.

On the 13th Sunday after Trin. my congregation in Jndependence, Kans. celebrated Mission Feast. The festival preachers were Messrs. I'L. Klindworth of Texas and Schlesselmann of Indian." Collecte for Misston in Kansas: H40.00. G. Voit.

On the 13th Sunday after Trin. the three Fort Wayner congregations celebrated their annual mission feast. Festival preachers were LL. H. Jüngel (morning) and H. Sauer and C. Gross (afternoon). Collecte: -820.00. C. Gross.

On the 13th Sunday after Trin. the congregations of LL E. Bode, F. König sun., H. Frincke and that of the undersigned in Laneaster County, Nebr. celebrated Mission Feast. Festival preachers were LL. H. Frincke, H. F. Eggert, H. Fischer and H. Dan- nenfeldt. Collecte:-105.26. W. Brakhage.

On the 13th Sunday after Trin. the congregations of LL. Polack and that of the undersigned celebrated their mission feast at Hanover, Kansas. The festival preachers were LL. Hafner and Pennekamp. Collecte:-87.07. E.A. Frese.

On the 13th Sunday after Trin. the congregations in Perry County, Mo. celebrated Missionfest with the congregations of New Wells and Friedheim at Uniontown, Mo. The preachers were LL. I. Schalter and W. Matthes. The Collecte was -145.90 including an offering of -10.00 sent by a member of the Altenburg congregation who was unable to attend the feast. K. Mende.

The Lutheran congregations at Lincoln and Beaver Creek in Uork County, Nebr. celebrated mission feast at the former place on the 13th Sunday after Trin. Preachers were: G. Jung and G. Weller. Collecte: -55.20. W. I. Goose.

On the afternoon of the 13th Sunday after Trin. my branch church at Janesville, Minn. celebrated its first mission feast, the undersigned preaching the sermon. Collecte: -23.40.

Th. Krumsieg.

On the 13th Sunday after Trin. the congregation of the undersigned in Arborville, Nebr. celebrated a mission feast with members of L. Bürger's congregation. In the morning L. Biedermann preached, in the afternoon L. Bürger. I. G. Lang.

On the 14th Sunday after Trin. the Lutheran St. John's congregation in and around Caledonia Township, O'Brien Co., Iowa, celebrated Mission Feast. Festival preachers: Messrs. UU. E. Schuessler and A. Dommann. Collecte: -31.41. E. Zürrer.

On the 14th Sunday in Trin. the congregations of North St. Louis celebrated their annual mission festival in O'Fallon Park. Festival preachers were UU. H. Birkner and R. Winkler. The Collecte was -502.86, which was distributed for the inner, English and Negro missions. C. L. I.

Zion's congregation near Marys ville, Nebr. and the congregations of UU. G. and Theo. Grüber celebrated mission feast on the 14th Sunday after Trin. at the place mentioned. Festival sermon! were the Uk. W. Gans and G. Grüber. Collecte: -80.00.

- G. Weller.

On the 14th Sunday after Trin. the congregation of the undersigned at Atkins, Iowa, celebrated mission feast with the congregations of Messrs. UU. F. A. Reinhardt and I. Deckmann. Of the Collecte, \$77.00, were assigned to the inner mission in Iowa, the remainder to the congregation at Council Bluffs and the Negro Mission. Festival preachers were Messrs. UU. I. Horn and Th. Händschke. I. Aron.

On the 14th Sunday after Trin. the St. John's congregation at Watertown, Wis. celebrated its mission feast. Festival preachers were **ek. C.** Seuel and Barth. Collecte: -98.19. C. Penalties.

On the 14th Sunday after Trinity, my congregation at Gray, Iowa, celebrated a mission feast with the participation of the congregation at Adair. "The festival preachers were U. Br. Chlers and the undersigned. Collecte: -80.00, of which -50.00 was for inner, -10.00 for emigrant, -10.00 for Negro, -5.00 for Jew mission and -5.00 for Council Bluffs. A. Ehlers.

On the 14th Sunday after Trin. the congregations of Elk- hart, Mishawaka and South Bend celebrated their mission feast at the latter place. Many also came from La Porte. Festival preachers were the UU. Niethammer, Schuppmann and Heinze (English). Collecte: -95.00, surplus from the La Porte excursion -82.75; total: -177.75. I. P. Heid.

On the 14th Sunday after Trinity, the undersigned congregation celebrated the mission feast at Nokomis, Ill. The festival preacher was U. L. Zahn. Collecte: -51.63. L. Wessel.

On the 14th Sunday after Trin. the congregations of Mr. **k..** H. Fischer and those of the undersigned in Columbus, Nebr. celebrated mission feast. The festival preachers were Messrs. UU. H. Iahn and I. A. Mayer. Collecte: -46.50. H. Mießler.

On the 14th Sunday after Trin. rvar Mission Feast of the Prairie City and Appleton congregations. Festival preachers: UU. W. Sandvoß and H. Lüker. Collecte: -32.85. C. I. Umbäch.

On the 14th Sunday after Trinity, the congregation in New Melle, Mo., celebrated a mission feast, to which members of the congregations in Augusta and Wentzville were also present. The preachers were I?U. Beil and Vundenthal. Collecte for inner mission: -40.00.

W. Matuschka.

On the 14th Sunday after Trinity, the congregation at Eganville, Ont. celebrated a mission feast with the participation of the congregation at Pembroke. The festival preachers were Mr. U. L. Schmidt and the undersigned. The collection, -53.77, was distributed as follows: -30.00 for internal, -13.77 for Negro and -10.00 for emigrant missions.

N. F. Kretzmann.

On the 14th Sunday after Trin. the congregations of Louis- ville, Ky. and Lanesville, Ind. celebrated mission feast at Lanesville. The UU. C. 6th Schmidt, F. W. Pohlmann, and undersigned sermons. Collecte: -59.60. F. W. Muller.

On the 15th Sunday after Trin. the congregations of the UU. Lauterbach, Kuhlmann and Hömann celebrated their mission festival at Acci- dent, Md. The festival preachers were the UU. Fleckenstein, Kuhlmann and Lauterbach. Collecte: -56.77. H.W. Hömann.

On the 15th Sunday after Trin. the two congregations of the undersigned celebrated a mission festival in Columbia City, Ind. The festival preachers were Prof. F. Zucker and U. F. Kleist. Collecte: -46.30.

Tr. Thieme.

On September 18, the 15th Sunday after Trinity, the congregations of South Cape Girardeau County celebrated their annual mission feast at Cape Girardeau, Mo. U. Hüschen and undersigned preached. Collecte: -73.69. I. Schaller.

On the 15th Sunday after Trinity, my small congregation near Lyons, Nebr. celebrated a mission feast. The undersigned himself had to be the festival preacher. Collecte: -33.00. I. M. Maisch.

On the 15th Sunday after Trin. the congregations at Hancock, Calumet and Lake Linden, Mich. celebrated mission feast at the latter place. Festival preachers were the UU. C. Engelder and E. Huebner. Collecte: \$37.00. F.B. Arnold.

On the 15th Sunday after Trin. my parish at Neelyville, Ill, celebrated its mission feast. Preached were the kk. I. Dröge-müller and A. Willner. Collecte: \$53.31. I. H. Haake.

The Dreieinigkeits-Gemeinde zu Freistatt, Wis., celebrated its mission festival outdoors on the 15th Sunday after Trin. The festival preachers were R. Thurow and Prof. Hamann. Collecte: \$137.05. Th. Wichmann.

On the 15th Sunday after Trinity, my congregation in Ellin-Wood, Kans. celebrated the 'Mission Festival'. The festival preachers were Messrs. kk. H. Th. E. Hengist and Otto Pfafe. Collecte: \$35.00 (\$15.00 for church building in Clay Center, \$28.00 for inner mission in Kansas). A. Herring.

The Arcadia and Wall Lake congregations held a mission feast at Wall Lake, Iowa, on Sunday, September 18 (15th Sunday after Trinity). Mr. P. Ch. F. Herrmann and Mr. P. M. Herrmann preached. Undersigned gave a mission history lecture. Collecte: \$25.00, of which \$20.00 was for instere mission in Iowa and \$5.00 for poor students. L.A. Mueller.

On the 15th Sunday after Trin. my congregation in Washington Heights, Ill, celebrated mission feast in Hemmrichs Park. Collecte: \$37.00. undersigned preached. H.T. Feiten.

The congregations of the Missouri Synod of Champaign County celebrated the 15th Sunday after Trin. Mission Feast in Champaign, Ill, at which the kR. O. Döderlein and L. Graupner preached. Collecte: eu. \$65.00. L. Frese.

On the 15th Sunday after Trin. the congregations of Mr. k. S. Meeske and those of the undersigned here (Alexandria, Nebr.) celebrated a "mission festival". I. Meyer and S. Meeske. Collecte: \$42.80. A. F. Ude.

Conference - Displays.

The next meeting of the Pastoral and Teachers' Conference of Northern and Western Michigan will be held at Sebewaing, from Thursday in the first full week of October to the following Monday.

All who intend to come should register immediately with the local pastor. E. L. Arndt.

The Cincinnati-Indianapolis Preachers' and Teachers' Conference will meet October 18-20 in Columbus, Ind." P. Seuel.

The La Porte Specialconference will meet, s. G. w., October 19 and 20, in Otis, Ind. F. W. Badel.

The Eastern Specialconference of Southern Nebraska will meet, s. G. w., October 25-27, at the parish of Hrn. k. Bode. - Timely registration requested. A. F. Ude.

The Northern Illinois Pastoral Conference will hold its next meeting at Mr. P. Hoelt's church in Chicago. Beginning of first session November 1, 10 a.m. Closes last session Nov. 3, 4 p.m. Registration requested. Th. Bünger.

The New York and New England District Conference will meet, s. G. w., November 1-3, at the church of Mr. U. Krafft at Meriden, Conn.

The following work is to be submitted for discussion:

Can a man be saved without the use of the means of grace? (k. Schulze.)

What do we have to do to preserve the unity we have now in the future? (U. Beyer.)

3. catechesis on the 7th commandment, (k. Renz.)

Preacher: P. Schöner; substitute: P. Franke.

Confessional speaker: U. Lindemann; substitute: R. Kanold.

Timely registration is necessary. C. A. Ger mann.

Incoming to the Coffee of the Illinois District:-

Synodal Fund: From Teacher Riemer in Chicago, contribution, \$2.00.

New construction in Addison: By Kassirer Röscher in Ft. Wayne 1.10.

English Mission: By P. Cämmerer in Chandlerville, part of the Mission Collect, 5.00. By R. Göhringer in Staunton, part of the Miss. Coll, 11.56. (p. §16.56.)

Inner Mission: By Fr. Bartling in Chicago from Th. Reinhardt 1.00, F. Milhahn 1.00. By Fr. Cämmerer in Chandlerville, part of Miss. Coll. 10.00. By Fr. Wille at

Geneseo, Miss. coll., 127.00. By Fr. Eißfeldt in South Chicago from H. Wüstenfeld 2.00, Rühle 1.00. By Fr. Keller, coll. at the Gemm. missionary feast in Lansing, Seester and Thorn-ton. 59.75. By Fr. Goehringer in Staunton, part of Miss. Coll., 69.32. Part of the Miss. coll. of P. Oetting's Gem. in Golden 35.00. P. Knief's Gem. in Havana 17.50. (p.-323.57.)

Negro Mission: By Fr. Cämmerer at Chandlerville, Teil of Miss.-Coll., 5.00. By Fr. Goehringer at Staunton, desgl, 11.56. By Fr. Oetting at Golden, desgl, 6.50. Fr. Knief's Gem. at Havana 5.00. (S. -June 28.)

Jewish Mission: By Fr. Cämmerer in Chandlerville, part of Miss. coll., 5.00. part of Miss. coll. by Fr. Oetting's Gem. in Golden 5.00. (S. -10.00.)

Pilgrim House in New York: By Fr. Cämmerer in Chandlerville, Teil of Miss.-Coll., 5.00. Fr. Mueller's comm. in Echester 10.00. Fr. Knee's comm. in Havana 15.00. Fr. Strieter's comm. in Proviso 15.00. (S. -45.00.)

Emigrant Mission: Through Fr. Goebringer in Staunton, Teil of Miss. coll., 11.56. Teil of Miss. coll. of Fr. Oetting's Gem. in Golden 7.06. (p. -

18.62.)

Poor students in St. Louis: Through Fr. Reinke in Chicago for W. Schönfeld of the Young People's Association 45.00 and for Herm. Bohl of the Young Friars' Association 45.00. By Fr. Merbitz in Beardstown for Gerh. Büscker from the "Liturg. Monatsschrift" 4.00. (p. -94.00.)

Poor students in Springfield: Durck Fr. Bartling in Chicago from the Young Friars' Association for S. Schlobohm 10.00, -from the congreg. 20.00.

Poor college student FortWayne: From P. Traub's Gem. in Peoria for Heinr. Traub by F. Meyer 5.00, D. Meyer 1.50, from Frauen- and Jungfr.-Verein 5.00 each. By k. Hölter in Chicago from the Jungfr.-Verein for H. O. Starck 5.00. (p. -21.50.)

Poor students in Addison: By Fr. Cämmerer in Chandlerville, part of Miss. Coll. 5.00. By Fr. Brueggemann in Willow Springs from N. N. 1.00. By Fr. Engelbrecht in Chicago from the Women's Association for Karl Kramp 15.00. By Fr. Bartling there from the Women's Association for H. Gehrs 15.00. For G. H. Nuoffer from Fr. Brauer's congregation in Eagle Lake: half of the coll. at Bruns-Luecke's Hockzait, donated by Lebrer Fatkauer, 7.07, by the Young People's and Young Friars' Association 5.00 and by some members of the congregation 27.00. and Jungfr.-Verein 5.00 and from etl. Gem. members 27.90. (p. -75.97.)

Construction in Milwaukee: By P. Bartling in Chicago by Th. Reinhardt, Aug. Buske, Joh. Klitzke, C. Seeger and F. Milhahn 1.00 each, H. Milz .50, Jac. Bernhardt and Ch. Brü- digam 2.00 each. Durck P. Cämmerer in Chandlerville, Theil of Miss. coll., 5.00. Evening coll. of P. Schmidt's coll. in Crystal Lake 3.75. P. Kniefs coll. in Havana 15.00. (P. -33.25.)

Poor college students in Milwaukee: P. Willes Gem. at Geneseo for Herm. Wille 34.40. By Fr. Bartling in Chicago from the Young Men's Association for Alf. Schwarz 30.00. Through k. Hölter there from the Jungfr.-Verein for L. Freund 5.00. (p. -69.40.)

Sick pastors and teachers; Fr. Ponitz in Sigel .50, his mother-in-law .50, by the Gem. 3.51. Fr. Nachtigall's Gem. in Betkalto 2.00. By Fr. Loßner in Lake Zurich by Mrs. M. Klipp 1.00. (S. -7.51.)

Widow's fund: through teacher Fathauer in Eagle Lake, half of coll. at Bruns-Lücke's wedding, 7.07.

Deaf and Dumb Institution: Through Fr. Reinke in Chicago by Mrs. N. N. 2.00.

Studying orphans from Addison: By P. Bartling in Chicago from Wittwe W. Skulz 1.00, F. Milhahn 1.00, Mich. Morawske .25. by Lebrer Fathauer's pupils at Eagle Lake 3.20. by Fr. Roeder at Arlington Heights by W. Dyas 1.00. by Fr. Wunder at Chicago by F. Fink 10.00, Mrs. U. Jerusalem 2.00, Mrs. Busack 1.00, Mrs. Redell .50. at the Orphans' Festival: By P. T. I. Große 207.30; handed to me: by P. Strikter in Proviso .25, H. Matthews Jr. in Addison 1.00, from Lake View by Mrs. Alb. Labinski .25, Mrs. Louise Kratz .50, from P. Hölter's Gem. in Chicago from Mrs. Ehlers 1.00, F. A. Denzin 1.00, Emma Rieke .50, from P. Bart- lings Gem. in Chicago from Aug. v. Gappert 1.00, from P. Neinkes Gem. in Chicago from Herm. Paradies .50, Gottf. Schmidt 1.00, A. Freund 1.00, D. Scharnhorst in Arlington Heights 1.00, from P. Succop's Gem. in Chicago by Mrs. Charl. Kruger 1.50, Dor. Breitsprecher in South Chicago 1.00, Claus Löptin in Sycamore 1.00, F. Rackow in Dundee .50, from children Clara and Martha Klipp in Lake Zurich 2.00, from P. Wagner's Gem. in Chicago by Heinr. Millies 1.00, N. N. .50, Mrs. Marie Knigge in Lake Zurich 1.00, from P. Succop's Gem. in Chicago by Mrs. Mariens .25, Heinr. Busse in Elk Grove 1.00, from P. Wunders Gem. in Chicago by A. Böckler 1.00, Heinr. Marokowski in Lemont .50, W. Thiemann in Rodenberg .50, from P. Lochner's Gem. in Chicago by Bro. Heidorn .25, Mrs. Harder.25, Mrs. Miller .25, Mrs. P. Strikter in Proviso and his sister Mrs. Rabe in Cleveland, O., .25, Mrs. Ein. Ahrens in York Centre .50 and durck Aug. Scheffler in Chicago 2.50. By P. Bartling in Chicago for Ed. Hanley from Mrs. N. N. 105.00. (S. -358.00.)

Comm. in Fremont, Nebr.: By P. Cämmerer in Chandlerville, part of Miss. coll. 5.00.

Gem. in Council Bluffs, Iowa: By P. Cämmerer in Chandlerville, Theil. of Miss. Coll. 5.00. By P. Mueller's Gem. in Echester 5.00. By P. Merbitz in Beardstown of N. N. 1.00. (S.-11.00.)

Correction:

In my last receipt (Luth. No. 18) under the heading: "Synodalkasse" it should read: Von P. Meyers Gem. in Lincoln 15.50 (nicht 5.50).

Addison, Ill, Sept. 15, '87. H. Bartling, Kassirer.

Revenue to the Michigan District's coffers:

Synod treasury: From Lisbon-7.20. Zion- Detroit congreg. 10.00. Millers congreg. 10.67. (S. -27.87.)

Building fund in Springfield: By I'. Hügli by Frl. C.

Haak 5.00.

Building fund in Addison: Gem. in Monitor 5.76.

Milwaukee building fund: comm. in Manistee, 2nd Sdg,

156

50.00. Trinity comm. in Detroit 38.49. comm. in Monitor 10.00. comm. in St. Joseph 1.00. (p.-111.49.)

General inner mission: part of mission festival coll. in Caledonia 30.00.

Sick pastors and teachers: D. O. Fuerbringer 2.00. By B. L. Fuerbringer of N. N. 2.00. comm. in Äurr Oak 7.00. comm. in Richville 6.50. 1 P. G. Bernthal 1.00. Jul. Becker at Detroit 10.00. (S. -28.50.)

Inner Mission in Michigan: By B. Franke by Mrs. N. N. 1.00. Mrs. Goebel 1.00. Part of mission feast coll. at Caledonia 30.00. Congregation at Monitor 4.00. Congregation at Jonia 4.15. Mission feast coll. at Norris 122.03. Received for flowers there 3.10. post 31.63. part of mission festival coll. at Rogers City 16.93. part of mission festival coll. at Ruth 20.00. comm. at Lansing 5.25. by D. Speckhard of W. 1.00, R. .50. (p. -240.59/)

Widow's fund: P. H. O. Schmidt 5.00. Jul. Becker in Detroit 30.00.

English Mission: By D. Hügli by Fr. M. Lentz 1.00. By P. 8. Fürbringer, surplus of travel expenses of delegates, 4.23. (p. -5.23.)

Deaf and Dumb Institution: By B. Franke, on Pinzel's birthday, 5.55. Gem. in Monroe 11.25 and 5.00 for Schöler Boon. Singing Society in Frankenmuth 15.00. Cong. in Ludington 4.52. Zion's Cong. in Detroit 5.00. (p. -46.32.)

Negermission: By B. Franke by Mrs. N. N. 5.00. Mrs. Meier I.OO. W. Gutmann 5.00. Part of the missionary feast in Caledonia 32.00. By B. G. Bernthal by A. Schwab 1.00. part of mission festival coll. in Rogers City 16.92. part of mission festival coll. in Ruth 5.14. (p. -66.26.)

Emigrant Mission: Through Fr. Franke by Mrs. N-N. 5.00.

Orphanage in Addison: By teacher Appold from the mission box of his sck pupils 2.05. From the piggy bank of the blessed I. Müller .25. (p. -2.30.)

Orphanage in Wittenberg: Gem. in Ludington 5.00.

German Free Church: Gem. in Frankenmuth 34.10.

Church building in Hanover: By Mühlhäuser by Mrs. Streeb I.OO.

Pilgrim House: comm. in Manistee, 3rd Sdg., 50.00. th. of mission feast coll. in Ruth 15.00. comm. in Amelith 3.75. comm. in Beaver 8.00. (S. -76.75.)

For the studentH. List in Addison: Gem. in Frankenmuth 15.00.

For the SchülerBuchheimer in Ft. Wayne: By B. Hügli of the women's club sr. Gem. 13.00. Young Men's- Club 5.00. (S.-18.00.) Total-759.17.)

Detroit, Sept. 19, '87, Chr. Schmalzriedt, Cassirer.

Incoming to the Coffee of the Western District:

Synod Fund: From Dr. Schade in St. Louis through Prof. Schaller -10.00. B. Bundenthal's congregation in Augusta 5.10. Through Praeses Biltz from sr. Gem. in Concordia 20.00. Fr. Um- bach's congreg. in Prairie City 2.15. (p. -37.25.)

New construction in Milwaukee: By B. Hahn in Lincoln, Mis- sionfestcollecte, 5.00.

Progymnasium in Concordia: Missionsfestcoll. -of B. Ehlers' parish in Norborne 29.00. B. Meyr's parish in Fried- heim 4.00. By Mr. Kröncke, school fees, 7.50, by G. W. Frye in New Orleans 2.00. (p. -42.50.)

Debt repayment: Fr. Roschke's congregation at Freistatt 7.25. By Mr. Lehmann, mission festival coll. of congregations at Humboldt, Le Roy and Owl Creek, 10.00. (S. -17.25.)

Inner Mission in the West: Dr. Schade through Prof. Schaller 10.00. Through B. Hahn, mission festival coll. in Lincoln, 20.47. By B. Rupprecht, Gemm. mission festival coll. at Benton and Morgan Cos. 45.00. By Mr. L. Lange from Chr. Volkmann at Clinton 3.00. By B. Ehlers, mission festival coll. in Norborne, 30.00. By Praeses Biltz in Concordia by W. L. Frerking 2.00. Mission festival coll. of Gem. D. Voits in Jndependence 40.00. By D. Mende, mission festival coll. in Uniontown, 100.00. By B. Umbach, mission festival coll. in Prairie City, 20.00. By B. Frese, mission festival coll. in Hano- ver, 40.00. By B. v. Niebelschütz, mission festival coll. sr. Gem. and Gem. in Spring Valley, 33.00. By Mr. Pogge- moller, mission festival coll. of Gem. U. Meyers in Black Jack, 41.70. By teacher Hafemeister, coll. on Heinr. Wienberg and Clara Oetting's wedding, 5.30. By Mr. Lcbmann, mission festival coll. of Gemm. at Humboldt, Le Roy and Owl Creek, 30.00. By Fr. Schaller, mission festival coll. of Gemm. at south Cape Girardeau Co, 36.00. (S. -456.47.)

Inner Mission in the Northwest: Dr. Schade through Prof. Schaller 20.00.

Negro Mission: By D. Rupprecht, Gemm. mission festival coll. in Benton and Morgan Cos. 15.00. By Mr. L. Lange of Cdr. Volkmann in Clinton I.OO. By U. Mende, Mission Festival Coll. at Uniontown, 20.00. By U. Umbach, Mission Festival Coll. at Prairie City, 6.85. By U. Frese, Mission Festival Coll. at Hanover, 15.00. By U. Schaller, Mission Festival Coll. of Gemm. at South Cape Girardeau Co. 18.00. (p. -75.85.)

Jewish Mission: By Fr. Mende, Mission Festcoll. in Uniontown, 5.90.

English Mission: By Praeses Biltz in Concordia by Th. Jungklaus .85. By Kassirer Spilman 10.00. By U. Mende, Mission Festival Coll. in Uniontown, 10.00. By U. Umbach, Mission Festival Coll. in Prairie City, 6.00. By Hrn. Poggemöller, mission festival coll. of U. Meyers congregation at Black Jack, 10.00. By Mr. Lebmann, mission festival coll. of congregations at Humboldt, Le Roy and Owl Creek, 6.94. By U. Schaller, mission festival coll. of congregations in south Cape Girardeau Co, 18.84. (S. -62.63.)

Emigrant Mission: By Mr. L. Lange of Chr. Volkmann in Clinton I.OO. By U. Mende, Mission Festcoll. in Uniontown, 10.00. (S. -11.00.)

Emigrant Mission in New York: Dr. Schade through Prof. Schaller 10.00.

Widow's Fund: Dr. Schade through Prof. Schaller 20.00.

Sick pastors and Lehrer: Dr. Schade by Prof. Schaller 10.00. By U. Nothing in Lincoln by Mr. and Mrs. Kreißler Sr. 2.00. (S. -12.00.)

Orphanage near St. Louis: Dr. Schade through Prof. Schaller 10.00. Through D. Noschke, Coll. on Biermann's wedding, 8.85. By Kassirer Spilman 5.00. By D. H. Steck, thank offering by Mrs. Marie Helwig, I.OO. (S. -24.85.)

Hospital in St. Louis: Dr. Schade through Prof. Schaller 10.00.

Deaf and Dumb Institute: Dr. Schade through Prof. Schaller 10.00. Through B. Keller, coll. at Meyer-Dittmer's wedding, 5.00. (p. -15.00.)

Poor students in St. Louis: Dr. Schade durch Prof. Schaller 10.00. Durch Hrn. L. Lange von Chr. Volkmann in Clinton 4.60. (L> -14.60.)

Poor Sck students at Ft. Wayne: Dr. Schade through Prof. Schaller 10.00.

Poor students in Springfield: Dr. Schade through Prof. Schaller 10.00. From the löbl. Jünglingsverein in D. H. Sieck's Gem. for Kiunka 5.00. (S. -15.00.)

Poor students in Addison: Dr. Schade through Prof. Schaller I.OO. B. Roschkas Gem. in Freistatt 4.30. (S.-14.30.)

Gem. in Council Bluffs: Mr. F. Göckeler in Norwood 2.00. D. Demctrio's Gem. at Concordia 5.45. (S. -7.45.)

D. Alexanders Gem. in Clay Centre: By D. Frese, Mission Festcoll. in Hanover, 25.00.

B. Hers Gem. in Omaha: Mr. F. Göckeler in Norwood 3.00.

B. Tilly's Gem. in Haverstraw: Mr. F. Göckeler in Norwood 3.00.

St. Louis, Sept. 21, 1887. H. H. Meyer, Cassirer.

For the new seminary organ in Addison "

received from Chicago: by teacher L. Karau's men's choir -22.00; by teacher C. Schumms men's choir 50.00; by its "Gemischer Chor" 25.00; by the publishers of the choir book, teachers W. Burhenn and H. Ilse, 20.00; from teacher Rusch at St. Matthew's parish 26.00; by teacher F. Kringel of Zastrow .50 and from the sale of the Walther picture 10.00; from Mrs. M. Keller of D. Hölters Gem. I.OO.

From Addison: Collecte-on the day of the dedication of the organ 77.97; surplus from the sale of cigars, soda water 2c. 7.84; from I. Brakmann 2.00.

Further: by teacher H. C. Meier of Farmers Retreat, Ind., I.OO; teacher H. Erck of St. Louis, Mo., 3.00; church teacher Grupe of Oak Park, Ill, by F. L. White .50 and by N. N. .50; by teacher 8. Kanke of Mt. Olive, Ill, by I. Krau- schaar, Th. Koch, F. Renter, teacher Kanke each I.OO, H. H. Monke, C. I. Kaiser each 2.00; by teacher Chr. Luecke of Troy, Ill, I.OO; teacher H. F. Kirsch of Worden, Ill, NOO; teacher Ilse's choir in Brvoklyn 15.00; by Kassirer H. H. Meyer in St. Louis 2.00 and by Kassirer Spilman 2.50. - Summa -276.81.

A debt of -756.94 now remains on the new organ in the seminary at Addison. How easily and quickly this debt would be paid off if all the teachers of

our Synod would only care for a collect of -2.00!
Addison, September 13, '87. T. John Great.

For the orphanage in Addison, Ill,

received from municipalities 2c. in Illinois: By B. Weber in Bonfield: Easter coll. -14.24, Ascension coll. 2.41, Pentecost coll. 7.35, and from Louis Betz I.OO. From Chicago: by B. Wunder from R. N. 10.00 and N. N. 10.00; by P. Reinke from Joh. Brüning .50; durch B. Hölter from the Women's Association II.00; by D. Uffenbeck by sr. Gem. 17.30 and for orphanage reports sold 6.71; by Bartling 11.50; by D. Wagner from sr. Gem. 25.00, I. Anders I.OO, F. Topel I.OO. By Herm. Marquardt in Addison by Prof. Selle 2.00. By D. Lewerenz' Gem: in Gffingbam 7.06. By D. Kirchner in Mat-teson by the Women's Association 5.00. By D. Krebs in Aurora by sr. Gem. 24.1L. By B. Meyers Gem. in Lincoln 7.00. By B. Brunn in Strasburg, thank offering from N. N./ 2.00. By B. F. E. Brauer by Heinr. Schulz in Matteson 5.00. By D. Noack's Gem. in Dolton 19.00. By B. Feiten in Washington Heights by P. Jacob I.OO. From D. Brauer's Gem. in Beecher 3.60. Receipts at Orphan's Feast: Collections 1039.98, surplus from coffee stand 148.02, soda and cigar stands 190.94, and from the „R. R. kare" of the festival guests 543.60. From Chicago: from 1'- BartUngs Gem. of Nic. Herrig I.OO, E. W. Westphal 2.00, Bertha Stridde I.OO, Otto Stridde 1.00; from D. Succops Gem. by Fritz Trappe 2.00, W. Ganschow 2.50, N. N. .25; from U. Hölter's Gem. by F. A. Denzin 1.00; from D. Reinke's Gem. by Mrs. Krebs .25. For orphanage paintings sold 11.50. (S.-2139.84.)

From congregations ec. outside Illinois: By Kassirer Röscher in Fort Wayne 10.03. By Kassirer Schmalzriedt in Detroit 2.30. By D. Meinecke in State Centre, Iowa, by Mrs. Schilling 1.25. (p. -13.58.)

From children: From Crete, Ill, by de" pupils of teachers Ch. H. Brase 1.20, I. Brase I.OO. From Chicago: Christian teaching collections by B. Wunder 7.72, durch D. Bartling 9.00, durch B. Succop 22.10; by the Schülern of teachers Nagel .80, Bock 1.38, by Wißmar of Karl Ebert.35, by Miss Stephan's pupils 1.65. By Lebrer Amling's pupils at Defiance 3.50. By Miss Bertba Sallmann's pupils at Akron, O., 4.30. By teacher Militzer's pupils at Arlington Heights, Ill, 2.25. At the Orphan's Feast: From Chicago, from the sck pupils of teachers Rubland 10.55, Richter 5.82, Riemer 3.25, Brakmann 10.00, Burhenn 8.75, Hintze 4.00, A. Müller 9.00; from the piggy bank of Lillie Diener 2.00, Rosa Diener 2.00, Walter Diener I.OO; from Miss Loffau's pupils 8.00. From teacher Buettner's pupils at Evanstou, Ill, 3.50. (S. -123.12.)

In board money: From B. Spiegel's Gem. in Jackson, Mich. for Plantikows from the Woman's Club 5.00, from Vicolay Brothers 2.00, and from School Children 7.15. From B. Trautmann in Columbus, O., for Wagester I.OO. From the guardian C. Schmelzer in Monroe, Mich. for Wilhelm and Walter Rödcr 100.00. On Orphan's Day: by P. Leeb in Chicago: bequeath- niß der verft. Frau Anna Peters 100.00; from Christian Steigleder in Hartem, Ill, for s. brother 3.00; from Joh. Steffens in Chicago 20.00, Adam Wurst there 10.00. (S. -248.15.)

Addison, Ill, Sept. 20, 1887. H. Bartling, Kassirer.

Received for the English-Lutheran Mission: By Mr. 15 Wege-ner, Altamont, Ill, part of the Mission Colleet, K10.00. By Mr. Ed. v. Ette, Boston, Mass. 1.00. By Mr. 15 C. A. Frank by Mr. Philip C. Treide, Baltimore, Md, 3.00. By Mr. 15 Rupprecht, part of the Missionary Festival Collect of the Benton and Morgan County congregations, Mo, 6.00.

C. F. Lange, Cassirer.
For poor students from Minnesota-

ick received from May 1 to August 31 d. l. K105.28, namely s by Kassirer Menk 66.33; from the Gem. in Lewiston 32.50; by l'. Bernthal 3.45; by 1'. Hinck's St. John's comm. 2.00; by Reickmuth in Minneapolis 1.00. (See Gal. 6. 0.1)

Ms. Sievers.:

With thanks cold by 15 R. Eirich for Stud. Boldt P3.00.
For Ch. L. Orback Collecte of the parish of Mr. 15 Polacks in Dudleystown \$20.00. M. Guenther-
Received with thanks for mission to North Omaha, Nebr. s \$2.00 from N. N. in Leavcnwortk, Kansas. s

I. F. S. Her, city missionary.

New printed matter.

Euphonia. Collection of selected church songs for mixed choir, composed and arranged by Wm. Nölsch. Philadelphia. Th. Miller. 1331 8ixtsi 8tr. Price per booklet: 15 Cts.

No. 12, Psalm 51, God have mercy on me. No. 13. Psalm 86, Lord, incline your ears to me. No. 14 a. How lovely are on the mountains, P. Choral. As long as I walk here. No. 15. Psalm 103. No. 16. Psalm 100. No. 17. Psalm 126. No. 18. O JEsu sweet.

When the first booklet of the above choral songs appeared some time ago, be. Dr. Walther asked Mr. Nölsch to diligently continue to use the beautiful gift given to him by God for the service of his church. This admonition has not been in vain. In spite of the low sales of the previous issues, Mr. Miller and Mr. Nölsch have not let themselves be put off from continuing their work, so that there are now 18 issues of Euphonia. A choir that purchases these things in addition to the choir book no longer needs to sing bland, sentimental songs and thereby bring something into the service that only disturbs instead of edifying. No. 12 is a prayer for forgiveness of sins, in which the music very aptly expresses one's own unworthiness and at the same time one's trust in grace. In No. 13, the prayer for God's guidance is always accompanied by the confidence that it will be heard, which is why the choral piece concludes with a song of thanksgiving. No. 14 is suitable a. for recitation at the introduction of a preacher and b. at a wedding ceremony or on a birthday. No. 15 gives very beautifully what the words of the 103rd Psalm express. Especially delicious is the soprano solo: Merciful and gracious is the Lord. - Of the 100th Psalm, on which No. 16 is based, we have several beautiful adaptations, which, however, due to their length and difficulty, are only rehearsed by a few choirs. Here is a very useful composition, which, in spite of its brevity, can rightfully be placed alongside many others; the music is entirely appropriate to the text. No. 17 is quite magnificent; throughout the entire number, the mouth is full of laughter and the tongue full of praise for the joys of eternal life. No. 18 finally praises the sweetness of the Savior in a childlike hymn according to No. 258 of our hymnal (verse 1. 14. 16. 18). In all numbers, choral and solo singing alternate with each other. The accompanying organ accompaniment supports and enhances the choral singing. - The paper is good, the equipment splendid, the price very cheap, especially in parts. - Finally, the following numbers of the "Euphonia" should be remembered for the coming feast days: No. 6 Cantata for the Reformation Feast. No. 1. hymn of praise. No. 2. Te Deum. No. 7. Christmas Cantata. No. 9: Praise and glory to him.

H.

A beautiful Walther painting.

Mr. F. Dette, bookseller and publisher here, has had a beautiful picture of the Blessed Dr. Walther made, for which the Blessed had given him permission during his lifetime. It is a well-done lithograph, 22X28 inches in size, and depicts the Blessed - a book in his hand - standing at a table in the study. The picture is perfectly suitable as a counterpart to a Luther picture, which depicts Luther standing. It will no doubt find many takers. The price is \$1.00 and it will be sent postage free if sent in. Contact Mr. F. Dette, 710 Fraukin Ave, St. Louis, Mo.

Changed addresses: :

liev. ,1. learning renttcei-, l-'unilunn. l-lrie Co., X. V.
86V. 15 1'5 ('.ermann, 1120 HM 8tt-, ltt. 8initli, Hrk.
liev. 11. coell, lier^lcol/, XlnAara ('<>, X. V.
ltev. l'. Do< knor, 534 24tū 8tr., üetvv. tlalena L Waluut 8ts.,

Nittvauktze, lVIs.

Rev. ,1. N. ölniKcū, Dox 134, Dvous, Bnrt Oo., Xel>r.
D . li. Elaarlö, 1112 D^on 8tr., llaunlbal, No.
3. b'6U88U6r, 122 Dana 8tr, Eleveland, O.
ll. 6nri>i8eli, 23 l?rauk 8tr., Hcirian, Nleü.

Lnterecl st, tlac Do8t Otilloe at 8t. Doul8, No., L8 8veollock-6lL88 matter.

(Submitted.)

2 Thess. 2, 3-12.

or:

The Pope of Rome the Antichrist.

(Continued.)

The Roman pope fits the names of the Antichrist: man of sin, child of perdition, a repulsive one. Christ appeals to the Pharisees and Sadducees to the Scriptures as the only judge in matters of faith; the pope does not accept the Scriptures as such. Christ praises the Scriptures and demands that all seek and search them; the pope forbids the laity to read them. Christ testifies that one serves God in vain with human commandments; the pope also declares human and ecclesiastical commandments to be divine and conscience-binding and demands that one should regard the traditions of the Roman church with the same reverence as the holy Scriptures. Christ promises eternal life to those who believe in him; the pope demands works in the trade of justification and thus destroys justifying faith. Christ rejects all the ability of the natural man in spiritual things, when he says, for example, "Without me you can do nothing"; the pope ascribes to man apart from Christ the powers to send himself to grace. Christ has made himself and only himself our mediator; the pope makes and has other saviors, mediators and intercessors. Christ demands certain confidence from his faithful and promises them with an oath the answer to their prayer; but the pope teaches to doubt the grace of God and the certain answer to prayer. Christ redeemed us from sins not with gold or silver, but with his precious blood; the pope makes absolution or forgiveness of sins purchasable for gold and silver. Christ, at the institution of Holy Communion, commands that all should drink from the cup; the pope denies the cup to the laity, thus mutilating the Lord's most holy sacrament. Christ speaks:

My kingdom is not of this world; the pope speaks of his kingdom and regiment, which is to be Christ's: It is also of this world. Who does not see and recognize from these examples that the pope at Rome is the "repugnant one, the right end and antichrist"? It is also said of the Antichrist that he exalts himself above everything that is called God and worship. But this is what the Roman pope does. First of all, he rises above the worldly princes and authorities, who are also called gods by virtue of their office, which God has decreed. He arrogates to himself worldly power and dominion. He respects the word: "Let every man be subject to the authorities" only when he has to. That is why he is the greatest revolutionary in the world. According to his doctrine, not only the spiritual but also the temporal sword and court belong to him, as Pope Innocent III wrote to the Patriarch of Constantinople: "Christ has entrusted the entire earthly world order to the pope to govern." Gregory VII wrote to the Spaniards that they knew that Spain was the property of Peter and therefore subject to the papal see. And it was precisely this domineering and presumptuous pope who dared to release Henry IV's subjects from their oath of allegiance. Yes, the arrogance of the popes rose so high in the course of time that even Romans in the 16th century confessed: if Luther had not come, the pope with his bishops and priests would finally have made the whole world his slaves and sucked them dry so that they would finally have had to "eat hay and straw". But it is also said of the Antichrist that he exalts himself above everything that is called God, that is, above God himself. Does not the Pope of Rome do this? Doesn't he do this by his Bible prohibition, by his absolution of divine commandments and by his chalice withdrawal in the Lord's Supper? Does he not do this when he interprets God's word as he wishes and commands all others to interpret the Scriptures in the sense of the church, i.e. of the pope? Does he not do this when he teaches that only through him do the Scriptures receive divine prestige, and that he has the power to denounce the Apocrypha and certain translations of the Bible?

Is he not putting his statutes on a par with God's commandments? Doesn't he do that when he makes his statutes not only equal to God's commandments but even higher, e.g. the commandments of so-called voluntary poverty, of celibacy and obedience, and when, in order to achieve his goals, he even abrogates God's commandment and exempts himself from it? How? Should Luther judge too harshly when he calls the papacy "founded by the devil"? Yes, one must agree with the words of Luther: "May God fill you with hatred against the pope!" - But the pope, as the real antichrist, also "pretends to be God," the governor of Christ; for does he not teach and command without the foundation of Scripture? He establishes new dogmas, i.e. doctrines of faith, and institutes new means of grace under threat of banishment, as it is said in regard to the seven sacraments in the papacy in the Tridentine resolutions: "Whoever does not believe in seven sacraments ... be accursed!" He demands faith and obedience to the decisions and statutes of the papal see in the case of beatitude; indeed, he makes beatitude dependent upon himself; for he is called God among men in papal law, upon whom the beatitude of all depends. The pope does not only accept veneration by bowing his knees and kissing his feet, but also divine veneration. He even lets himself be called a visible god, the bridegroom of the church and the like. Isn't that horrible? What shall we say to this? We say with Luther: "The pope does not want to let us believe, but says that we should be obedient to him, and then we will be blessed. We do not want to do that or die over it in God's name. . As little as we can worship the devil himself for a lord or god, so little can we suffer his apostle, the pope or end-Christ, to be head or lord in his regiment." (Schmalk. Art., Müller, p. 508 f.)

But, one objects, hasn't Rome changed considerably in the course of time? Does it still come out so openly with its crude heresies and hierarchical claims? Does it not also 'make an effort to love peace against those of other faiths, the "heretics"? Is not all its striving now directed toward peace and reconciliation?

The answer to this is that there can be no question of any substantial change, let alone improvement, in Rome. The doctrine set forth in the papal resolutions of the Tridentum is, as a papal bull expressly testifies, irreformable and cannot undergo any change or improvement. According to it one teaches still today "fee-merit and right whole merit" (Apol. p. 90), work and merit without faith (*opus operatum*) and "the maledicted idolatry of the mass". After that, the invocation of the saints, especially of the "Blessed Virgin" is still taught today; indeed, just today the Marian service has reached its highest and has celebrated its highest triumph in the dogma of the Immaculate Conception of Mary (1854). Still in this century, two popes, Pius VII and Leo XII, have condemned the foundation of Bible societies "as a shameful enterprise and a defilement of the faith". And as for the arrogance of the popes, the same probably reached its highest peak only in 1870 by the dogma of the "infallibility of the pope." And as for Rome's love of peace against "the heretics," we ask: Has Rome ever revoked that papal Holy Thursday bull, by which we Lutherans are put under the ban? One thing Rome does not do today, of course: it no longer takes such general action against "heretics" with thumbscrews, prisons, executioners' axes and stakes as it once did in the time of the Spanish Inquisition. It now uses other means of struggle against them. But the reason is: it must. At present, God prevents the Babylonian whore from murdering at will; the pope no longer occupies the external position of power. At present he has to play the role of a martyr and to show a policy of peace against the worldly powers. But his constant and most serious aspiration is to gain political influence and once again, like some of his predecessors, to play a world role. But as for Rome's love of peace against "the heretics," let it not be forgotten that it regards us all only as its renegade subjects, as revolutionaries and traitors to its majesty. We have every reason not to believe the benevolent intentions of Rome, unless the present Pope, Leo XIII, renounced his infallible predecessor, Gregory XIII, who in 1572 issued a commemorative coin with the inscription "Defeat of the Huguenots", condemned the Council of Constance for burning the pious John Huss, and solemnly issued the sentence: Every execution, also torture and imprisonment for the sake of faith and doctrine is forbidden. But this will never happen, and therefore we say: Rome is Rome and will remain Rome. Therefore we ask God: "And stop the murder of the Pabst and the Turk"; because if God's hand did not prevent it, the "Babylonian whore" would soon again be dripping with the blood of the saints and in St. Peter's Church in Rome one Te Deum after another would be sung for the mass murder of the heretics.

The apostle goes on to say, "And what is still holding it back, you know that he will be revealed in his time. For wickedness is already stirring secretly, and he that now restrains it must be taken away." Here we have a prophecy of the manner of the development of the papacy.

We see it fulfilled by history. The secret of wickedness was already stirring in the false apostles at the time of the apostles; in their false doctrines of justification, marriage, fasting and the like, the roots and beginnings of Pabstism can be found. But still at that time the Roman world domination prevented the development of power of the Antichrist. The papacy began to develop its power and to raise its head higher and higher, since it was no longer under the imperial scepter of the old Roman Empire, but a new empire had arisen in the West under the favor of the popes, whose princes they tried to make more and more subservient to their purposes and to bring under their power, as we see with Gregory VII and Innocence III. And with the power of the papacy, its wickedness, abomination and tyranny grew, until finally God revealed the abominations of the Antichrist through the Reformation of Luther and put his power to shame. He still reigns in the hearts of hundreds of millions of Catholics, but in countless hearts he has been cast down from his throne. Innumerable - thank God, we are also among them - see through the mystery of his wickedness in the light of the Word and recognize and declare him for what he is, for "the man of sin, the child of perdition, the repugnant, the right end and anti-Christ.

(Conclusion follows.)

(Submitted.)

j- Paul Israel Baumgart,

whose death was reported in the "Lutheraner" of August 15, was not one of the "great ones in Israel", but only one of Löhe's "emergency helpers" and that from the very first time. According to his attitude, however, he was "a true Israelite, in whom there was no falsehood.

It is probably not known to many readers that Baumgart came from the people of Israel, the Jews. How he came to the knowledge of Christ, he himself described, when he was still with Löhe for his further education for North America. He wrote:

"I was born of Jewish parents on February 21, 1815. My mother died to me when I was barely three years old. My father, now already 80 years old, is still alive. In addition to many other good deeds which his fatherly love and care bestowed upon me, I am especially obliged to be childlike grateful to him for the great care he took of my youthful education. When I was 6 years old, he sent

me to my grandparents in R . . I was to attend the Jewish and Christian school there. I was there until my tenth year. In the meantime, the schools in our town (Oberlauringen) were also filled with good teachers; I came home to attend them. At the age of 13 I was dismissed from the same. After my dismissal I enjoyed for a while the special instruction of the then Pastor Hänlein of Oberlauringen. Then I went to a Jewish school in Hürden near Augsburg and from there I went home to prepare myself for teaching with a teacher not far from our town, for which my father had appointed me. These lessons

I enjoyed a year, and then, not yet ready for the seminary in terms of knowledge and skills, I took up a position as a private teacher in E. . . I was 17 years old at that time. I stayed at this position for about 1 year, but then left and went home to take on another one.

"During this time of my stay in my father's house, the Lord gave me a light, by the light of which I recognized great error and great truth: the error of my innate Jewish religion, the truth of the Christian religion. The Lord led me to his word; his word was my light. He led me as follows. When I was about 11 years old, my father once bought some old books for consumption in the store; among them was an old German Bible. I thought it was a pity that it should be used so badly and asked that it be spared, which it was. Since then it lay on my little cupboard - unused. When I was back home, it came to me once. More out of curiosity than out of true desire I took it and read for the first time the New Testament, the Gospel of Matthew. Here I found that the evangelist, in his narrative, always refers to the Old Testament with the words: "That it might be fulfilled which was spoken by the prophet" 2c. I looked it up and to my amazement I found the prophecies, which I had not known until then, because in the Jewish schools the Scriptures are read only little, only partially, but in the Christian schools the Jewish children were not present at the religion and biblical history lessons, especially the New Testament lessons. Thus brought to research, I read through the Gospels, looked up the parallel passages, one pointed out the other; little by little I received an overview of the prophecies, from which I recognized that 1. a Messiah is promised, 2. that this one should be a suffering one, 3. that the time of the appearance of this one is over, 4. that Jesus must be this Messiah. I recognized it, but it was too surprising, too unbelievable, - I did not trust myself. Especially the thought aroused great distrust in me that other more learned men of our people should have already come to the same conclusion, if it were a correct one. Not trusting the German translation of the Bible, I looked up the prophecies in the Hebrew Bible, in an edition which at the same time contained a Jewish-German translation with interpolated explanations. Here I found that some of the strongest passages were not translated at all, others were explained in such a way that the forced interpretation was immediately obvious. I now became even more doubtful. The foundation of my previous (Jewish) faith was shaken. The hope that Christianity could be true began to shimmer. However, prejudices imbibed from youth were still a great obstacle to me. I was in distress. I turned to God and asked for light and knowledge of the truth. He, the faithful and merciful one, did not allow himself to be unconvinced. Dr. Schenk, at that time the clergyman of our town, became a faithful teacher to me when I revealed my faith and my doubts to him. Among other good writings, I received conversion stories from him, e.g. that of Augusti. From these I saw what I did not know before, that sincere, learned men of our people had the

had recognized the same truth, had found the same pearl. This strengthened my faith until later, convinced by inner experience, I could say with the Samaritans: I do not believe now because of your words; I have heard and known for myself that this is truly Christ, the Savior of the world. John 4:42.

"The more my faith grew through continued learning, reading and research in the Holy Scriptures, the stronger became my desire to leave the false worship and to become a member of the new covenant, its means of grace and its goods of grace through baptism. I would have wished it as soon as possible, but the Lord sent trials and purifications first. Only after half a year was a door opened to me through the kind help of dear friends. I left my family, who knew of my intention and were strictly opposed to it, with a heavy heart, but with confidence in the word of the Lord: "He who has a father or a mother 2c.

"I was welcomed in Nuremberg. I found them, and according to the words of the Lord, everything I had left was abundantly restored: fathers, mothers, brothers, sisters. Christian benefactors provided for my physical needs, faithful teachers for my spiritual needs. I received an orderly education. However, I had to wait two more years to be baptized, because I, only 19 years old, had not yet reached the legal age for conversion. The better I could be fortified and founded in the faith until then. I had wanted what is so often desired in the first zeal of Christianity, to consecrate my life to the mission to the Gentiles; but according to the advice of my friends, I should stay with Bernfe, whom I had chosen earlier, and train as a school teacher, which I gladly agreed to. For this purpose I attended the preparatory school in Nuremberg. - After two years, the time of my baptism approached. I received special instruction from Father Löhe, then parish administrator in Altdorf and later in Berthelsdorf, who had already taken care of my spiritual welfare as parish administrator in Nuremberg. On the afternoon of the first day of Pentecost in 1836 I was baptized by him in the church of Windsbach in the presence of several witnesses to my baptism and an assembled crowd. The Lord let me taste and feel his kindness here. But I do not want to talk about it; it is sanctuary, which is easily desecrated by "unveiling". "

(Conclusion follows.)

(Submitted.)

papist machinations in Stearns County, Minnesota.

The following has been the experience of the Immanuel Lutheran congregation of this county during the last five years with the Papists, who have here not only a German bishop, "apostolic vicar of northern Minnesota," but also a large convent of nuns, and their St. Johns College, which has lately been elevated to a university and draws state revenues.

The papists baptized children, whom we baptized, also adults, once again, and do

This after their kind, playing a game with the holy baptism, conditionally, whereby they can make doubtful with their art even the most certain baptism by little human feet. Furthermore, they smuggled into mixed marriages, in order to draw the orthodox part to themselves, the book of the present Cardinal J. Gibbons in Baltimore: "The Faith of our Fathers", written with refined snake cleverness. When the pastor did not want to put up with such tricks and resisted this enterprise, they denied us the right to exist and asked us to prove our right from the Bible and church history. When we offered to do so, they proposed one of their own as arbitrator. When we refused, citing that in these matters no creature but only Christ and His Word could be arbitrator, they cowardly withdrew. They seek to make the public state schools, as far as their influence reaches, their church schools. Books were introduced into the schools with the image and recommendation of Pope Leo XIII. We had to complain to the county superintendent about such rape and violation of religious freedom, sending in such a textbook as a sample.

To a letter, which the pastor believed to have to address to the Roman priest, a reply was made, but not in the same way, but, provided with marginal glosses, published in the "Nordstern", the official organ for Stearns County. After this behavior had been duly and with that priest briefly rejected, two more long articles followed in the aforementioned newspaper, titled: "Luther Memorabilia, appetizingly presented for the special insight and edification of all honest Lutherans of Stearns County by Rev. O. E., O. S. B." Here, for the "enlightenment of the mind to know the truth," is the very soul food put before and served up to Lutherans: Conscienceless misinterpretation and misrepresentation of their Lutheran doctrine, lies, blasphemy, slander of their blessedly deceased teacher Martin Luther, who is portrayed as the most sinister man and is pelted with dung, in addition the poisonous, soul-destroying papistical doctrine of the supremacy of the pope, the prohibition of priest-marriage and the mutilation of the sacrament, is again defended and exalted. Direct questions are also asked, e.g., "Do you also pray like this, little pastor?" (namely, how Luther prayed against the pope). Without a doubt, these articles were at least planned against us in St. John's College. The editorial staff of the "Nordstern" in St. Cloud could not help but promise us, upon personal request, the inclusion of a short, urgent responsibility, addressed not to that unworthy author, but to the readers of that newspaper, who had been badly reported by him, and that in the presence of witnesses, whereby they did not refrain from setting the condition of decency, not caring how grossly it had already been violated on the part of our opponents. However, when the responsibility was actually sent in, it was sent back to us; the article could, so wrote

We are not to be accepted "because of a violation of our own principles. Here the papists prove once again that they, as before, can slander and blaspheme the truth, but hardly have the courage to listen to it; they are completely afraid of the public confession of the truth as of a pestilence. Thus we are repeatedly challenged to take responsibility, but as soon as we really want to answer for ourselves, we are cut off from the public word. It also goes here, as Luther sang of the papists of that time: "We have right and power alone, what we set, that is common, who is, who shall master us?" (Gesangb. 166, 3.) But Christ, the Lord, will nevertheless find a way and a means for his maligned truth to be heard. J. v. B.

Report on the first meeting of the California and Oregon Districts.

After some congregations in California and Oregon had been admitted to the Synod at the last Synod of Delegates in Fort Wayne, and the Synod had not only approved but expressly encouraged their desire to form a separate District, the first meeting of the California and Oregon Districts was opened on Wednesday morning, September 21, at St. Paul's Church in San Francisco. September, at St. Paul's Church, San Francisco, was opened by a solemn service and a sermon, quite appropriate to our circumstances, by the Honorable General Presbyter on the parable of the mustard seed, Matt. 13:31, 32. Yes, praise and thanks be to God! What years ago would have seemed an impossibility, that in this distant Occident, where the soil is fertile for everything else, but where the noble seed of the Word of God finds much hard and barren ground, that several congregations could be founded here, that several congregations could be founded here, united in faith and love, inspired by the desire to stand together faithfully for the preservation and fortification of the unity of the Spirit and for the furtherance of His kingdom on this coast, this has, to a small extent, of course, but nevertheless really and actually happened. We are well aware of the fact that we are not only the youngest, but also the smallest and weakest district of our synod, but this should be our consolation that God does not despise even something small and weak, but uses it to accomplish great things.

The district was organized with 4 voting pastors, 4 congregational deputies, 5 advisory pastors and 2 teachers; however, 3 congregations had also elected and sent committees to attend the deliberations of the synod. 3 congregations and 1 preacher were admitted to the synod in the course of the meetings. The election had the following result: President: J. M. Bühler; Vice-President: P. G. Runkel; Treasurer: teacher J. H. Hargens; Secretary: undersigned.

Quite edifying and faith-strengthening were the negotiations on church fellowship that occupied us in the morning sessions. There

The speaker, Fr. Bühler, began by pointing out that the salvation of one's own soul is, of course, the most important matter for every human being. Personal communion with Christ through faith should therefore be and remain every person's most important concern. Through this fellowship with Christ, however, the Christian is at the same time inwardly connected by bonds of faith and love with all believers in the whole world. And from this inward fellowship of all Christians with Christ flows, according to the clear will of the Lord and the nature of faith active in love, the outward church fellowship, that Christians now also unite with their fellow believers in visible churches or local congregations. - Although there is no explicit commandment from God that the individual congregations should unite in an orderly and lasting association, not only does the same fellowship with Christ and the Christians among themselves drive the congregations to synods, but special causes also drive them toward such church fellowship, e.g., the glorious example of the Church of God, which is the only one of its kind in the world. For example, the glorious example of the apostolic church; then the will of the Lord that the various gifts should be shown to be of common benefit; furthermore, the spread of the kingdom of God and other works which individual congregations alone either could not do at all or could not do so successfully. But as this inward fellowship flows from faith, so this outward church fellowship cannot be without a confession of faith, by which it is characterized and according to which its common work is directed. And since Satan, the world and the flesh have introduced false doctrines and false goals, faithful congregations must in all seriousness see to it that the right bond binds them, namely the faith that was once given to the saints and the work of love that corresponds to this faith. In a further thesis it was said: "The Word of God is and remains the sole rule and guideline for faith and work of the right church community; but since the Evangelical Lutheran Church has set forth the right interpretation of the Word of God in its creeds, these confessions, especially the Augsburg Confession, are the right external community bond between the individual Lutheran congregations. Then the rich inward and outward blessings flowing from such a union were pointed out, and finally in the last thesis it was said: "It is therefore right and wholesome if the confessing German Lutheran congregations of this west coast of our country both unite among themselves in an orderly ecclesiastical union and also enter as a district of the confessing Evangelical Lutheran Synod of Missouri, Ohio and other states. These were beneficial negotiations, especially for those who were still filled with prejudices against our synod and synodal institution. There it had to become clear to them that we do not seek and pursue priestly rule, not our own honor and reputation, not interference with the rights of the congregations and other false and carnal goals in the establishment and expansion of synods, but only the honor of our God and the promotion and expansion of His kingdom.

In the afternoon sessions we were occupied with a paper by Fr. Kogler on Gemeinde

school. It was explained how, on the one hand, the sacred duty of parents to educate their children, who were offered to Christ in baptism, in discipline and admonition to the Lord, and, on the other hand, the sacred duty of preachers to feed Christ's lambs in the green pastures of His Word, is the root from which the Christian church school has sprung and should spring everywhere. And how important it is that we always remember the necessity and the benefit and blessing of the church school and warm our hearts for it!

Two full sessions were also devoted to discussions about missions in our large area. There we heard reports about the missionary activity of all our preachers, and since especially in the northern and central parts of California there are still large cities with many German inhabitants and numerous German settlements, which up to now could not and still cannot be visited by our preachers in their much work, the Synod recognized the urgent need for its own traveling preacher for the state of California and therefore decided unanimously to instruct its Mission Commission to appoint and employ such a preacher as soon as possible. The need is also great in Oregon, especially in the city of Portland, which is not only growing steadily, but also exerts a far-reaching influence on the entire state. Either Fr. Döring has to devote all his attention to this city and then the mission in the western part of the state is neglected, or he has to undertake missionary journeys in the state and then he cannot provide enough for Portland. Therefore, help should also be given there as soon as possible.

It may also be of interest to the dear readers of the "Lutheran" that a Lutheran Japanese, who speaks fluent German, took part in the meetings of the Synod; and since he is not only inspired by the desire to be trained as a preacher of the Gospel, but is also entitled to the best of hopes, the Synod encouraged the St. Paul Parish in San Francisco, and especially its Young Men's Association, to take on this young man faithfully and enable him to join one of our institutions. Paulus congregation in San Francisco, in whose services he regularly participates, and especially its Young Men's Association, to faithfully take care of this young man and make it possible for him to enter one of our institutions.

. Thus the blessed days of our first synodal assembly on the shores of the Pacific Ocean passed quickly. God keep and increase this blessing and when we, according to the decision of the synod, meet again in January of the year 1889, may he, our highly praised Savior, enter again into our midst and bless us.

I. H. Tisza.

**To the ecclesiastical chronicle.
I. America.**

The English Lutheran Conference of Missouri held its sessions this year Sept. 2 and the following days at the congregation of the Rev. S. Bartholomew at Springdale, Ark. Rev. R. L. Goodman preached the opening sermon. The same was also elected president, and Rev. C. Spannuth, a newly admitted member, one of our this year's hie

sign candidates, was elected secretary. Rev. Umbaugh was present as an advisory member. Two pastors were absent due to illness. The doctrinal discussions, led by Pastor Dallmann, dealt with the following theses: "A genuine Lutheran congregation places doctrine higher than life," and "A genuine Lutheran congregation accepts as members only those people who 1. are in complete agreement with it in doctrine, and 2. lead a Christian life. The conference concluded the publication of "Tractate" on the doctrine of justification and the office of the keys. - Next year the Conference will meet (in August) here in St. Louis at the congregation of the Rev. C. L. Janzow. Brethren working in the English Mission in the East and South are to be invited to this meeting to discuss the formation of an English Synod. A commission is to publish a draft for the organization in the "*Lutheran Witness*." The reports on missionary activity given to the conference were most gratifying. For the members of the local congregation, the conference days were a true time of celebration. A great many members were always present at the meetings and followed the proceedings with the greatest interest, rejoicing heartily over the prosperity of their dear conference. The report of the proceedings will soon appear in print. No doubt many will purchase it. We would like to remind you of the following: 1. Our blessed Dr. Walther was active in the founding of the English-Lutheran Conference of Missouri, and the welfare of this English-Lutheran Conference, as a dear foster child, was always close to his heart. Three of our local candidates are now working within this conference. The Western District of our Synod has maintained an English Mission for the promotion of this small English Lutheran Conference and has appointed a Commission for it. This work the General Synod has made its own. 3) An English mission has also been established in the Southeast, in Virginia. 4. our English missionaries are also preaching in German in German settlements. The zeal for spreading the pure Lutheran doctrine in the English language is increasing, contributions are flowing more abundantly, and soon it will be possible to start English missions in even more places. - "And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach to them that sit and dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14.

English! An English paper in Chicago, "*Cynosure*", brought in the number of September 22 an essay about the blessed Dr. Walther together with his picture. An excerpt from the same, together with a picture, is now also published in the October issue of "The Christian Witness", a paper published in New Market, N. H., which also works against the secret societies. From both we share with our readers a passage that shows us the necessity of spreading the pure doctrine also in the English language. It reads: "It is to be regretted that his (Dr. Walther's) work was done only in German. Therefore he was comparatively little known outside the circles of his church, and the American churches were generally not influenced by his powerful and eloquent lectures."

A sad statistic. A statistician from Washington, W. J. Armstrong by name, has spent several weeks in Milwaukee, Wis. on behalf of the federal government in order to determine from the relevant court records how the ratio of divorces to marriages has developed here and in Milwaukee County during the last twenty years.

According to his findings, 30,000 marriages and 1515 divorces had taken place throughout the county during that period. In most cases the wife had sued for divorce, and likewise in most cases the marriage had not yet lasted five years. Common reasons given for divorce were: Abandonment, non-support, cruel treatment, drunkenness. Other reasons for divorce are relatively rare. One divorce for every twenty marriages! That makes one think. - It is not surprising, of course, when one considers the appalling carelessness in entering into marriage today. The acquaintances are made on the dance floor and on similar occasions; behind the backs of the parents -- or even with the foreknowledge of such parents, who care little about the doings of their sons and daughters -- the young people hang around with each other for a while, then they get married with or without the consent of the parents. Misery is then usually not long in coming. Dear Lutheran parents, be warned: watch over the company of your children! Young people certainly seek company and entertainment, and it would be quite wrong to want to deny it to them completely; after all, one does not demand and expect from them the seriousness of the elderly. But keep your children away from all frivolous societies, parties, etc. under all circumstances. You are responsible to the Lord for the way you have directed your ministry to your children. In the same way, however, Christian children should never forget that their parents have been placed before them by God Himself as guides and advisors, and that they therefore owe them filial respect and obedience, even when they are already adults. J. Strn.

A Methodist preacher preaches a funeral sermon to a horse. The Shenango Valley (Pa.) "News" reports, "Col. W. O. Colt, who commanded the 83rd Pennsylvania Volunteer Regiment in the Civil War, today had the horse he rode in several battles buried. The old war steed was wrapped in the American flag. The entourage consisted of a band of musicians and a large procession. The horse was 37 years old. A Methodist minister delivered a funeral oration at the grave, after which the horse was buried with military honors." Isn't that appalling?

II. foreign countries.

Bavaria. The question, which has been raised several times in Bavaria, whether Methodists may be called in as godparents for Lutheran children, has been answered in the negative by a decision of the higher church authority.

The **British and Foreign Bible Society**, at its last general meeting, reviewed the past 50 years and made the following announcements. 50 years ago the income amounted to 2 million Marks, today it is almost 4 million Marks. At that time there were 2370 Hülfsesellschaften, today 5300. At that time the Society published 600,000 copies of the Holy Scriptures annually, now 4 million. The cheapest copy cost then 1 mark 60 pennies, now 50 pennies, the cheapest New Testament was sold at 80 pennies, now 10 pennies. Fifty years ago the Bible was translated into 136 languages, now into 280; soon a translation into Japanese will be added. Bible colportage, started at that time by two French bankers, has since expanded to 300 colporteurs in Europe and 200 in India. The 4 million copies of the Holy Scriptures printed last year were shipped as follows: 1,400,000 to England (Scotland and Ireland have their own Bible societies), 600,000 to Australia and Capeland;

124,000 to France, 7000 to Belgium, 30,000 to Holland, 363,000 to Germany and Switzerland, 130,000 to Italy, 56,000 to Spain, 46,000 to Denmark, 450,000 to Russia, 50,000 to Turkey, about the same to Egypt and 250,000 to India. However, for some years now, the Society's income has been decreasing; last year it was more than 300,000 marks less than in the previous year; the Society's bequests are also less than before.

Caroline Islands. When the Spanish took possession of the Caroline Islands two years ago, they promised the United States that they would not harass the Protestant missions present on the islands. However, the Spanish imposed heavy taxes on the same and when one of the most influential missionaries, the 79-year-old Dean of Ponape, objected, he was arrested.

The Lord will not let him go unpunished who misuses His name.

In Sweet Air, Md., not far from the residence of the undersigned, the following case occurred. A man of advanced age had been suffering from emaciation for a long time and was wasting away, so that at last the doctor told him that he had only a short time to live. This was a terrible message for the sick man, because he still hoped for recovery and could not get used to the idea of death. To the Christian doctor's advice that he should call a pastor and prepare for his end, the wretched man answered with loud mocking laughter and opened his mouth to the most atrocious blasphemies. In terrible curses and imprecations he railed against God and man, so that the bystanders were horrified. He cursed God for having made him suffer so long and for now taking him away from the earth, where he could still have lived for a number of years, and abused his name in the most horrible way. Finally, however, the measure was full; God himself silenced him!

When another ghastly curse had escaped his lips, he could no longer close his mouth; it remained wide open; his tongue was paralyzed, quite rigid and stiff that he could no longer move it; his eyes were closed convulsively. Only by the feeble breathing could one tell that there was still some life in him. The wretched man had to lie like this for a whole week until his spirit finally left him and his soul went before its judge.

An old Negro woman who was in the house exclaimed at his death, "A judgment of God! The Almighty has punished him!" And we think she got it right. We must look upon this man as one whom the hand of the Lord has smitten. Whatever he sinned with, with that he was punished. Yes, "be not deceived; God is not mocked!" P. in the "Z. d. W."

The delicious pearl.

We, as the dear children and heirs of God, should not boast of our wisdom, strength or riches, but of the fact that we have the precious pearl, the dear Word, and through it know God, our dear Father, and Jesus Christ, whom he has sent. This is our treasure and inheritance, which is sure and eternal, and better than all the world's goods. Let him then that hath it, let others gather money, and live in a great feast, and be proud, and be exalted; but he, being already despised and poor in the sight of the world, let him be a burden to the world.

Do not dispute this, but thank God for His unspeakable gift, and ask that He may keep it. It is not a matter of how rich and glorious we are here on earth; if we keep this treasure, we are rich and honored enough. - May the good Lord have mercy on us, so that we too, like David, Paul and other saints, may esteem our treasure, which is just the same as they had, so great and exalt it above all goods on earth, and thank God from the bottom of our hearts that he has honored us with it before many thousands of others. He might as well have let us go astray as the Turks, the Tatars, the Jews and other idolaters, who do not take anything from the treasure, or let us remain stubborn, as the papists, who blaspheme and condemn this treasure of ours. But that he has set us in his green pastures and provided us so abundantly with good pasture and fresh water is all grace. Therefore we have to thank him all the more.

(Luther, 39, 81 f.)

He sits down in the temple of God as a god.

When Pope Clement the Sixth, who died in 1352, wanted to win over King John of France, he issued him the following letter of indulgence, among others:

"For all times we grant the indulgence that your confessor shall have the power to convert into other works of piety for you and for them those vows which you may have already made and which may be made in the future by you and your successors, as well as the oaths which you have made and which may be made in the future by you and them, and which you and they cannot conveniently (*non commode*) keep." From then on, the kings could confirm anything with an oath without any hesitation; for if the keeping of their oath became "inconvenient" for them, they could safely break it, since the pope had already released them from the

keeping of their oath for this so often occurring case!

Grace.

To the words Deut. 8: "When thou hast eaten and art full, that thou mayest praise the LORD thy God for the good land which he hath given thee" - Luther makes this remark:

Let this also be said to us, who are called and are Christians, that we also want to be held accountable for receiving the gifts from God Almighty with reverence and thanksgiving, and not to the table like a sow to the trough, and again to run from the table when we have filled ourselves, not to think of our dear God with the slightest prayer or sigh, yes, never to remember our Lord God, who fed us ingrates out of pure mercy and mild kindness; Forgetting, then, our dear God, who gives us all things abundantly to enjoy.

(52, 289.)

God looks at the lowly.

God's way is that he sees down. He cannot see above him, for he has nothing above him. Nor can he see beside him, for he has no one like him. Therefore he alone sees below himself. Therefore the lower you are and the lower you are, the brighter God's eyes look upon you.

(Luther 15, 408.)

Ordinations and Inductions.

On the 14th Sunday after Trin. Mr. Candidate H. Ch. H. Lühr, was ordained in my St. John's parish in Brooklyn, N. A., as assistant preacher and city missionary for Brooklyn by me under the assistance of Messrs. P. E. Bohm and A. Brunn. I. P. Beyer.

Candidate A. C. W. Brauer was ordained and inducted by the undersigned on behalf of President Wunder on the 16th Sunday after Trinity in the midst of his congregation.

Br. C. Behrens.

Address: Rev. L. 6. brewer, Bishop, Alason Co., Ill.

By order of the Honorable President of the English Conference of Missouri, on the 12th Sunday after Trinity, Karl Spannuth, candidate for the preaching ministry, was ordained and installed in his office at Sarcoxie, Mo. W. Dallmann.

Address: Uev. Oarl 8pauutk, 8ar6oxie, ckssper Co., Llo.

Candidate Ernst Stark was ordained and inducted by the undersigned, assisted by Mr. B. Wilder, on the 17th Sunday after Trinity in his congregation at Cypress, Harris Co, Tex.

On the same day he was also introduced to Neudorf by Father Wilder, with the assistance of the undersigned.

E. H. Wisch meyer.

Address: Uev. L. 8tarc:k, Oxpross, Uarri8 Co., Tex.

On the 17th Sunday after Trinity, Candidate L. Orbach was ordained and inducted by me by order of the Honorable President of the Nebraska District; in the morning in the congregation at McCook, in the afternoon in that at Indianola, and then also in the preaching places. los. Oesch.

Address: Bev. OK. L. Orkaok, LloOook, Lekt.

On behalf of the Honorable, Mr. President Hilgendorf, Pastor I. Hoffmann was introduced by the undersigned in the midst of his congregation at Battle Creek, as well as in the branch at Burnett.

H. Bremer.

Address: Rev. .1. UoKmavn, Lattle Oreek, Xekt.

On behalf of Praeses Beyer, on the 17th Sunday after Trin. Mr. B. H. Koch was installed in his office at the congregation of Bergholz, N. U., assisted by B. Großberger, by the undersigned. H. A. A. Dor n.

Address: Uev. U. Lock, LerZkolr, dliuASra Co., X. T.

Kircheneinweihungen.

On the 10th Sunday after Trinity, the church of the Lutheran Trinity congregation in Madison, Nebr. was dedicated to the service of the Triune God. In the morning Mr. B. W. Rudolph preached in German, in the afternoon B. H. Mießler in English. I. Hoffmann.

On the 16th Sunday after Trinity, the Lutheran congregation of St. Peter's in Town Delafield, Jackson Co., Minn. dedicated its newly built church to the service of the Triune God. Solemn preachers were the Uk. Schulze of Mankato and Schneider of Rose HM. I. F. Rubel.

On the 16th Sunday after Trin. the newly built church was consecrated in Olean, N. U., with German services in the morning and evening and English services in the afternoon. The festival preachers were BB. A. Senne, I. Mühlhäuser and undersigned. G. Buch.

On the 17th Sunday after Trinity, the Lutheran Zion congregation in Roberts County, Dak. consecrated their newly built church (20 X30 with tower) to the service of the Triune God. Celebrant preachers were B. Rohlsing and Stud. Ferber.

E. T h. Claus.

Mission Festivals.

On the 7th Sunday after Trinity, the congregation at Effing- ham, Ill, celebrated its mission feast. Fcst preachers were the UU. W. Brüggmann, Val. Hornung and W. Kowert. (Lecture.) Collecte: \$44.73. ' W. Lewerenz.

On the 12th Sunday after Trin. the congregation at Havana, Mason Co. Ill, celebrated Mission Feast. Festival preachers were the Uk. G. Traub, Sr. and Th. Böttcher. Collecte: \$56.18.

L. E. Knees.

The Lutheran congregations at Moltkc, Rogers City and Belknap, Mich. celebrated the 13th Sunday after Trin. Mission Feast. Festival preachers: the BB. H. Küchle, I. D. Druckenmiller and undersigned. Collecte: \$36.00. Br. Potzger.

On the 13th Sunday after Trinity, the St. John's congregation in Belle Plaine, Wis. celebrated Mission Day with the surrounding congregations. - Preaching were ck. Rehwinkel and Ebert. Collecte: -28.60. By sale of fruit etc., -5.00 by Martin Hudtloff. W. Hudtloff.

On the 13th Sunday after Trin. the two congregations of Indianapolis, Ind. celebrated a mission feast at which Prof. Wyneken and Fr. Kähler preached. Collecte: -173.00.

C. C. Schmidt.

On the 15th Sunday after Trin. the congregations of ck. Dubpernell and Morhart at Erie, Pa. mission feast, Bro. Dub- pernell of North East and undersigned preached. Collecte: -41.10. C. C. Morhart.

On September 4, my congregations in Ruth, Mich. celebrated Mission Day. The festival preacher was Father Fr. Collecte: -50.37. W. Schwarz.

On the 15th Sunday after Trin. the congregations of Humboldt and Owl Creek, Kansas, celebrated Mis- stonssesst at the latter place. The festival preachers were ck. G. Voit and H. Lüker. Collecte: -46.94. D. Stemmermann.

The churches at Pleasant Ridge, Ill, Troy, and Col- linsville, Ill, celebrated the 15th Sunday after Trin. Mission feast, k. Janzow and P. M. Meyer preaching. The collete (for Negro, English and inner mission) was -129.00. W. Dorn.

On the 15th Sunday after Trinity, a mission festival was held in my congregation in the church. In the morning Father Becker preached, in the afternoon Father Burmeister. Collecte: -43.00. A. W. Bergt.

The congregations at Bazile Mills and Plainview, Nebr. celebrated a mission feast at the latter place on the 15th Sunday after Trin. Messrs. kk. Hoffmann and Rudolph preached. Collecte: -32.50. Th. M öllering.

On the 16th Sunday after Trin. the congregation of the undersigned at Bo nfield, Ill, held mission feast in the church. Members from Dwight and vicinity attended. There was preaching in the morning, and a lecture on church history in the afternoon. Collecte: -48.50. C. Weber.

On the 16th Sunday after Trin. the St. Paul parish at El Paso, Woodford Co, Ill, celebrated a mission feast. Collecte: -86.64. H. Plow.

On the 16th Sunday after Trin. the congregation of Father A. Willner and that of the undersigned at Quincy, Ill, celebrated Mission Feast. Messrs. ck. W. C. H. Oetting, C. W. Meyer, G. Wolf and L. Zahn preached. Collecte: -107.13.

W. Hallerberg.

On the 16th Sunday after Trin. the congregations at St. Paul and Farina, Fayette Co, Ill, celebrated Mission Feast. Festival preachers were ck. Hild and Wegener. Collecte: -68.00.

H. W. Heumann.

On the 16th Sunday after Trinity, my congregation in Beardstown, Ill, celebrated a mission feast in their church. A good number of guests from the sister congregations of Arenzville and Indian Creek attended, along with their pastors. The festival preachers were Messrs. kk. A. Mennicke sen., G. Traub sen. and I. Löschen. Collecte: -135.00. F. P. Merbitz.

Due to lack of space, several displays of mission feasts that had taken place had to be left behind.

Conferenz displays.

The Second District of the Minnesota Lutheran Pastoral Conference meets, s. G. w., October 18, at the congregation of Mr. P. Schulz at Faribault, Minn.

G. P. A. Schaaf.

The mixed pastoral conference of the First District of Minnesota will meet, s. G. w., November 15-17, in St. Paul. - Do not fail to notify the undersigned at least 14 days in advance.

M. Tirmenstein.

The Denison Specialconference will meet, s. G. w., November 1 to 3, at Council Bluffs, Iowa.- Registrations are requested fromA . C. D örrfler.

The Baltim ore Districtsconference meets at the home of Father C. H. F. Frincke, November 8-10. - Work: "Inspiration of the Holy Scriptures" (k. O. Schröder) and "Office of the Keys," (k. A. T. Pechtold). I. H. Schwoy.

The mixed Southwestern Pastoral Conference (formerly the 2nd District Conference) will meet, s. G. w., November 15-17, at the congregation of Mr. Praeses 6. I. Albrecht at New Ulm, Minn. - Subject of teaching: 1.) Communication of properties (continued). Speaker: R. Schulze; substitute: R. Ross. 2.) Exegesis on 1 Peter 1. Speaker: R. Rubel; Substitute: Prof. Burk. Preacher: U. Krumsieg; substitute: P. A. Müller. Confessional speaker: R. I. Frey; substitute: P. Fick. I. Baur.

Warning.

By special resolution of the Pastoral Conference of Wisconsin, to which the Conference of Chicago excludes itself, warning is hereby given against Father D. Kosche, at Merrill, Wis. because the same has rendered himself unworthy of the sacred office of preaching. In order to pave his way into the Ohio Synod, he has recently gone astray on the doctrine of election by grace of the Missouri Synod, and will now probably also seek to justify in every way his quite irresponsible actions and conduct in the matter of his engagement, and to throw the blame of the great arousal that has occurred upon others; but he will thereby only cause further revelations to be made.

Milwaukee, Wis. 10 Oct. 1887. H. Sprengeler,

Wisconsin District President.

Display.

Series IV of the shares of Trinity Parish at Lincoln, Nebr. has become due for payment by lot. Holders of these shares, if they wish to have them paid, may send them to the undersigned, whereupon they will receive the money. H. Frincke,

1309 L 8tr, Inneoln, b7ebr.

Solicitation.

In our last community meeting it was decided by lot that in this year series V of the interest-free shares taken from us should be redeemed. Holders of such shares should send them to Mr. IV. 1. Hamann, 807 OeorZia ^ve., Omalla, Nebr. in order to get back the money borrowed on them. E. I. Frese.

Incoming to Illinois District Coffee:

Synodal Fund: Collecte on the Day of Penance of Fr. Hild's congregation in Bethlehem \$7.30. By U. Hallerberg in Quincy, part of the Miss. collecte of the St. Jacobi and St. Johannis congregations, 10.00. (p. \$17.30.)

Construction in Addison: By I*. Weisbrodt in Mount Olive, part of Mifs. coll., 10.00.

Inner Mission: Miss. coll. from P. Wessel's parish at Nokomis 40.00. By I P. Bartling at Chieago from N. N. 100.00. Part of Miss. coll. from P. Haake's parish at Neely- ville 15.00. By U. Felten's parish at Washington Heights 20.00. By U. Kirchner from sr. Gem. at Hogan, Ind. 5.00. By U. Great at Hartem by F. L. White 1.00. By Chas. Häns- gen in Rock Island, Theil. of Miss.-Coll., 21.50. By P. Bartling in Chicago by Ad. Siekmann 1 00. by IL. Haller- bcrq in Quincy, part of the Miss.-Coll. of St. Jacobi and St. Joh.-Gem. 20.00. By x. I. Bergen, part of the Miss.-Coll. of the Gemm. in New Gehlenbeck, Worden and Prairie Town, 60.00. By I*. Weisbrodt in MountOlive, part ofMiss.-Coll., 40.15. By !>. Plow in El Paso, desgl, 10.00. By 1^ . Heumann in Farina, desgl., 35.00. (p. \$368.65.)

English mission: part of the Miss. coll. of I*. Haakes Gem. at Neelyville 2.50. By Fr. Hallerberg at Quincy, part of the Miss.-Coll. of St. Jacobi and St. Joh. parishes, 3.55. By k. Weisbrodt at Mount Olive, part of the Miss. coll., 5.00. By P. Heumann at Farina, same, 5.00. (p. \$16.05.)

Negro Mission in Springfield: By Fr. Hallerberg in Quincy, Theil. of Miss. Coll. oer St. Jacobi and St. Joh. congregations, 5.00.

Negro Mission: Through I P. Wunder in Chicago by N. N. 1.50. Through P. Bartling there by Th. Reinhardt 1.00. Ad. Siekmann 1.00. Part of Miss. coll. of t P. Haake's comm. at Neelyville 10.00. By P. I. Bergen, part of Miss. coll. of comm. at New Gehlenbeck, Worden and Prairie Town, 15.00. By Weisbrodt at Mount Olive, part of Miss. coll. 10.00. By Heumann at Farina, same, 15.00. (Summa \$53.50.)

Jewish Mission: By P. Wunder in Chicago from N. N. 1.50. Part of the Miss.-Coll. of P. Haake's Gem. at Neelyville 2.50. By V. I. Bergen, part of the Miss.-Coll. of the Gem. at New Gehlenbeck, Worden and Prairie Town, 8.00. By ? . Weisbrodt at Mount Olive, part of the Miss. coll. at, 5.00. By k. Heumann in Farina, the like, 5.00. (S. \$22.00.)

Heathen Mission: By Fr. Plough in El Paso, part of Miss.-Coll., 6.64.

Pilgrim House in New Dort: Part of the Miss. Haake's parish at Neelyville 5.00. By Fr. Hallerberg at Quincy', part of the Miss. coll. of St. Jacob's and St. John's parishes, 5.00. By Fr. I. Bergen, part of the Miss. coll. of the parishes at New Gehlenbeck, Worden and Prairie Town, 15.00. (p. \$25.00.)

Emigrant Mission in New Sjork: part of the Mifs. coll. by I*. Wessels Gem. in Nokomis 8.00. By P. Weisbrodt in MountOlive, part of theMiss.-Coll., 5.00. (p. \$13.00.)

Em i gra n te n - Missi vn in Baltim ore: By Fr. Weisbrodt in Mount Olive, Theil of Miss.-Coll., 5.00.

Emigrant mission: part of Miss. coll. of k. Haakes Gem. at Neelyville 5.00. By P. Pflug in El Paso,

Theil of the Miss. coll., 10.00. By P. Heumann in Farina, desgl., 8.00. (S. -23.00.)
 Poor students in St. Louis: Part of Miss. bill from Fr. Haake's congregation at Neelyville 5.00. Through Wagner in Chicago from lungfr. society for Fr. Eickstädt 10.00. Part of Miss. bill from U?Haake's congregation at Neelyville for Chr. Droge-müller 4.00. (S.-19.00.)
 Wash leaves in Springfield: part of Miss. coll. of k. Haakes Gem. at Neelyville 1.95.
 Poor Students in Springfield: By Succop in Chicago by W. Stregger for M. Gericke 3.00.
 Springfield Household Fund: By Hallerberg in Quincy, Theil. of Miss. Coll. of St. Jacob's and St. John's Congregations, 5.00.
 Poor college students in Fort Wayne: By k. Wagner in Chicago from the Women's Association for A. Grambauer 27.00, from the lungfr. Association for H. Preckel 15.00. Through miracles there from the women of sr. Gem. for A. Leutheußer 8.00. From the collection bag of 1>. Brauer's congregation in Crete for August Winter 40.00. (p. -90.00.)
 Poor students in Addison: By Cassirer H. H. Meyer in St. Louis 14.30. By L. Wagner in Chicago from the lungfr. Association for E. Rischow 15.00, from the Women's Association for H. Konow 22.00 and for E. Mueller from the Women's Association 1.00, from C. Lübke 2.00, A. Wendt 2.00. By W. G. in Richmond, Va. for B. Göpfarth 10.00. (S. -66.30.)
 Household treasury in Addison: by Hallerberg in Quincy, part of Miss. coll. of St. Jacob's and St. John's Gvn, 5.00.
 Sick pastors and teachers: Fr. Feddersen's congreg. in New Berlin 6.00. By L. Hölter in Chicago of Frsu M. Keller 1.00. By Fr. Hallerberg in Quincy, Theil. of Miss.- Coll. of St. Jacobi and St. John's congreg. 10.00. (S. -17.00.)
 Widow's Fund: By teacher Dörfler from the Chicago Teachers' Conference 21.00. b'. Th. Bünger in New Bremen 2.00 and Harvest Festival Coll. from its Gem. 12.50. Through I'. Bartling in Chicago from Ad. Siekmann 1.00. By I P. Hallerberg in ' Quincy, part of the Miss. coll. of St. Jacob's and St. John's congregations, 10.00. (p. -46.50.)
 Deaf and Dumb Institution: I'. Feddersen's Gem. in New Berlin 6.00. By P. Wunder in Chicago from N. N. 1.00. By P. Hölter there from Mrs. M. Keller 1.00. By Große in Harlem from F. L. Weiß 1.00. By L. W. von Schenck in Algonguin, sent at Joh. Bankoski's wedding, 12.50. By P. Hallerberg in Quincy from N. N. 10.00. (p. -31.50.)
 Orphanage near St. Louis: By Fr. Hallerberg in Quincy, part of the Miss. coll. of St. Jacob's and St. John's congregations, 5.00.
 Studierende Waisen aus Addison: Durch Fr. Wunder in Chicago von L. Nitschkowski 3.00. Durch Fr. Bartling daselbst von Aug. Schreiber 1.00. Aus dem Klingelbeutel von L. Brauers Gem. in Crete 20.00. (S. -24.00.)
 Gem. in Hegewisch, Ill.: From 1^ W. v. Schenck's Gem. in Algonguin 11.00.
 Gem. in Council Bluffs, Iowa: I'. Lewerenz' Gem. in Effingham 7.28. By P. Succop in Chicago by H. Hedder 5.00. W. Hülskötter in Venedy 5.00. (S. -17.28.)
 Poor Collegesch üler in Milwaukee: By Fr. Werfelmann in Chicago from the Women's Association for G. Gotsch 15.00.
 Construction in Milwaukee: By P. Wunder in Chicago from L. Nitschkowski 2.00. L. Engels Gem. in Covington 1.80. By Bartling in Chicago from Ad. Siekmann 1.00, Fr. Schwarz .50. by P. Hallerberg in Quincy, part of the Miss. coll. of St. Jacobi and St. John's congregations, 15.00. by Weis- brodt in Mount Olive, part of the Miss. coll. 10.00. (Summa -30.30.)
 Addison, Ill, Oct. 1, '87, H. Bartling, Cassir.

Revenue to the Middle District's coffers:

Building fund in St. Louis: By IN Mohr in Jnglefield by N. N. -5.00.
 New construction in Milwaukee: From IN Horst in Hilliard 3.00.
 Synod treasury: IN Seemeyer's congregation at Schumm 25.00, Bro. Schinnerer's that. 10.00. IN Preuß's congregation at Avilla 1.75. B. Franke's congregation at Fort Wayne 7.75. I P. Jox's congregation at Logansport 12.10. IN Walker's congregation at Cleveland 25.60. I?. Hunzikers in Edgerton Joh. comm. 4.10. From IN Sieving's comm. in Fairfield Centre 5.00. B. Niemann's comm. in Cleveland 240.25. (S. -331.55.)
 Gem. in Columbus, O.: By IN Frank in Zanesville, shares of I. M. Bonnet, Jr, 10.00. H. C. Werner 2.50. David Schmid 3.00. By B. Hassold in Huntington by H. Equal .25, W. Sündermann the. .50, H. Käse the. .50. (S. -16.75.)
 Gem. in Council Bluffs, Iowa: By I'. Hunziker in Edgerton by Joh. Mueller 5.00. IN Daib and Gem. in Friedheim 9.40. (p. -14.40.)
 Gem. at Fremont, Nebr.: IN Schmidt's Gem. at Decatur 6.25. IN Daib and Gem. at Friedheim 9.40. (S. -15.65.)
 Gem. in Hamlet, Ind: Part of missionary feast collection in k. Hassold's Gem. in Huntington 5.00. Desgl. of congregations in Van Wert Co. 10.00. From missionary box of IN Gross' Gem. in Fort Wayne 5.00. IN Horst in Hilliard 1.00. B. Bischoff's Gem. at Bingen 8.30. IN Lifts Gem. at Preble 5.70. B. Michael's Gem. at Vöglein 14.84. IN Dunsing's Gem. at Wanatah 4.00. B. Daib and Gem. at Friedheim 9.40. (p. -63.24.)
 Fellow believers in Germany: IN Scemeyers Gem. in Schumm 11 a.m. Thanksgiving Day, in IN Hassolds Gem. in Huntington 8 a.m. (S. -19 p.m.).
 Emigr. mission in New York: part of mission festival coll. of congregations in Van Wert Co. 10.00. Desgl. of congregations of BIN Hiller and Kaiser 7.50. Desgl. in South Bend 59.00. Desgl. ofBB. Schmidt and Seuel in Indianapolis 20.00. Desgl. of IN Mueller's congreg. in Lancsville 4.00. Desgl. in Fort Wayne 50.00. (p. -150.50.)
 Emigr. - Mission in Baltimore: IN Ernst's Gem. in Euclid 5.67. Part of the Mission Fcstcoll. of the Gemm. of the Bk. Hiller and Kaiser 2.50. Desgl. of the BIN Schmidt and Seuel in

Indianapolis 5.85. Desgl. of P. Mueller's comm. at Lanesville 2.00. Desgl. at Fort Wayne 50.00. (S. -66.02.)

English mission: part of the mission feast coll. of the congregation in Van Wert Co. 5.00. By Fr. Frank in Lanesville from Mich. Lude 1.00. Part of mission feast coll. of P. Mueller's Gem. in Lanesville 5.00. P. Germann by P. Heintz, Crown Point, 1.00. (S. -12.00.)

Heathen Mission: Through Fr. Frank in Zanesville by Wittwe M. Ungemach 5.00. Through Fr. Saupter in Evansville by H. Kratz 2.00. Through Fr. Heintz' Gem. in Crown Point 2.00. (S. -9.00.)

Jewish mission: part of the missionary feast bill of Fr. Hassold's congregation in Huntington 2.50. Desgl. of the congregation in Van Wert Co. 4.00. Desgl. of the congregation of the KU. Hiller and Kaiser 10.00. Desgl. of P. Mueller's congregation at Lanesville 5.00. (p. -21.50.)

Negro mission: Fr. Siegers in Archbold St. Jacob's congregation 5.50. From Fr. Schwan's congregation in Cleveland of Fr. Wachs sr. and jr. 2.00 each. Part of the mission festival coll. in Huntington 10.00. Desgl. of the congregation in Van Wert Co. for New Station in New Orleans 15.00. Desgl. of the congregation of kk. Hiller and Kaiser 31.20. part of same Collecte for Springfield, Ill, 5.00. part of Mission Festcoll. in South Bend 59.00. Desgl. of Gemm. of kk. Schmidt and Seuel in Indianapolis 25.00. k. Schwan's congreg. in Cleveland 9.20. Part of mission feast coll. of Fr. Huges congreg. in Briar Hill 7.00. By Fr. Jox in Logansport of H. Potthoff sr. 1.00. Part of mission dtcoll. of Fr. Mueller's congreg. in Lanesville 8.00. Desgl. in Fort Wanne 25.00. (p. -204.90.)

Inner Mission: Fr. Daib and congregation in Friedheim 15.00. Part of the mission feast coll. of Fr. Hassold's congregation in Huntington 20.00. Desgl. of congregations in Van Wert Co. 30.00. k. Werfelmann's congregation in Neu-Dettelsau 14.87. Part of mission festival coll. of congregations of kk. Hiller and Kaiser 31.20. 1?. Horst's congregation near Dublin 4.00. Mrs. W. there 1.00. P. Sau- perts' congregation in Evansville 12.65. N. N. from P. Gross' congregation in Fort Wayne 5.00. Part of the mission festival coll. in South Bend 59.75. Desgl. of the congregations of kk. Schmidt and Seuel in Indianapolis (for the West) 75.00. Fr. Schwan's congreg. in Cleveland 41.00. Part of the mission festival coll. in Briar Hill 7.00. k. Mohr's congreg. at Jnglefield 14.00. part of mission festival coll. of Fr. Mueller's congreg. at Lanesville 30.00. Fr. Heintz's congreg. at Crown Point (for traveling preachers) 2.00. part of mission festival coll. at Fort Wayne 700.00. (p. -1062.47.)

Poor students in St. Louis: Through teacher Hafner in Göglein, ges. on Dannenfelsrr-Hollmann's wedding for F. Randt, 12.70. Fr. Trautmann's congreg. in Columbus for Gucken- berger 14.13. Women's club in Fr. Zorn's congreg. in Cleveland for I. Reinhardt 37.05. For Haserodt: By Fr. Schmidt in Elyria from etl. members of the congreg. 26.75, men's choir that. 5.00, birthday coll. 5.00, from Grafton 2.00. By Fr. Sauer in Fort Wayne from widows B. and W. 15.00. (S. -117.63.)

Poor students in Springfield: For G. H. Koch: By 1 P. Jüngel at Fort Wayne, coll. at Such-Barthel's wedding 4.00, at Reinke-Btedenweg's wedding 8.10. By P. Sauer das. for dens. from widows B. and W. 15.00. By k. Schwan from the Gem. zu Bedford for Sallmann 7.10. For G. Runge: P. Schmidt's Gem. at Decatur 3.00, ges. on W. Lothmann's wedding das. 8.00. By P. Sieving in Fairfield Centre, coll. on Becht-Engelcr's wedding for A. Zirbel! 20.00. By k. Bischofs at Bingen, wedding coll. at Rodenbeck-Fülling's wedding, 13.40. U. Heintz's gem. at Crown Point 2.00. Wittve H. by P. Niemann, Cleveland, for Hemann 10.00. (Summa -90.60.)

Poor students in Fort Wayne: P. Weseloh's Gem. in Cleveland for K. Schulz 34.00. Durck dens. for K. Horsck from H. Lindhorst and H. Schürbaum 20.00 each, whose women's club through teacher Bewie 18.82. Through P. Sieving in Fairfield Centre for V. Kern: Kindtaufcoll. at Ph. Pfaffmann 4.50, in the bell bag of the Gem. found 5.00. Chr. Krömer from Sauer's parish in Fort Wayne 10.00, Wittve B. and W. das. for Bnszin 15.00, for Ruhland 15.00. Men's choir in Elyria for Rimbach 5.00, By Fr. Sieving in Fairfield Centre for H. Bügel: coll. on Goehring-Lohmann's wedding 7.26, found in the parish bell bag 5.00. (p. -159.58.)

Poor students in Addison: Mrs. G. Bippus in Evansville 1.00. By P. Franke at Fort Wayne for L. Plothe: from Wittve Elisabeth Meyer 2.00, H. Franke and M. Frosch 5.00 each. By Huges in Briar Hill, ges. at Klemm-Behrendt's wedding for W. Hacker 3.50. Luther Foundation of St. Paul's School in Fort Wayne 10.22. (S. -26.72.)

Studying Orphans from the Addison Orphanage: P. Heintz's Gem. in Crown Point 2.00.

Springfield household: P. Siegers in Archbold Joh.-Gem. 5.34.

Household in Fort Wayne: P. Berg's comm. in Adams County 8.00. widow M. Ungemach in Zanesville 2.00. Gottl. Wolter through I". Haffold in Huntington 1.00, Mich. Weber that. 1.00. By Sauer in Fort Wayne 4.50. (S. -16.50.)

Orphanage in Addison: By P. Mohr in Jnglefield by Wittve Elis. Bean 5.00, Christine Bean 2.00. (pp. -7.00.)

Orphanage near Boston: Thank offering of a poor widow by Fr. Zorn in Cleveland 4.00. Fr. Koch's Gem. in Huff 3.35. (S. -7.35.)

Orphanage near Pittsburgh: P. Weseloh's Gem. in Cleveland 6.25.

Orphanage near St. Louis: Through Fr. Mohr in Jnglefield from widow El. Bohné 5.00. From St. Paul's School in Fort Wayne 1.58. (p. 6.58.)

Taub stummen-An stakt: P. Heintz'Gem. in Crown Point 3.00. Teacher Schumacher's pupil in Vincenns 2.00. C. G. das. 3.00. Weseloh's Gem. in Cleveland 6.50. P. Gross' Gem. in Fort Wayne 60.63. (S. -75.13.)

Pilgrim House in New York: Nachtr. by H. B. from k. Daib's Gem. in Friedheim 3.00. I P. Preuß' Gem. at Avilla, 2nd Zhlg., 10.00. By P. Horst in Hilliard from Chr. Wollpert 2.00. (S. -15.00.)

Districts support fund: P. Heintz's congregation at Crown Point 3.10. By Steger at Archbold, ges. on infant baptism at I. Kruße, 5.46. By 1 P. Markworth by the Gem. at White Creek 9.40, Gem. at Waymansville 6.00. k. Niethammer's Gem. at La Porte 27.35. P. Schmidt's Gem. at Decatur 8.00. By P. Werfelmann at Neu-Dettelsau, thanks.

sacrifice by I. Ph. Bunsold, 3.00. By k. Zorn in Cleveland by H. Stük 3.60. P. Saupter's Gem. in Evansville 10.00. N. N. from k- Groß' Gem. in Fort Wayne 5.00. 1 P. Jüngel's gem. in Fort Wayne 17.60. P. Bethke's gem. in Reynolds 6.30. By I. Beck from Husmann's gem. at Arcadia 10.02, in Tipton Co. 3.80. From the latter's gem. bet Kokomo by C. Sander 2.00. P. Dunsing's gem. in Wanatah 4.62. H. Hoppe from I'. Jox's Gem. at Logansport 5.00. P. Schmidt's Gem. at Indianapolis 20.56. Collecte at 25th anniversary of P. Henkel's Gem. at Aurora 28.38. P. Schmidt's Gem. at Elyria 14.00. P. Hassold's Gem. at Huntington 2.50, 1>. Haffold 1.00. Fr. Schlechte's in Otts 3.00. Zion's comm. k. Hunzikers at Edgerton 2.40. I". Horst in Florida 1.00, whose Gem. das. 4.50. P. Sieving's Gem. in Fairfield Centre (for Steinbach) 11.50. P. Niemann in Cleveland 5.00, by dens. of Wittve H. 10.00, W. B. 1.00. P. Preuß in Avilla 1.00. P. Daib in Friedheim (for 1888) 5.00. P. Lothmann's Gem. in Akron 17.80. P. Müller's Gem. in Lanesville 4.30. (S. -263.19.) Total: -2793.85.

Correction:

In my last receipt read under "Poor students in Springfield": For Berkhalter: from M. Jordan **30 and** Collecte u. s. w.

Fort Wayne, Sept. 30, '87, D. W. Roscher, Cassirer.

Revenue to the Nebraska District's coffers:

Inner Mission: By Fr. H. Frinke of sr. Parish -1.46. I". Joh. Meyer, Mission Festival-Collecte, 44.00. I". H. Fischer, Confercnz-Coll., 20.00. Fr. H. Wchking of sr. Jmm.- Gem. 5.40. Mission festival coll. of the Gcmm. of the kk. Bode and Brakhage, König, Dannenfeld, and Frincke 79.05. P. W. G. Gans, mission festival coll. of sr. Gem., 27.60. E. Holm of sr. Gem. at Scotia 10.00. P. I. Hilgendorf, Abendm.Coll. sr. Gem., 14.20. Fr. G. Weller, mission feast coll. sr. Gem. and that of the kk. Th. and G. Grüber, 40.00. Fr. I. G. Lang, mission festival coll. 16.00. Kassirer Spilman 12.00. I Fr. A. Baumhöfener, missivns- festcoll. sr. Gem., 62.00. IL. W. G. Bullinger of sr. Clear- water comm. 10.75, from his Cash Creek comm. 6.00. P. Tb. Möllering, mission festival coll. sr. Plainview-Gem., 24.50. P. C. H. Becker, mission festival coll. sr. St. Pauls-Gem. 17.00. (S. -389.96.)

Negro Mission: Mission Festcoll. of the Gemm. of the kk. Bode, Brakhage, König, Dannenfeld and Frincke, 13.18. P. W. G. Gans, mission festival coll. of sr. Gem., 13.80. P. G. Weller, Misstons- festcoll. sr. Gem. and that of ILk. Th. and G. Grüber, 20.00. k. I. G. Lang, mission feast coll., 5.00. I Fr. Th. Möllering, mission feast coll. sr. Plainview congregation, 8.00. Fr. C. H. Becker, mission feast coll. sr. St. Paul's congregation, 15.00. (p. -74.98.)

Jewish mission: mission festival coll. of the comm. of kk. Bode, Brakhage, König, Dannenfeld and Frincke 13.18. P. I. G. Lang, mission festival coll., 5.00. (p. -18.18.)

Heathen Mission: Fr. Joh. Meyer, Mission Festival Coll., 22.00.

Emigrant Mission: P. W. I. Gans, Mission Festcoll. sr. Gem., 13.80. Fr. G. Weller, mission festival coll. sr. Gem. and the Gemm. of the kk. Th. and

G. Grüber 20.00. P. I. G. Lang, mission feast coll., 5.00. (p. -38.80.)
 Orphanage near St. Louis: Fr. G. I. Bürger of sr. Zion's congreg. 20.00.
 Poor students in Addison: Fr. R. H. Biedermann of sr. Gem. 4.03.
 Deaf and dumb in Norris: H. I. P. Kühnert from his preaching placch at Howells 4.00.
 Sick preachers and teachers: Fr. A. Hofius from his parish 10.00.
 For P. A. H. Cämmerer: P. I. P. Müller by P. Frese 5.00, P. Düver 2.00. (S. -7.00.)
 Gem. at Fremont, Nebr.: 1 p. H. Frincke, coll. of his Gem., 16.44.
 Progymnasium at Concordia, Mo.: ^ C. H. Becker, Mission Festcoll. sr. St. Pauls-Gem., 15.00. Total: -620.30.
 Lincoln, Sept. 30, 1887. i. c. bahls, cashier.

Entered the caste of the Eastern District:

Synodal treasury: from the congregation of Fr. Ebendicks -9.20. k. Wilhelms St. Lucas-Gem. 3.00. 1 Fr. Hömann's Zions-Gem. 4.60. By P. Walker, bequest from F. Emmel, 10.00. Gem. P. W. A. Freys, contribution for 1887, 23.00. (S. -49.80.)
 New construction in Milwaukee: Gem. P. F. Königs 10.00.
 College maintenance: Gem. Fr. King's 11.00.
 Pilgrim House: By Fr. Sieker of I. Häfker 10.00. Kassirer Schmalzriedt in the Michigan District 76.75. (p. -86.75.)
 Progymnasium: By Fr. Stürken of Mrs. Treide 5.00. Gem. Fr. H. Schröders 11.50. By Fr. Walker, bequest of F. Emmel, 5.00. (S. -21.50.)
 Emigrant Mission: Kassirer Schmalzriedt in Michigan District 5.00. Kassirer Meyer in Western District 20.00. k. William's St. Lucas congreg. 5.00, Zion's congreg. 1.00. (S. -31.00.)
 Emigr. Mission in New York: Mission Festival Collecte of the congregations of kk. Her and Pechtold 5.00. Welfare coffee of the Matth. congregation in New York 50.00. (S. -55.00.)
 Emigr. mission in Baltimore: Mission Festcoll. of Gemm. of kk. Her and Pechtold 3.00. Kassirer Meyer in the Western District 5.00. (p. -8.00.)
 JnnereMission: By Fr. Stürken of Mrs. Treide 5.00. Missionfestcoll. in Wellsville, N. A-, 18.00. (S. -23.00.)
 Inner Mission in the East: Sondagssckule der Gem. k. Stutz' 13.00. From the Mtssionsbüchse of the Gem. P. Schutzes 10.00. Wohlth.-Kaffe of the Matth.-Gem. in New Uork 75.00. By P. Lindemann of M. G. 1.50, E. Lorenzen 2.00, Prof. Ktsel 1.50. 1>. Wilhelms St. Lucas-Gem. 5.00. From the missionary box of the Gem. Fr. Stutz' 9.00. By Fr. Krafft from Karl Schmerling 1.50. By Fr. Hömann, missionary festival coll. in Accident, 56.77. Part of the missionary festival coll. in Eric 5.00. By k. Walker, bequest of F. Emmel, 5.00. (p. -185.27.)
 Mission in New York City: Welfare Coffee of the Matth. congregation in New York 50.00.
 Mission in Erie: part of Mission Festcoll. in Erie 21.00.
 Mission at Buffalo: part of Mission Festcoll. in Erie 10.00. Mission Festcoll. in Wellsville 25.00. (S.-35.00.)

English mission: part of mission festival coll. in Erie 5.10.
 Heathen Mission: Mission Festcoll. of the Gemm. of LL. Her and Pechtold 8.00. L. William's St. Lucas comm. 2.00. (S. -10.00.)
 Jewish mission: mission festival coll. of the Gemm. of LL. Her and Pechtold 5.00. Kassirer Meyer in the Western District 24.90. mission festival coll. in Wellsville, N. Y., 5.00. (S. -34.90.)
 Negro Mission: Mission Festival Coll. of Lk. Her and Pechtold congregations, 8.00. L. William's St. Lucas congregation, 3.00. Mission Festival Coll. in Wellsville, N. A., 10.00. (S. -21.00.)
 Mission School in Omaha: Mission Festcoll. of the Gemm. of LL. Her and Pechtold 8.00.
 Gem. in Fremont: L. Sörgel 1.00, by dens. of L. Mieländer 2.00, H. Pöckler 1.00. M. in Baltimore .50. Gem. I". Oelschlägers 5.98. (p. -10.48.)
 Gem. in Haverstraw: By L. Lindemann 2.00. M. in Baltimore .50. Kassirer Meyer in the Western District 3.00. Gem. L. Stürkens 25.00. (S. -30.50.)
 Gem. in Palmer, Kansas: M. in Baltimore .50.
 Comm. in Vienna, Wis.: Mission Festcoll. in Wellsville, N. Y., 10.00.
 Lutheran Free Church in Germany: Gem. P. Ebendicks 6.00.
 Poor students in St. Louis: mission feast coll. of comm. of LL. Her and Pechtold 6.00.
 Poor Students in Svingfield: by L. John, s. at L. O. Hanser's wedding, 19.00, St. Paul's comm. in Baltimore 13.50 for Wockenfuß. Mission feast coll. of comm. of LL. Her and Pechtold 5.00. (p. -37.50.)
 Poor students in Fort Wayne: Women's Association of the community L. Stürkens 40.00 for F. Meuschke. Women's and Young Women's Association of L. Sennes 10.00, from individual members of his congregation. Gem. 26.00 for G. Matthaideß. By L. A. T. Hanser from F. Schulze "50, Gem. in Medina 5.25, coll. bet Frau Weises Leichenfeier 2.25. L. Wilhelms Zions-Gem. 1.85. (S. -85.85.)
 Poor students in Addison: L. William's St. Lucas- Gem. 4.00. Gem. L. Dubpernell's 20.00 for P. Salchow. (S. -24.00.)
 Health insurance: L. Schulze 2.00, by dens. of M. and E. Mehlhorn 1.00. (p. -3.00.)
 Deaf and Dumb Institution: Welfare Fund of St. Matth. in New York 50.00. Gem. L. Siecks 14.50. By L. Krafft from sr. Gem. 12.82, from X. 1.00. (p. -78.32.)
 Orphanage near WestRoxbury: By P. Stürken from Mrs. Treide 5.00. M. in Baltimore .50. Gem. L. Stutz' 13.00. By L. Krafft from X. .50. (S. -19.00.)
 Orphanage in Union Hill: By Fr. Stürken of Mrs. Treide 5.00. Gem. L. Stutz' 13.00. (S. -18.00.)
 Orphanage near St. Louis: By L. Stürken by Mrs. Treide 5.00.
 Orphanage in Addison: By L. Stürken of Mrs. Treide 5.00.
 Orphanage near Pittsburgh: By P. Stürckhl from Mrs. Treide 5.00. L. Wilhelm's St. Lucas-Gem. 2.85, Zion-Gem. 1.00. (S. -8.85.)
 Widow's Fund: By L. Stürken from Mrs. Treide 5.00. By L. Biewend from H. K. 5.00, W. K. 2.00, L. Jäger 1.00. Mission Festival Coll. of the Gemm. of LL. Her and Pechtold 5.35 for Mrs. Sommer. Wohlth.-Kasse der St. Matth.-Gem. in New Uork 50.00. L. H. Schmidt 4.00. By L. Walker, Vermächtniß von F. Emmel, 5.00. (S. -77.35.) Total -1091.67.
 30, 1887. c. Spilman, Cassirer. 619 ^V. Baltimore 8tr.

Emgekemmen into the coffee of the Western District:

Synodal treasury: 0 -
 New construction in Milwaukee: By L. Nütze! in West Ely -6.50.
 Progymnasium in Concordia: By Mr. Kühnert from L. Köstering's congregation in Altenburg 33.40. From L. Lüker's congregation in Aroma 4.00. Mission Festival Collecte of the two congregations. l». Lükers in Pittsburg 10.40. (p. -47.80.)
 JnnereMissionimWest: By L. Hering, Missionfestcoll. sr. Congreg. in Ellinwood, 20.00.' By L. O. Hanser in Sk Louis by Mr. G. Hasecoster 6.00.
 Mission festival coll. of congregation L. Sennes in Alma 40.00. L. C. W. Meyer's congregation in Macon City 9.70. By Mr. Poggemöllcr afterfr. from mission festival in Black Jack 1.25. Mission festival coll. of congregation in North St. Louis by Mr. Schwartz 325.00. Mission festival coll. of congregation Zum hl. Kreuz in St. Louis by Mr. Mießler 100.00. By L. Raub, surplus from a missionary trip to Golden, 6.50. Missionary festival coll. of the congregation of L. Germann in Ft. Smith 50.00. L. Purzner's congregation in Junction City 7.36. Missionary festival coll. of the congregation of P. Keller in and near Palmer 30.00. Missionary festival coll. of the congregation of P. Grosse in St. Joseph 18.65. Missionary festival coll. of the two congregations of L. Lüker in Pittsburg 20.00. Missionary festival coll. of the congregation of P. Grosse in St. Joseph 18.65. L. Lükers in Pittsburg 20.00. (p. -634.46.)
 Negro mission: mission festival bill of the congregation of L. Sennes in Alma 10.00. Mission festival bill of the congregation in North St. Louis by Mr. Schwartz 76.86, later by L. Sieck 2.00. Mission festival bill of the congregation of Zum hl. of St. Cross congregation by Mr. Mießler 35.00. Mission festival coll. of L. Kellers congregation in and near Palmer 13.50. Mission festival coll. of L. Grosses congregation in St. Joseph 18.65. (p. -156.01.)
 English Mission: By L. O. Hanser in St. Louis by Mr. G. Hasecoster 4.00. By Mr. Schwartz, Mission Festival Coll. of the North St. Louis congregation, 100.00. By Mr. Mießler, Mission Festival Coll. of the Zum hl. Kreuz congregation, 25.35. By L. O. Hanser in St. Louis by Mr. G. Trömel 5.00. (p. -134.35.)
 Widow's Fund: P. Jungck in Palmer 7.00. St. Louis Teachers Conference 5.00. By L. Walther in Brunswick by F. W. 2.00. (S. -14.00.)
 Sick pastors and teachers: By L. O. Hanser in St. Louis by Wittwe M. Wolf 5.00.
 Orphanage near St. Louis: By P. O. Hanser in St. Louis by N. N. .50, Coll. at Schäfer-Dürr wedding 11.25. P. Jungck in Palmer 2.00. (p. -13.75.)
 Hospital in St. Louis: By L. O. Hanser in St. Louis by N. N. .50, Mrs. Leop. Gasd3.00, Mrs. Summer .50. (**S. -4.00.**)
 Poor students: By L. O. Hanser in St. Louis, thank offering by Mrs. N. N. 5.00, by Mr. M. Sch. 5.00, by the löbl. Jünglingsverein der Dreieinigkeits-Gem. for F. Bangert 25.00. (S. -35.00.)
 Deaf and Dumb Institution: By L. Walther in Brunswick by N. N. 1.00.
 Gem.inCouncilBluffs, Iowa: By L. Walther in Brunswick from N. N. I.OO.
 Pilgrim House in New Ajork: By L. Germann iru Ft. Smith of Concordia Association sr. Gem. 5.00.
 College in St. Louis: From L. H. Sieck's Gem. in St. Louis by H. Schäperkötter, Konr. Grote, Konr. Behrens, Cb. Querl, H. Schütz 5.00 each, H. Dicke and R. Bramsch 2.00 each. (pp. -29.00.)
 St. Louis, 6 Oct. 1887. H. H. Meyer, Kassirer.

Incoming to the WiSronfin District's coffee:

Heathen Mission: Mission Festival Collecte in L. W. Graf's Parish -18.65.
 Poor and sick pastors and teachers: From L. Osterhus' Gem. 5.00.
 Gem. in Fremont, Iowa: L. Th. Wichmann's Gem. 12.00.
 Jewish mission: mission festival coll. in Belle Plaine 3.60.
 Emigrant Mission in New Uork: Mission Festcoll. in Freistadt 20.00.
 Norris Deaf and Dumb Institution: I. H. Rullmann, Milwaukee, 1.00.
 Orphanage in Wittenberg: L.PH. Wambsganß/Gem. 14.33. Ernst Fischer, Hancock, 2.00. L. E. Aulich's Gem. 8.25. Virgins' Association in Sheboygan 10.00. (S. -34.58.)
 Poor students in Milwaukee: I. H. Rullmann 1.00. By L. G. A. Feustel, wedding scoll. at G. Bartelt, 11.50. Trinity comm. in Milwaukee 52.28. (S. -64.78.)
 Poor students in Springfield: L. Ph. Wambsganß' Gem. 9.48.
 New construction in Milwaukee: F. W. Wehle, Milwaukee, 10.00. G. Kranz, Milwaukee, 5.00. L. Osterhus' Gem. 15.00. L. I. I. Oetjens Gem. 6.30. L. W. Hudtloff 5.00, whose Joh.Gem. 1.50 and .92, whose Martini Gem. 3.10, whose St. Paul's Gem. 2.26. L. F. Keller's Gem. in Racine 18.11. F. E.

Kruger, Milwaukee, 25.00. Ernst Fischer, Hancock, 3.00. L. A. Rohrlack's Gem. 14.00. L. F. Wolbrecht's Gem. in Sheboygan 38.70. (S. -141.89.)
 Negro Mission: L. Wambsganß' Gem. at Adell 8.19. N. N. at Grafton 1.00. Mission Festival Collect: at Kirhhain 14.25, Scott and Auburn 16.75, Belle Plaine 5.00, Calumet 14.20, Freistadt 17.05, Watertown 23.32. (S. -100.76.)
 Pilgrim House in New Uork: L. Georgiis Gem. in Cedarburg 5.38. Martin Hudtloff, proceeds from sold sugar 2c., 5.00. (S.-10.38.)
 Preacher's and teacher's widow's fund: Teacher A. Frankenstein 3.00. L. Georgiis Gem. in Cedarburg 5.00. L. Geo. Kühle 4.00. (S.-12.00.)
 Free Church in-Tachsen: I P. E. Roller 2.00.
 Wisconsin District Inner Mission: L. F. Schumann's Gem. in Waterford 4.55. L. Jul. T. L. Bittner 5.25. L. E. Baese's Gem. 8.00. L. P. Plaf' Gem. 5.10. W. F. Koehn Sr. in Sheboygan by L. G. F. Schilling 1.50 and by P. Leßmann 1.50. L. Georgiis Gem. in Fredonia 1.70. L. I. I. Oetjens Gem. 7.30. W. Berger .50. Karl Schatt- schneider, Milwaukee, 1.00. Ernst Fischer, Hancock, 2.00. From Stephans Gem. belatedly to the Mission Festival Coll. in Milwaukee 4.00. I P. F. Wesemann's comm. at Grafton 9.04. Missionfestcollect: at Union 30.00, Scott and Auburn 30.00, L. W. Graf's comm. 18.65, Belle Plaine 20.00, Calumet 22.80, Freistadt 100.00, Watertown 69.97. (S. -342.86.)
 Milwaukee, Sept. 30, 1887. C. Eissfeldt, Cassirer.

Received since June 12, 1887:

a. For poor students in general: By Kassirer Bartling -5.00, 1.00, 14.30. By Prof. Selle 74.71, 15.50. By Prof. Backhaus (Kassirer Röscher) 7.00. By Kassirer Bahls (Nebr.) 4.03. By teacher C. Voit in Willow Creek, Minn. collected at the wedding of Mr. Fr. Schulz and the daughter of Mr. C. Nibbe collected, Oct. 6,

b. For individual students: By Kassirer Bartling for Haase 5.00, 9.00, 9.00; for E. Selle 10.00; for Fehner 10.00; for Kramp 15.00; for Gehrs 15.00; for Rischow 6.00, 13.00, 15.00; for O. Schneider 15.00; for Konow 22.00; for E. Müller 5.00; for Hillmann 14.50; for Göpfartb 10.00; for Nuoffer 11.00. By P. Kähler for Beinke 13.00. By Lehrer Mi- litzer for Hildebrandt 10.00. Durck L. Schöneberg for Röcker 10.00; for Burkhardt and Estel 15.00 each. By L. Sieker for Merckenschlager, Miller and Rosenberg 20.00 each. By L. N. Eirich in Jonesville, O., for Eirich 4.00, 11.39. By teacher Kirsch in Faribault, Minn. for Giese 5.00.

o. For the wash fund: By Kassirer Bartling 3.00; 4.00. By Prof. Selle of Omega 10.00.

Furthermore, through Mr. L. Dröge in Freyburgb, O., received from Mrs. Luise Lunz and Mrs. Franziska Lunz each 1 bedspread, and from Mrs. Barb. Ruck 1 bedspread and 1 bed sheet.

While, in the name of the needy recipients, I sincerely thank the dear donors for all these donations and wish them God's abundant retribution, I am at the same time so free to draw attention to a double matter.

Although I have instructed a number of well-off students to have their laundry washed at their own expense, the laundry fund has to pay for 24 poor students who could not find laundry people. This means that this school year it must have an income of -240.00, because the bill for each student comes to -10.00 per year - but I only have -20.00 at my disposal. So help is urgently needed.

Two years ago, through the kindness of various women's clubs, especially those in Chicago, we were so generously supplied with quilts that there is no shortage of them for the time being. The students receive them on loan and must return them washed at the end of the school year. Bed sheets and pillowcases are also available in sufficient quantity. On the other hand

Every year there is a very strong demand for warm, woolen stockings, as well as for shirts, especially underwear. - I am communicating this so that the dear women's societies, which intend to please us with their gifts, have a point of reference. Addison, Oct. 5, 1887. E.A.W. Krauß.

Received with heartfelt thanks: For D. Ehmann from L. I. F. Müller's congregation H10.51. For E. Georgii from the valuable women's association of the local Dreieinigkeitsgemeinde 3.00, and for G. Schlegel 3.00. For H. Ohldag from the congregation of the 1". Osterhus in Williamsburgh 6.00. For Fr. Jaap from the congregation of k. Lochner in Chicago 16.00. For C. Lochner from the valuable women's^ association of the same congregation 30.00. For A. Hoppe from the Immanuel's- gem. of I'. Rüdiger 10.50. For F. Pasche from the community of IL Kothe through Mr. C. Steinbach 30.00. For G. Gotsch from the valuable women's association of L. Nützel in Oshkosh 5.00. For poor students in general, Collecte at the foundation festival of the general youth association here, 41.54, and from Mr. Joh. Meyer in Crete, Ill, 3.00, and from the valuable women's association of the local Trinity congregation 2 white shirts, 10 towels, 3 quilts.

Milwaukee, 26 Sapt. 1887.

Ch. H. Löber.

Received by Mr. P. C. Kollmorgen, Atwater, Minn. from Mrs. A. Cross Pl.00 for Omaha mission.

I. F. S. Her, city missionary. >

Received for the English-Lutheran Mission: By Mr. D. M. Linebarger, Springdale, Ark, Treasurer of their English Lutheran Conference of Missouri, H9.85.

St. Louis, Sept. 6, 1887. C. F. Lange, Cassirer.

For the church in Brazil, Ind. gratefully received from the brethren in Indianapolis \$25.00. A. Werfelmann.

For the local seminar library

received with thanks from teacher H. Ilse: Melodien zur Gottesdienstordnung ... des Königreichs Sachsen, 1880. G.

New printed matter.

American calendar for German Lutherans for the year 1888 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishers. St. Louis, Mo.

This well-known guest is knocking again on the doors of his old friends and he will probably be welcomed by all with joy and also win many new ones. Suffice it to point out the rich content: Kirchliche Rundschau. The First Lutherans on the Delaware. From the life of Dr. Walther (with picture). An excellent word on Christian education of children. Karkutsch, and other shorter articles. Price is 10 cts.

The Concordia Formula Core and Star. With a historical introduction and brief explanatory notes. Presented to the Lutheran Christian People on behalf of the Reverend Lutheran Synodal Conference of North America by C. F. W. Walther. St. Louis, Mo. Lutheran Concordia Publishers. 1887.

It gives us great pleasure to be able to inform you that a third edition of this wonderful work by Dr. Walther has become necessary. As is known, the book was first published in 1877 and contains the text of the Epitome of Concordia forme! with excellent explanations and a valuable historical introduction. To all those who do not yet have this book, it is highly recommended. An exceedingly puffing read for the coming Reformation festival time! The Concordia publishing house will send it postage-free against a contribution of 40 cents.

Tract No. 9: Do Everything for the Glory of God or: Of Permitted and Unpermitted Games.

This is a new tract published by the Lutheran Tract Association. The subject matter is certainly contemporary and therefore the tract will find quick sales.

The members of the Tractatverein receive the copies sent to them in commission.

Missionaries who distribute it conscientiously can receive it free of charge.

The price for non-members is 20 cts. a dozen. One should order from No. L. Dette, 710 Lunkiu ^Vve. at 81 Louis, Llo. The earlier tracts are also still available.

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Of the consent of parents to the marriage of their children.

. "I will begin my work with God and my Lord Jesus Christ".

This is what Christian brides and grooms sing, together with those who were present at the wedding ceremony on their wedding day as witnesses to their marriage and helpers in their joy. However, only those bridal couples can sing and say this with truth who conclude their marriage in such a way that God can also confess to their marriage as one arranged according to His will and good pleasure and in obedience to His holy commandments, whereas a bridal couple who intended to enter into marriage with deliberate transgression and disregard of God's commandments would only be playing a lying game and making a mockery of such a confession.

Now, among the commandments to which a Christian youth and virgin must pay attention when they marry is the fourth commandment: "You shall honor your father and your mother." If a son or daughter were to leave the parental home temporarily for any other purpose, even if it were only to visit a friend, and without saying a word and making sure that such a departure would be agreeable to his or her parents, were to tie up his or her bundle and leave, this would certainly not be a sign of great respect for father and mother. But already in paradise it is said about marriage: "Therefore a man shall leave his father and mother and cleave to his wife. A child who enters into marriage leaves father and mother, who have nurtured and cared for the son or daughter from infancy, faithfully and carefully protected them in healthy and sick days and nights, and showered them with love, and links their weal and woe, in which the parents are intimately involved, with that of another person who, through such a union, enters into the family and kinship to which such a child belongs, and who now inevitably becomes a member of the family.

The child must share honor and dishonor, happiness and misfortune with the new relative to a certain extent. All the misfortune that a child brings upon himself by his marriage he also imposes in part upon his parents. How many a son-in-law has brought his parents-in-law to the begging pole, even with grief into the pit! If one rightly resents a businessman who, without asking his business partner for advice and consent, engages in undertakings which, if they should fail, would bring him harm, what can one say, from a purely human point of view, of a child who, without the advice and consent of his parents, or even against their will, takes a step which, if it leads to evil ends, must cause the parents the bitterest heartache? In a child who acts in such a way against his parents, one can reasonably look for neither love nor reverence for his parents, as they should be found in a proper child.

But just as a child who enters into marriage without the prior knowledge or even against the legitimate will of his parents loses sight of the love and respect for father and mother required by the fourth commandment, so also he who wants to take a virgin in marriage without the knowledge or against the will of her parents sins against them. Of all the goods that a man can have according to the first article and the fourth petition, his child is the highest, except perhaps his own life. The man who sees his hard-earned possessions sink into ashes and go out in smoke as a robbery of the ravenous conflagration, or sink as a prey of the greedy waves of water, still considers himself lucky when he can embrace his children snatched from the flames or the floods. If, then, a man who has robbed a man of his money or his horses from the stable is considered a wicked villain, who should be followed by the police and, when he is caught and convicted, put behind walls, locks and bolts, what must be the value of a man who, without his knowledge and against his justified wishes, has robbed a man of his money or his horses from the stable?

Who would have approved of my raising a daughter with so much cost, care and danger, with diligence and work, and would have given all my life to her with my body and soul? Doctor Luther rightly says: "Who would approve that I should have raised a daughter with so much expense and trouble, worry and danger, diligence and work, and have risked all my life, body and soul on her for so many years, and she should be no better kept for me than if she were my cow, lost in the woods, which any wolf might eat? So also should my child stand there free, that any knave, who was not known to me or perhaps also my enemy, would have power and a free entrance to steal it from me secretly and take it there behind my knowledge and will? There is no one who would leave his money and goods so freely open that he would take them whoever came to them first. But now the knave takes not only my money and property, but also my child, who has become sour for me to raise, and gets my property and money with the daughter; must therefore reward him and let him have my inheritance in the property, which I have acquired with toil and labor, for the harm and misconduct committed against me. That is, of course, to reward wickedness with honors; that is, to open the door and the gate and give room to do harm and damage." (St. Louis edition X, 759.)

That the consent of the parents is necessary for a valid marriage, as far as the legal validity of the parental authority is to be recognized, is stated even by the civil laws of our country. For as long as a son or daughter is subject to the authority of his or her parents, that is, until he or she reaches the age of civil majority, according to the laws of the states in which such laws exist, marriage can be legally contracted only if the consent of the parents of the minor is proven. In the sight of God, however, there is no age of minority, no age of majority, at which a child would have outgrown the fourth commandment; the word: "Thou shalt honor thy father and thy mother" applies to the bourgeois man as well as to the boy who wanders to the children's school with brooch and slate, and the daughter to whom it is said: "Despise thy mother".

not when she grows old," Prov. 23, 22. can never live to see the time that would allow her to put out of her sight the reverence that the fourth commandment demands. This has also been recognized from time immemorial by both natural and enlightened reason. Luther writes: "Fourthly, the example of the old law and of all the fathers, in whom both law and custom existed, also serves this purpose. Law and custom, that the parents married their children out of paternal authority, as 2 Mos. 22, 17. clearly states and the examples of Isaac, Jacob, Joseph, Samson 2c. prove. Fifth, it was also a natural right among the pagans, as among the Greeks, who were the wisest people on earth. For one reads in the Greek poet Euripides: 'My father has to take care of my marriage, it is not my place to act on it. This saying pleases St. Ambrose very well, lib. I. de Abraham, and admonishes all women with it.

The children are not to be betrothed themselves, nor choose husbands, according to the example of Rebecca, but leave the care and power to their parents. (St. L. ed. X, 758.)

But, someone might say, the parents must have a sufficient reason for refusing to consent to the marriage of their child with this or that person, if the children are to have their objection heard and taken into account. The answer to this would be: However, parents who forbid a child to marry a person displeasing to them are responsible to God for the motives of their objection. If, for example, they refuse their daughter to a suitor only because he is not rich or respected enough, they will certainly be called to account by God for the sake of their stingy, greedy earthly sense. A child or the best pastor may also reproach the parents about such a sinful attitude, if it comes to light and wants to make itself heard, and ask and admonish them to drop this reason, which is reprehensible before God, for their refusal to grant the marriage. But it would be very wrong to say to a child, if father and mother did not listen to such a request and admonition: Now you may marry, even without and against the will of your parents, and the child would enter into the marriage forbidden to him by his parents, regardless of their objection. The right of parents is not based on the fact that they act in the right spirit; otherwise a son and a daughter would be allowed to terminate their father's service and work if he stole the fruits of their labor or otherwise misused them; indeed, a child who had unbelieving or even vicious parents would no longer have to obey them or otherwise show filial respect. The pious Jacob was not guilty of such misjudgement of the divine order, who rather left the stingy, dishonest, word-breaking, idolatrous Laban his fatherly right unabridged and did not steal Rachel, whom he desired as wife, from her father and went off with her without seeking her father's consent or respecting its refusal. The right of parents to demand obedience from their children is not based on the way in which they use their right, or on the attitude from which they use it. The divine commandment is based on the parental status and on the holy commandment, so that God himself wants to support and protect the parental status: "You shall honor your father and mother. No man has the power and authority to weaken such a divine commandment, to disregard it or to dispense others from obedience to it, as has happened and still happens in the papacy, and as is also done outside the papacy not only by unbelieving worldly men, but here and there also by those who want to be Christians, yes even by pastors, who could and should really do the best. *)

But while God has not given any man on earth the right to dispense himself or others from obedience to any divine commandment, he, the lawgiver himself, has given a rule according to which obedience to the fourth commandment is to be established, and which reads: "One must obey God more than men." Apost. 5, 29. If parents, if authorities, demand something which God Himself has forbidden in His law, obedience to God's own commandment must be higher than obedience to men, as much as God is higher than men, even than such as He has done with majesty to others, and who may command and demand obedience, but cannot originally determine what shall be right and wrong in the sight of God. If, therefore, a father who had first given his child his consent to the intended marriage, but then, after the betrothal had taken place, withdrew his consent without sufficient reason, and demanded that the betrothal should be annulled, the child should not comply with this demand or command, for thereby a marriage rightly existing before God, and actually contracted in the betrothal, would be broken, and sin would be committed against the clear commandment of God, which is, "Thou shalt not commit adultery." Or if a father wanted to force his son or daughter into celibacy, for instance because he did not want to pay the dowry, or because he wanted to exploit the child as a servant or maid for cheap wages or no wages at all, the child would certainly not be required to put out of sight the clear word of God: "For the sake of fornication let every man have his own wife, and let every woman have her own husband," 1 Cor. 7:2, that is, if you cannot do without marriage without being in danger of grave sin, take a spouse. - In which cases the refusal of a certain marriage is tantamount to a marriage prohibition per se can only be judged by examining the individual cases, and as certainly parents should take care that they do not sin against their children, especially against their daughters, by carnally obstinate withholding of their consent, On the other hand, children, too, should be careful not to proceed self-cautiously and recklessly, telling themselves that they are bound by conscience to hasten to marriage over their parents' objections. There is hardship and affliction enough in the married state as it is; what Christian should not be anxious to make a good marriage for himself?

Such a case, which recently occurred in the state of New York, and in which pastors of a synod called Lutheran were strongly involved, has become the occasion for the present short treatise.

What is the best way to preserve your knowledge when you are in a position where you have to be prepared for many a sour step?

So you, father and mother, if a man courts your daughter by asking her to marry you, act conscientiously and as in the sight of God. Do not be dazzled by money and wealth; a rich libertine cannot make a woman happy, but he can make her very unhappy, and the fact that she may have to feed him on a washboard is not the worst thing that may befall the one who takes him as her spouse. Do not let yourself be taken in by modest financial circumstances against the wooer; the true value of a man cannot be calculated in dollars and cents. If the man is righteous, able to support his wife honestly and uprightly, if he is especially of the right faith and confession, as you and yours are, call your child in God's name and ask her, "Will you go with this man?" and if she answers, as Rebecca did, "Yes, I will go with him," be satisfied and thank God, who has meant well for your child, that she has become a bride with God and honor. But if you see that the man is of such a nature that your child would be ill kept with him, do not be weak either; know that God will ask you: What have you done with the child I entrusted to you? For what purpose have I given you the right of fatherhood? Why did you not do what was your duty? Don't be quick to apologize either: After all, it's no use; you have to admit what you can't prevent. If the children do not want to hear you, at least keep your conscience clear. But if the case is difficult, ask your pastor for advice at times. God will also confess to you, where you faithfully wait for your office.

And you, Christian virgin, tell the man who wants to take you in marriage with disregard of the fourth commandment only freshly in front of the forehead: Who despises his mother, he will also not love and honor his wife as it pleases God, and who can step on my parents' heart, he shall not speak to me of love and faithfulness, and from him may God protect my heart.

And you, young Christian, who desire a virgin for marriage, do not think that you must first win the daughter's heart and yes, then there is still time to deal with the parents. Rather, first convince yourself whether this or that daughter-in-law would be acceptable to your parents; then ask her parents for the daughter and let them decide whether you may also take her consent, if she wants to give it to you. And so the time may come when you sing together:

"I will begin my work with God and my Lord Jesus Christ,

and at the altar, in God's name, place your hands in each other. A. G.

Our whole life stems from divine preservation and preservation, therefore it is reasonable that we also use our whole life for God's honor and service. In him we live, we are and are natural, therefore it is reasonable that we also live, we are and are spiritual in him.

(J. Gerhard.)

(Submitted.)

2 Thess. 2, 3-12.

or:

The Pope of Rome the Antichrist.

(Conclusion.)

The following words of the Scripture passage now show us what this teaching that the Pope of Rome is the Antichrist should serve for us Lutheran Christians. Above all, it should awaken and encourage us to fervent and constant thanksgiving to God for His gracious salvation from the spiritual domination and abominable tyranny of the papacy through Dr. Martin Luther. "And then," says Paul, "the wicked shall be revealed, whom the LORD shall destroy with the spirit of his mouth, and shall make an end of him by the appearing of his future." God heard the groaning of His Church and Christianity. He awakened and sent his servant Luther. Through him, the pope was revealed as the wicked one, as the Antichrist. The more Luther recognized the damages and abominations of the papacy, the more he testified and fought against it, until he finally recognized and declared: The Pope of Rome is not the governor of Christ, but the Antichrist prophesied in the Scriptures. He now unveiled and revealed his wickedness, his abominations, the whole secret of his lies and deceptions. Thus, in a short time, the Pabst was cast down from the throne in countless hearts. And so still today the Pope of Rome stands before our eyes as the Antichrist discovered and revealed. He is a judged and felled enemy, his power and tyranny is broken. Only those who willfully close their eyes against the truth now still believe his lie. The Lord has killed him with the spirit of his mouth, not with earthly power and force of arms, but with the sword of the spirit, with his word. Through the testimony of truth, the Pabst's mask was torn off, his true form was shown and the secret of his wickedness was revealed. We do not ask anything about his decisions and decrees and laugh at his banishing rays and curses that he hurls at us. Oh, how can we ever thank God enough for this great grace that has come to us through Luther's Reformation! Yes, whoever as a Lutheran Christian knows from experience the value of the pure, purifying gospel, whoever has experienced in his heart the terrors of a troubled conscience and then the sweet consolation of the Lutheran doctrine of justification, and on the other hand knows how the pope's doctrine does not comfort poor consciences, but leaves them in anguish and distress; whoever, as a Lutheran Christian, has become certain and glad of salvation and his state of grace through the doctrine of grace, and on the other hand knows how in the pabstical doctrine poor sinners are led to doubt their state of grace, and how countless people, who are serious about becoming blessed, certainly go on their way in uncertainty, even in mute despair: who is forever pure and thoroughly divorced from Rome, who still today speaks with Luther: "May God fill us with hatred against the pope!"

However, we Lutheran Christians should not think we are safe, but diligently flee and avoid all seduction to the teachings and church of the pope. For this purpose, we should

The apostle exhorts us not to be deceived in any way," speaking of the apostasy and the revelation of the Antichrist. "Let no one deceive you in any way," the apostle admonishes, speaking of the apostasy and the revelation of the Antichrist. Only with the appearance of his future on the last day will the Lord put an end to him. However, the power of his seduction is still great. "His future comes to pass," that is, he comes and makes himself known to us, "according to the working of Satan, with all manner of lying powers, and signs and wonders." By lying powers, signs and wonders, the papacy has always strengthened its power and deceived the simple. But this is Satan's effect, delusion and betrayal. It is Satan who still works to seduce to Pabbacy or keeps countless poor Catholics imprisoned in it by powerful errors, by the fame of old age, wealth, power and prestige of the Roman Church, by outward splendor and pomp, by the title of the "all-holy church" and the like. All seduction to the papacy is always terrible. As a rule, it is preceded by apostasy, and afterwards God's righteous judgment takes place, so that those who have allowed themselves to be seduced finally believe the lie and are lost. Therefore the apostle continues in the description of the Antichrist: "And with all kinds of seduction to unrighteousness among those who will be lost, so that they have not received the love of the truth, that they might be blessed. Therefore God will send them strong error, that they may believe a lie; that they all may be judged who believe not the truth, but have pleasure in unrighteousness. Oh, you parents, Fathers and mothers reading these lines, sad experience shows that our youth is not safe from the seduction to Pabstism. Oh, take care with whom your adult sons and daughters deal, so that they do not fall into the snares of the Antichrist, for example, through marriage! And oh, you young men and virgins, who have pledged lifelong loyalty to the Lutheran church, take care that you do not become disparaging in this time of apostasy and even take the mark of the Pabst. accept!

And finally: If we believe according to God's Word that the Pope of Rome is the Antichrist, we must also bear witness to him as faithful Lutheran Christians in word and deed. "Do you not remember that I told you these things while I was still with you?" is the admonition in our scripture passage. We Lutheran Christians should always remember that the Pope of Rome is the Antichrist, and therefore, where necessary, also confess faithfully. Alas! Many do not confess rightly, but deny. How sometimes it may happen that Lutheran Christians, through this or that cause, get into Catholic churches and then go along with everything and act like Catholics! How often it may happen, especially in the cities, that when a Roman dignitary, such as an archbishop, makes his entrance, Lutheran inhabitants, especially businessmen, are tempted to decorate their houses, minirs or to take part in any other way! How often might the latter, "out of business considerations", be induced to hand over money contributions to the begging "sisters" for the building of a church, an orphanage, a hospital, or even a monastery, instead of showing them the door! But how? Is this the right thing to do? Does that mean to be faithful to the Pabst Church?

Oh, then, dear Lutheran Christians, let us not ignore the voice of warning against seduction and denial in this time; let us be courageous and steadfast, even if many have slackened in the struggle and witness of truth against the false believers, especially against the Roman Church; let us see to it that we always remain quite grateful for the treasures and blessings of the Reformation and faithfully preserve the good supplement that God has entrusted to us! May the faithful God keep us in right faith in His pure and only saving Word and hear our prayer, which should diligently and fervently rise up from our hearts to Him:

Keep us, O Lord, in thy word, And prevent the murder of the pabst and the Turk, Who would overthrow Jesus Christ, thy Son, from thy throne.

Prove your power, Lord Jesus Christ, who is Lord of lords, Protect your poor Christianity, so that they praise you forever.

A. G. Grimm.

(Submitted.)

Paul Israel Baumgart. †

(Conclusion.)

After receiving his baptism, Baumgart held several school positions in Bavaria, finally one in the village of Wattenbach, near Neuendettelsau, where he often had the opportunity to visit his fatherly friend Löhe. How he came to the decision to go to America, he describes further:

"During this time of my stay in Wattenbach, the North American mission was initiated. Two young men who had offered to go were accepted and taught by my aforementioned fatherly friend. They went over and the Lord was with them. Good news came; they rejoiced; I lived through it all. One evening, as we sat together, letters arrived again with the news that A. E. had collected a school in Columbus, Ohio, which was well received, but that he was willing to leave it to someone else after some time and establish schools elsewhere. I expressed the thought: If I knew that it would be right before God, I would go and take over this school, since there is no one else to whom it could be given? - I immediately felt the meaning of the spoken words, but considered them carefully

before God; considered the pros and cons and finally came to the decision to go, if God would not prevent it, but asked him to prevent it, if it was not his will. I asked the royal government for my release from the Middle Franconian school service and received it, and at the same time the granting of a second request to be allowed to re-enter,

in case I should ever return. On May 1, 1843, after having been there for 2 years and 4 months, I left my post and went to N. to further prepare myself for the profession of a North American school teacher. At first, it was believed that my departure would be delayed until spring; however, certain circumstances made it necessary to speed up the process. So I am leaving today, September 6. I am going in God's name. I am walking by his hand. May he guide me according to his counsel. He has so far shown himself gracious and merciful in my conduct of life; may he not turn his grace and mercy away from me! To him be thanks and praise for my past guidance and in advance thanks and praise for the further! Thanks be to him for everything!

On October 31, 1843, Baumgart arrived in New York with our unforgettable Dr. Sihler. From there he went to Columbus, Ohio, to resume the school mentioned above. At first everything went well. However, since the ecclesiastical conditions there were of a very sad nature - the congregation had the name: "Lutheran and Reformed St. Paul's Congregation" - Baumgart saw himself hindered everywhere, and therefore the school could not enjoy a blessed prosperity. The school was considered "too German, too Christian, too confessional. Baumgart finally had to give it up with a heavy heart. He followed a call as teacher to the parish of Blessed Wyneken in Baltimore. But even there he was not to stay long. The shortage of pastors was exceedingly great at the time, and it happened that he received a call to the preaching ministry, and that to the congregation in Logan, Hocking Co, Ohio. He followed this call not out of a desire for change, but to the counsel of Pastor Wyneken. So from that time on, within 40 years, he faithfully served his Lord in various churches in all humility and according to the strength that God provided. He was always one of the quiet ones in the country and lived more withdrawn than prominent, which is why he was often misunderstood.

His last congregation was the one in Darmstadt, Ill: a small congregation of only 13 members, where he had to struggle along for about 8 years; but he persevered and could not be moved to follow an outwardly more advantageous call. When he was once given the hiezn. When he was given the prospect, he wrote in reply:

"I have had the certainty that it is right and pleasing to God to follow such a profession. At my present congregation, in the case of a profession, I would not have this certainty. The congregation would also be heartily sorry if I were to leave it. If I left, it would be the end of the little congregation. The people would no longer call a preacher. I have 300 dollars salary and fuel. I have a garden and a plot for potatoes. We do not only have our livelihood, but also 'some things based on interests! How interests? - Yes, I helped my poor daughter, widow N. N., and her little children here and there. So I have no reason to make a change in this respect. I can see the churchyard in front of me from here, hopefully I will find my own nesting place there soon. See you at
Until then, let us hold fast to our dear Lord Christ with faith, give thanks to Him for everything, especially for His suffering and death, and continue to surrender to His guidance with patience. I will hold out as long as I can and as long as God wills. I lie on our God's shoulders, which can still carry a poor preacher."

In his sermons, Baumgart agreed with the apostle Paul: "I did not consider myself to know anything among you, except JEsus Christ crucified. 1 Cor. 2, 2. Christ, his found Messiah and Savior, was his one and only, and to behold him one day in his glory was his firm and most blessed hope. Some excerpts from his letters, which he wrote to the undersigned in various lines, may give testimony to this. They read:

"Next month I will be 71 years old. Praise God, the run is soon to be completed and, I hope and pray, will be completed with joy. God has faithfully guided me. He has pulled me out of the darkness of unbelief and given me the knowledge of His dear Son. What grace! What mercy! May His faithfulness, love and mercy be eternally praised! We want to serve him, the faithful Savior, as long as we are still alive, praising and glorifying him, even if in weakness; in heaven we want to do better.

„ . . . But if the truth that JEsus is the Messiah promised by God still flashes into the eyes of the unbelieving Jews, they do not believe. They close their hearts against the truth. Oh, how I thank the dear God that he has made me realize such things that I can say with all my heart: I believe that Jesus Christ, the Son of God, is true God and man. I have it not by /self-decision^ - it is grace, free grace. The Lord may keep me in the faith and the knowledge of His dear Son until my blessed end. The Lord must do all things, and he is a God who looks on the lowly, who raises the wretched out of the mire. To him be praise and glory."

"The old hut no longer wants to hold together properly; it cracks with every gust of wind. Well, if the ban of this hut is broken, then we know what is promised to us. The sooner it collapses, the better. Let us wait in faith and patience until then, so that we will be ready when the dear Lord Jesus comes to take us home! May He keep us in faith until our blessed end. And that we will attain this by his grace, we do not want to and cannot doubt. For first, we are sinners and recognize ourselves as poor, miserable sinners and seek and desire his grace. - But to the poor the gospel is preached. - The Lord Jesus is a physician for the sick and not for the healthy. He came to save what is lost. Furthermore, we believe in Jesus Christ, that he is true God and man, and that in him we have redemption through his blood, namely, the forgiveness of sins. The Holy Spirit has worked such faith in us and will keep us in such faith until the end of our days. If our salvation were in our hands, it would be in a bad way. But, thank God, it is in his hands.

Hands, she is sure. My sheep shall never perish. No one shall snatch them out of my hand? Thirdly, as old Herberger says, we have cost him far too much. He has shed his precious blood for us. But what one has bought at great cost, that one also preserves with care, so that it is not lost. Fourth, he is faithful and keeps his promise, which we have: He who believes in the Son of God has eternal life. Therefore, in spite of all that troubles us, we say with Paul, 'I know in whom I believe, and I am sure that he is able to keep my salvation until that day; are we not rich and blessed people, that we are sure of our salvation, and are assured of it by the word, by baptism, by the body and blood of Christ in the Lord's Supper, and by the Holy Spirit, who is the pledge of our adoption? Therefore, dear brother, let us be confident. We are already blessed, and shall certainly attain to it more perfectly; and though the dear Lord Jesus may here and there give us a drop of His cup to taste, yet there is only grace, honor, and blessedness hidden underneath and within."

"Our elders will soon all have passed away and we are still here. But our hour is not far off. There we will see those who have gone again and see the Lord Jesus. - Then glorious services will be celebrated, glorious songs of praise will resound, in which we will also join. The glory must be great, because the price is great, by which we are bought to eternal life. My dear E., the first thing we want to do when we get there is to fall down before the dear Lord Christ and thank him that he became man for us poor sinners and died for us on the cross to redeem us and reconcile us to God; that he brought us to his knowledge, kindled faith and love for him in our hearts and kept us in such grace until our last hour. This will take thousands of years until we are finished with it; and so we want to praise and glorify him for eternity with all the elect. I think that the time will not be too long for us, and a thousand years after another will pass like a moment. Behold, I come quickly, saith the Lord."

Our dear Baumgart is now at home with the Lord and sees what he has believed. His end was an easy and quick one. He was only suffering for one week. Three days before his dissolution he read a sermon from Luther to his congregation, because he was too weak for a sermon. With that his last strength was exhausted. Wednesday, August 10, he passed away gently in the cradle chair. He reached the age of 72 years, 6 months and 5 days. - The writer of this is not ashamed to confess that when he read the news of his death, he wept a silent tear for his oldest friend and said in his heart: "I am sorry for you, my brother Jonathan; I have had great joy and delight in you .

It is all God's grace and mercy, what I am and have, yes, it is his precious blood and sour sweat. Therefore, if God wills it, all things shall serve him in honor with gladness and with all my heart. (Luther.)

To the ecclesiastical chronicle.

I. America.

The centennial commemoration of the death of Blessed Dr. Heinrich Melchior Mühlenberg, founder of the Pennsylvania Synod, was celebrated at New Providence or Trappe on October 7 by members of that synod. The services were held in the new church. The old church, which was built under Mühlenberg in 1742, is still standing; but no services are held in it any longer. The furnishings of it are like those of a German village church: pews with very high stiff backs 2c. Mühlenberg and his family are buried behind this church.

How conversions are often brought about in **Methodist churches**. Bishop Bowman showed this in his address opening the General Conference of the Evangelical Fellowship (Albrecht Brothers). He spoke of a "direction" he called "superficiality," "which manifests itself in various ways." "Sometimes it appears in noisy demonstrations, consisting in carnal excitement, in which not even good decency, much less the power of the Holy Spirit, is found. One reports both at the conference and in the newspapers a great number of conversions; but when the next preacher comes from the conference, those who recently set out on pilgrimage are nowhere to be found but in the back pews, and teats where the scoffers sit.' The so-called new converts were not thoroughly instructed and taught either before or after their conversion, and mistook excitement for heart change. Such revivals always leave evil consequences and are a great harm to a neighborhood. - Another danger is presented by the modern method of conversion, which is so very easy and so wonderfully simple. One indicates by standing out that one desires the intercession of the church, then prayer is offered once or twice, and the seeker for salvation is asked if he loves the Savior, and his timid reply is, "Yes, I think I love JEsus." All right, then, you are saved; and in this way many are admitted as converts without having experienced divine sorrow from on account of their sins, or divine joy as a result of inward regeneration."

In the **American churches, the** "new theology", that is, unbelief, is becoming more and more prevalent. Thus even an Episcopal preacher, Rev. Bray of Boonville, Mo., is now spreading the most atrocious unbelief. He holds fast the doctrine of the evolution of man; he is not afraid to say that the books of other religions are also inspired by God, that errors are also found in the Bible. Because he was taught this way from his youth, he believes in the divinity of Christ, but says that it is not necessary to believe in it for salvation.

II. abroad.

A postcard addressed to the teaching staff of the theological seminary in St. Louis arrived from **Canton in China with the** following inscription: "Venerable dear gentlemen and brothers! The last issue of the 'Lutheran' brought me the news of the blessed passing of the dear man of God Walther. A deep sorrow fills our hearts that a great man in Israel has fallen and that the voice of this mighty caller in the controversy has become silent. The Lord has called him to His congregation in victory, which gathers around His throne from all nations, tongues and languages. What the great deceased has wrought in the Lutheran Church in proof of the Spirit and power is before everyone's eyes. In the midst of

In the swirl and turmoil of human opinions about God's Word, the rage and hatred against the true church of God, he has stood like a firm city, an iron pillar and a brazen wall. Under prayer and trembling, in patience and faith of the saints, the Lutheran church has risen before his gaze like an island in the sea of the world, greening and blossoming to the praise of the Lord. We know that the city of God should remain beautiful with its fountains, where the holy dwellings of the Most High are. May the Lord raise up in it many men who are filled with the strong living faith of the dearly departed, with the deep gaze of the Spirit into the needs of the time and into the depths of the Word of God, with the living hope of final complete victory.

Canton. Voskamp, missionary.

In Salzburg, there is a Protestant (non-Roman) parish of 100 square miles, where a single old pastor is in charge of the pastoral care, constantly ascending and descending the 11,000-foot-high Tauern. The construction of the beautiful, practical church of the parish was made possible by a donation of 3,000 Mk. by the emperor a few years ago. On the altar lies a large, old, half rotten and burned bible. This Bible, although no longer usable, lies there as a venerable souvenir of the faithfulness of the Protestants in the times of persecution. It dates from 1548, has been burned five times and buried about twenty times until it was finally retrieved after Joseph II's edict of tolerance. The congregation consists mostly of small poor woodworkers, but there is love, morality, hospitality and a great seriousness and zeal for God's word.

"Holy nail, pray for us!" The "Church Messenger of St. Denis" reports: "In a church of Bamberg (Bavaria) one can see an alleged nail of the Holy Cross and in front of the same a prayer in which are the words: -Holy nail, pray for us! I "

The **annual income of the pope** is stated as follows: Annual interest of capitals bequeathed to him by Pius IX and lying on interest in English banks: \$540,000; annual income from rents: circa \$2,000,000; St. Peter's pennies amount to \$3,000,000. - The apostle Peter, whose successor the pope wishes to be, said: "Silver and gold I have not."

The "holy skirt" at Trier will probably soon be exhibited for veneration again. The last time it was exhibited for veneration was in 1844. The papists would like to see and venerate it once again. The bishop at Trier is pleased about this. "But," he says, "the future is not in the hands of man. God himself determines the moment. It was always world events that required the exhibition of the holy skirt. Whether this world event is already here, I do not know. I can only promise that when the good God brings about the moment, then the skirt shall be exhibited." - From this skirt go the most whimsical legends (liars). It is said that the skirt was spun by the Virgin Mary, woven by the Empress Helena (!) on the Oelberg and already worn by the boy Jesus and worn with his body. After the crucifixion, Herod gave it to a Jew who tried in vain to clean it and then threw it into the sea. After many years, the skirt was found on the beach by a pilgrim who threw it back into the sea because he did not consider himself worthy of owning it. Now the skirt was devoured by a whale; after a number of years a fisherman caught the whale and sold the skirt to King Orendel of Trier for 30 gold coins.

The king sold the gold pieces for which Judas would have betrayed Jesus; Mary was supposed to have sent the gold pieces to the king. Orendel is said to have put on the skirt and become not only invincible, but also invulnerable 2c. - The first exhibition and veneration took place in 1512 and was intended to support the falling papacy through superstition and imagined miracles. Luther counted the new fraud at Trier among the "dangerous, lying, shameful folly" that was being played with relics and pilgrimages.

How Luther laid the pope low.

To the words of the 8th Psalm: "Out of the mouths of babes and sucklings thou hast prepared a power" 2c., Luther remarks: "The pope judges nothing against us. We do nothing more than open our mouths and confidently speak the word. This is the battle we fight with the pope. We do not draw a sword, we do not shoot a gun, but with the Word, the Lord's Prayer, the Child's Faith, the Gospel, we judge a power that is so strong and powerful that it destroys popery, monasticism, nunnery and the entire papacy. He thinks our gospel is foolish preaching, even heresy; but he must shrink from it and go down. For the Lord, our ruler, is much stronger than the devil, the pope and the world. He can do the art, when he is weak, then he is strongest. With weakness and lack of strength, he preaches his word, which the world thinks is child's work, foolishness and foolishness. But through such weakness and lack of strength he is so powerful that he puts to shame all other words, power and wisdom in the world. This is the way that the Lord our ruler establishes his kingdom through the outward oral word, which the apostles preached, and we also now, by the grace of God, preach, hear, listen to and accept.

take and believe. Many hear it and accept it with us. We do not force anyone by force, they force themselves, so that no one can resist them, as Christ says Matth. 11: The kingdom of heaven suffers violence and those who do violence snatch it to themselves. The pope and his followers are angry, mad and furious, raging and raging, but they do nothing with their anger and fury. The Lord, our ruler, establishes a power, establishes a strong, mighty kingdom, which puts the devil, the pope and the world to shame. And he does this through the mouth of young children and infants, that is, the foolish and simple, who hold to the pure word. For whoever wants to be in this kingdom and be saved must turn and become like a child. (39, 28 f.)

Playful!

The magistrate of the city of Barcelona once wanted to have several galleys or rowing ships equipped in case of an emergency, and to do so in the quickest and most expeditious manner possible. Because this required many oarsmen, but no slaves or serfs were available, so they invented this means: a table was set up in the market, covered with a lot of money and dice; whoever felt like it, he could play with the one who was appointed to do so; if he won, he received a large sum of money, if he gambled away, then the freedom was gambled away and he had to leave by ship. Now it is better known in those parts than in ours what a toilsome, miserable life it is to pull at the oar in the galleys; therefore many who have committed an evil deed and probably forfeit their lives are condemned to such punishment, many of whom would rather die than live in such a miserable condition. Nevertheless, there were enough of them who dared to take part in this dangerous game and, in the hope of making a small profit, risked their temporal well-being.

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The people of the region were so foolish that they gave away their freedom in a few days. Are they not fools, some will think, who have so ruthlessly forfeited their freedom? Are they not rather the greatest fools, my Christ, who gamble away their blessedness for the sake of temporal gain, fleeting honor, pleasure and joy? And yet there are so many of them who do this every day. But all this stems from the fact that these people do not understand and appreciate the high worthiness of their immortal souls; they consider it a bad thing; on the other hand, the worldly status shines mightily in their eyes, whereby a powerful effect of Satan is involved in their delusion.
(Scriver.)

Request for the preservation of pure doctrine.

The evil spirits do not go among the Turks and the deputies to establish new doctrine, but where God has begun to build a church and the right worship, the devil soon sets his chapel by the side, and the evil spirits try to bring forth their false doctrine and draw the people away from the right doctrine. Therefore, when you have heard God's word, do this also, namely, pray diligently that God's name may be sanctified, and say, Dear God, keep me in the pure doctrine. Protect us so that such doctrine will not be falsified and that your kingdom will not be disturbed or hindered by heretics. (Luther, 44, 50.)

The Bible in Rome.

It was September 20, 1870, and since 5 o'clock in the morning the city walls had been fired upon by the Italians; soon a breach was made at the Porta Pia and the victorious army made its entry through the street that is now called the Street of September 20. There the Romans, who were cheering their liberators, saw a strange sight. Between the cannons came a cart pulled by a dog; to the side walked two young men. They were colporteurs of the British and Foreign Bible Society. They wanted to get the Bible into Rome as quickly as possible. So they got themselves a cart, bought a dog from a shepherd and hitched it to the cart loaded with Bibles.

Now the Bible can no longer be driven out of Rome. It is sold publicly. It does not have to be imported from England or even smuggled in, but is printed in Rome itself. The printing press used for Bible distribution, however, is located in the torture chamber of a former prison. In 1885, more than 90,000 Bibles, New Testaments and Bible parts were sold in Italy.

Faith and love

is the whole essence of a Christian. Faith receives, love gives. Faith brings man to God, love brings him to man. By faith he gives him good from God, by love he does good to men; for he that believeth hath all things from God, and is blessed and rich; wherefore he needeth no more, but all things that he liveth and doeth he ordaineth for the good and profit of his neighbor, and doeth unto him by love, as God hath done unto him by faith. Thus he creates good from above through faith and gives good from below through love.

(Luther.)

Ordinations and introductions.

On the 18th Sunday after Trin. the newly called traveling preacher for the Southern States, Candidate S. Hörn ické, was ordained in St. John's Church, New Orleans, La. by the undersigned, assisted by RR. P. Rösener, N. I. Bakke, A. Burgdorf and Ad. Gahl ordained.
T. Stiemke.

Address: Rev. 8. Uoernteke, v. o. Rev. N. 8tiemke,

30 N. tariern- 8tr., New OrieavZ, Ru.

On the 18th Sunday after Trinity, Candidate H. Voß was ordained and introduced in the Jmma- nuels parish near Deshler, Nebr. by order of the Honorable President Hilgendorf.

Joh. Meyer.

Adreffe: Rev. 8. voss, V68ü1er, l'üaxer Oo., Nedr.

On the 18th Sunday n. Trin. Mr. E. Scheibe was ordained and introduced by the undersigned under the assistance of Mr. R. F. F. W. Engelbert in the congregation of Birmingham, Ala. by order of the honorable Mr. President Stiemke.

C. Burkart.

Adreffe: Rev. R. 86üejhe, Box 673, RirirünKüam, Hu.

On the 18th Sunday after Trin. by order of the Honorable Mr. President Eastern District Mr. R. I. Bernreuther was introduced to his new congregation at Farnham, Erie Co., N. U., by the undersigned. W. Bröcker.

Adreffe: Rev. ck. Lernrentker, Ramkum, Rrle Oo., N.

Church dedications.

Trinity Parish in Howick Township, Ontario, was privileged to dedicate its newly built brick church on the 17th Sunday in Trinity. Celebratory preachers were RR. Andres, Frosch and Dubpernell. The latter founded the above congregation 20 years ago. The congregation is a branch of R. Bruers.

F.D.

On the 17th Sunday after Trinity, St. Peter's Lutheran Church (24X36) at Coal City, Grundy Co, Ill, (branch of St. Peter's Church at Joliet) was dedicated to the service of the Triune God. R. Aug. Frederking and undersigned preached, the latter in English.

A. Schuessler.

On the 18th Sunday n. Trin. the first German Lutheran congregation of St. Paul in Eldora, Iowa, consecrated its newly built church (30X50) to the service of the Triune God. The celebratory preachers were RR. Diederich and Händschke. G. Haar.

On the 18th Sunday after Trinity, the congregation at Tigerton, Shawano Co., Wis. dedicated their nice little church (30X40 with altar niche and tower) to the service of the Triune God. In the morning R. H. Erck preached (German), in the afternoon the undersigned (English). I. W. H. Da t b.

On the 18th Sunday after Trinity, the newly acquired church of Trinity Parish at South Brooklyn, N. A., was dedicated to the service of the Triune God. Festive preachers were RR. Beyer, Sieker and G. Franke (the latter in English).

G. King.

Mission Festivals.

On the 14th Sunday after Trin. the congregations of Gehlen- beck and Worden in Prairie Town, Ill, celebrated Mission Feast. Festive preachers were Prof. Pieper and RR. F. Bergen and Goehringer. Collecte: 398.00. I. Bergen.

The congregation of R. A. Baumhöfeners and that of the undersigned celebrated Mission Feast at Grand Island, Nebr. on the 15th Sunday after Trin. The RR. Baumgärtner and Bergt, Jr. preached. Collecte: 364.30 for Inner Mission. F. H. Iahn.

On the 15th Sunday after Trinity, St. John's Lutheran congregation near Golden Lake, Wis. celebrated Mission Day. Festival preachers were RR. I. I. Oetjen and W. Graf. Collecte: 344.40.

I. G. Grüber.

On the 15th Sunday after Trin. the congregation in Union Township, Efsingham Co, Ill, celebrated Mission Feast. Festival preachers were RR. H. Kowert and G. Kühn. Collecte: 331.00.

V. Hornung.

On the 16th Sunday after Trin. the congregation at Huff, Ind. celebrated Mission Feast. The RR. Hafner and Bauer preached. Collecte: 330.60. W. C. Koch.

On the 16th Sunday after Trinity, the Lutheran congregation in Sheridan Township, Iowa, celebrated a mission feast, in which members from Grant City and Carroll also participated. The festival preachers were Mr. I. Ch. F. Herrmann and undersigned. Collecte: \$23.38. I. Seßler.

On the 16th Sunday after Trin. the congregation at Wartburg, Ill, celebrated Mission Feast. The UU. G. Erdmann and E. Schlink- mann preached. Collecte: H37.80. F. Bergen.

On the 16th Sunday after Trinity, the congregation of the undersigned (St. Charles, Mo.) celebrated a mission festival in the church. In the morning Mr. U. Sieck preached, in the afternoon Prof. Gräbner gave a lecture on mission history. Collecte: K48.31.

I. H. Ph. Gräbner.

On the 16th Sunday after Trin. the congregation at Wine Hill, Ill, celebrated Mission Feast with neighboring congregations. The UU. I. A. F. W. Müller and C. Müller preached, A. Bünger and A. H. Mayer gave talks. Collecte: H49.50.

C. F. Love.

In Washington Township, Jackson Co, Ind, on the 16th Sunday after Trin. U. H. Kühn's congregation and that of the undersigned mission feast. From the congregations of UU. Ph. Schmidt and E. Lehmann, many guests had turned out. The UU. H. Kühn and E. Lehmann preached. Collecte: \$110.50.

W. G. Po lack, zrm.

On the 16th Sunday after Trin. the congregation of the undersigned at Giddings, Lee Co., Tex. celebrated mission feast with the two neighboring congregations (Mr. U. Kaspars and Mr. U. Wolframs). Preaching were the UU. L. Ernst and Th. Wolfram. Collecte: H64.60. G. Birkmann.

On the 17th Sunday after Trin. the congregation of the undersigned (Ashippun, Dodge Co., Wis.) celebrated mission feast, to which members from neighboring congregations were also present. Preaching were the UU. Knuf and Oetjen. Collecte: H39.00. P. Place.

On the 17th Sunday after Trin. the congregations of Kimmswick, Sandy Creek and Pevely, Mo. celebrated their mission feast at the latter place. Festival preachers were UU. H. Norden and M. Meyer. Collecte: -H37.00. F. E. Rothe, U.

On the 17th Sunday after Trinity, my congregation (Kene-saw, Adams Co., Nebr.) celebrated a mission festival with the active participation of the Minden congregation and my branch. Mr. U. I. G. Lang preached. Mr. U. E. Flach gave a historical lecture. Collecte: P29.00. F. Düver.

On the 17th Sunday after Trin. my two congregations celebrated mission feast in Pittsburg, Kans. Festive preachers were D. Stemmermann and undersigned. Collecte: \$30.40.

H. Lüker.

On the 17th Sunday n. Trin. the Evangelical Lutheran Cross congregation in Renault, Ill. celebrated a mission festival, which was attended by many guests from neighboring congregations. The festival preachers were UU. Br. Erdmann and Br. Collecte: -H40.72. G. Erdmann.

St. Paul's Parish near Boone, Iowa, celebrated the 17th Sunday after Trin. Mission Feast. Collecte: \$21.00 for inner mission. L. H. Dornseif.

On the 17th Sunday after Trin. the congregation at Buckley, Jroquois Co, Ill, celebrated Mission Feast. Festival preachers: Messrs. Ui?. F. Ave- Lallemand and O. Döderlein. Collecte: H52.82.

G. Blanken.

On the 18th Sunday after Trin. my preaching places in Pattison, Texas, celebrated Mission Feast. Collecte: \$17.25, of which H7.25 was designated for heathen mission and H10.00 for inner mission. I. Trinklein.

On the 18th Sunday n. Trin. the congregations of the U. Adam and those of the undersigned at West Point, Nebr. celebrated mission feast. The festival preachers were Messrs. Lk. I. M. Maisch and I. F. S. Her. Collecte: K41.00. I. P. Kühnert.

On the 18th Sunday after Trin. the Lutheran congregation at Red Bud, Ill, celebrated Mission and Harvest Festival. Preaching were the UU. A. H. Mayer and E. O. Lenk. Collecte: H69.30.

F. Switches.

On the 18th Sunday after Trin. my Zion congregation at Hampton, Hainilton Co, Nebr. celebrated Mission Feast. Mr. U. Joh. C. F. Burmeister and Mr. U. I. G. Lang preached. Collecte: H55.50. G. I. Citizen.

On the 18th Sunday after Trinity, the Lutheran Trinity congregation at Fort Wayne celebrated Missionfest. Father Sauer and undersigned preached. Collecte: 33.52.

F. W. Franke.

The congregation of the undersigned (Ned Bud, Ill.) celebrated the mission feast on Sunday, October 16, and the harvest feast the day before. The festival preachers for both days were C. F. Liebe and H. Kollmorgen. The collection was a little over 8163.00.

Ms. Erdmann.

On the 19th Sunday after Trin. the congregation at Big Cypress, Tex. celebrated Mission Feast with members of neighboring congregations. U1 P. Stark and Kilian preached in German, undersigned in English. Collecte: 883.00. A. Wilder.

On the 19th Sunday after Trinity, a mission service was held at Frceman, Dak. in the morning and afternoon. Messrs. Eickhoff and Wächter preached. Collecte: 893.65.

E. F. Welcher.

On the 19th Sunday after Trinity, the Trinity congregation in Toledo, O., celebrated a mission feast in the church. There was preaching in the morning and evening. Collecte: 833.94. H. W. Querl.

On the 19th Sunday after Trinity, my congregation in Warda, Tex., celebrated a mission festival, in which guests from neighboring congregations also participated. Ernst and Wolfram preached. Collecte (for inner mission in Texas): 884.00.

G. Buchschacher.

On the 19th Sunday after Trin. the congregation of the undersigned celebrated a mission feast at Sterling, Nebr. Collecte: 830.90. Joh. Burmeister preached in the morning and afternoon.

The general widows' and orphans' fund.

The widows' fund has been very sparsely funded in the last six months. It almost seems as if many people are under the impression that it has already been abolished. According to the synodal decision, however, it is to continue in its present form until January 1, 1889; only then will something be changed in its administration, but even then it will not cease. How could it? Who would or could relieve us of the duty to provide for the needy among the widows and orphans of our departed pastors and teachers? Who could even wish that we should be deprived of this glorious opportunity to show our gratitude for the gift of the pure Word of God in church and school?

At present, 44 widows and over 50 orphans are to be supported from the general widows' and orphans' fund. However, although the year is already coming to an end, there is still a shortfall of 8,600.00. To distribute money where there is none is a task that the undersigned cannot solve, and therefore asks all dear Christians in the name of our poor widows and orphans to cover this fund and to send their donations to the relevant district treasurers as soon as possible.

Bloomington, Ill, October 1887.

C. F. W. Sapper,

General Treasurer of the Widows' and Orphans' Fund.

Revenue to the Illinois District's coffers:

Synodal Fund: Harvest Festival Coll. from U. Brauer's congregation in Niles P21.46. Communion Coll. from I Flaxbeard's congregation in Dorsey 3.75. Part of Harvest Festival Coll. from I Engel's congregation in Covington 2.00. From Teacher Steinbach in Chicago, Synodal Contribution, 2.00. Harvest Festival Coll. from I Mueller's congregation in Schaumburg 44.00. U. Bergen's congregation in Wartburg 6.45. (P. 879.66.)

Synod Building Fund: By U. Flaxbeard in Dorsey of N. N. .25.

Construction in Addison: I. Beck's Gem. in Jacksonville 4.00. By U. Schuessler in Joliet, ges. on Caesold's baptism of children, 4.00. k. Braunwarth in Rush Cito, Minn, 2.00. By U. Herrmann in Jda Grove, Minn, by H. Schroeder 5.00. Part of Miss.- Coll. of I'. Blanken's Gem. in Buckley 10.00. P. Ehlers' Gem. in Norborne, Mo., 10.00. School Harvest Coll. of I. Schwartz' Gem. in Mount Carroll 5.00. (S. 840.00.)

English Mission: By U. L. Dorn, part of Miss. Coll. from the Gemm. at Pleasant Ridge, Troy and Collinsville, 20.00. By Ich Merbitz at Beardstown, part of Miss. Coll. 5.00. (S. 825.00.)

Mission in Hege wisch: U. Röders Gem. in Arlington Heights 15.00. Ich Burfeind's Gem. in Richton 5.00. Harvest Festival Coll. of U. Pfotenhauer's Gem. in Palatine 10.65. Ich Wagner's Gem. in Chicago 29.00. (p. 859.65.)

Inner Mission: I Beck's congregation in Jacksonville 5.15. By U. Landgraf in Decatur by C. Jeworowski 1.00. By U. Dorn, part of the Miss. coll. of congregations in Pleasant Ridge, Troy and Collinsville, 80.00. By I Merbitz in Beardstown, part of Miss.Coll., 25.00. By I Mary's Gem. at Danville, 14.00. By P. Roesch's Gem. at New Brunswick, 7.00. By I Engel's Gem. at Covington, 2.50. By F. M. Wäscher, Coll. at Champaign Mission Festival, 45.00 (Theil). By I Frederking at Dwight, from the bell bag, 1.00.

By Fr. Müller at Shiloh Hill of N. N. 1.00. Part of Miss. coll. of Fr. Blanken's coll. at Buckley 20.82. Part of Miss. coll. of Fr. Bergen's coll. at Wartburg 22.00. By k. Hornung at Bible Grove, part of Miss. coll. 18.00. By k. Love at Wine Hill, part of Miss. coll. 30.00. (p. 272.47.)

Negro Mission to Springfield: By P. Merbitz at Beardstown, part of Miss. coll. at 4.45. By F. M. Wäscher, part of Miss. coll. at Champaign, 5.00. (S. K9.45.)

Jewish Mission: By P. Merbitz at Beardstown, part of Miss. Coll. at 5.00. By P. Wartens' Gem. at Danville 7.00. By F. M. Wäscher, part of Miss. Coll. at Champaign, 5.00. Part of Miss. Coll. of P. Bergen's Gem. at Wartburg, 7.00. (S. \$24.00.)

Negro Mission: By Fr. Döderlein at Homewood of Bro. N. N. 5.00. By Fr. Dorn, part of the Miss. coll. of the congregation at Pleasant Ridge, Defiance and Collinsville, 13.35. By k. Merbitz at Beardstown, part of the Miss. coll. 10.00. By Fr. Roeder's congregation at Arlington Heights 27.80. By Fr. Mary's congregation at Danville 7.50. .part of the Miss. coll. Coll. of Fr. Blanken's congreg. at Buckley 10.00. Part of Miss. coll. of Fr. Bergen's congreg. at Wartburg 8.00. By Fr. Hornung at Bible Grove, part of Miss. coll. 8.00. By Fr. Liebe at Wine Hill, part of Miss. coll. 15.00. By Fr. Heinemann's congreg. at Okawville 9.45. (p. P114.10.)

Emigrant Mission: By P. Dorn, Theil. of Miss. Coll. of Gemm. at Pleasant Ridge, Defiance and Collinsville 13.35. By P. Merbitz at Beardstown, Theil. of Miss. Coll. 5.00. (S. \$18.35.)

Pilgrim House in New Uork: By Fr. Merbitz in Beardstown, part of Miss.-Coll., 5.00. By Fr. Flacksbart's Gem. in Dorsey 6.75. By Fr. Hornung in Bible Grove, part of Miss.-Coll., 5.00. (P16.75.)

Poor students in St. Louis: By Father Merbitz in Beardstown, Tbeil of Miss.-Coll., for G. Büscher 30.00, for Chr. Drögemüller 10.00. By Father Succop in Chicago from the Women's Association for Schülke 18.00. By Father Wagner there for Father Eickstädt from Auguste Wendt 2.50, A. Beduhn 1.00, Mrs. Lübke 1.00, H. Bülow .50. (S. H63.00.)

Laundromat in Springfield: part of Miss. coll. of k. Blankens Gem. in Buckley 10.00.

Poor students in Springfield: Through Fr. Merbitz in Beardstown, part of Miss. Coll. 10.00. Fr. Döderlein's congregation in Homewood for Herm. Wacker 16.00. Through Fr. Wunder in Chicago from the Young Men's Association for W. Licht 5.00. (p. \$31.00.)

College household in Springfield: P. Döderlein's comm. in Homewood 8.92. P. Roesch's comm. in New Brunswick 8.00. Harvest Festival coll. of P. Schieferdecker's comm. in Neu- Gehlenbeck 15.25. (p. \$32.17.)

College household in Fort Wayne: By P. Merbitz at Beardstown, Theil. of Miss.-Coll., 5.00.

Poor college students at FortWayne: By P. Merbitz at Beardstown, Theil. of Miss.-Coll. for Ludw. Dorpat 5.00. k. Wartens' G(m. in Danville for Nuoffer 12.45. By k. Wunder in Chicago from the Jüngl.-Verein for A. Leutheußer 5.00. Durck P. Wagner there, ges. on F. Fischer's wedding, for F. Mahnke 7.00. (p. \$29.45.)

Seminary household in Addison: By P. Merbitz in Beardstown, Theil. of Miss. Coll. 5.00. From P. Roesch's Gem. in New Brunswick 8.00. (S. \$13.00.)

Poor students in Addison: P. Döderlein's congregation in Homewood 6.50. By P. Merbitz in Beardstown, Theil. of Miss. Coll. for Paul Buszin 5.00. P. Engelbrecht's congregation in Chicago from the Jungfr.-Verein for Christopher 15.00. By W. B. in Richmono, Va. for B. Göpfarth 5.00. By P. Brauer in Brecher "from the bell bag" for Röcker 15.00 and by k. G. Rump for G. H. Nuoffer 5.00. By P. Jung in Collinsville for L. Eigel from the Frauenverein 5.00, from the Jungfr.-Verein 5.00 and from Mrs. M. Eberhart 5.00. By P. Wunder in Chicago from the Jüngl.-Verein for C. Haase 5.00. (S. H71.50.)

k. Wagner in Missouri: P. Brauer in Niles 1.00.

Mrs. P. Engelbert: By P. Brauer in Niles by W. Kolb 5.00.

Widow's Fund: Through Fr. Landgraf in Decatur by Magd. Fretus 2.00. Fr. Th. Kohn in Belvidere 1.00. By Fr. Döderlein in Homewood, Coll. bet Hibbing's wedding, 9.26. By Teacher Dörffler of the Chicago Teachers' Conference 23.00. k. Brewer in Niles 3.00. By and through Fr. Roesch in New Brunswick 10.00. Fr. Engel in Covington 1.00. By Fr. Gose of sr. Gem. in Uellowhead 5.00. By Fr. Liebe in Wine Hill, thank offering by Mrs. D. B., 1.00. (S. H55.26.)

Deaf and Dumb Institution in Norris: By Teacher Tisza in Danville from N. N. 1.00. Part of Harvest Festival Coll. from k. Engels Gem. in Covington 1.00. By P. Frederking of the Gem. at Dwight 8.00. By P. Lußky in Sterling of H. Holz 1.00, N. Strößner.25, Mrs. M. Großmann .25, Mrs. I. Üfken, Jr. .25, Mrs. H. Ditz .25, Mrs. Pedersen .25. Teacher Simon's pupils in Schaumburg 4.25. (P. \$16.50.)

Studying orphans from Addison: By P. Bartling in Chicago from Karl Gülzow 2.00. P. Röders Gem. in Arlinaton Heights 10.00. By P. Müller in Lake View from F. C. Labahn 5.00. By P. Succop in Chicago from H. Heuer 2.00. L. Stükel in Addison 5.00. (S. \$24.00.)

Gem. in Fremont, Nebr.: P. Luecke's Gem. in Jefferson 13.42.

Gem. in Council Bluffs, Iowa: By P. Mueller in Lake View from N. N. 1.00. By P. Luecke in Jefferson from I. Lange.50. By P. Succop in Chicago from I. Duessing 1.00. By P. Dorn, Evensong Coll. from the Gem. in Pleasant Ridge, 10.00. (S. \$12.50.)

College household in Milwaukee: By P. Merbitz at Beardstown, Theil of Miss.-Coll., 10.00.

Debt retirementin Milwaukee: P. Flachsbar's comm. in Dorsey 9.25.

Poor college students in Milwaukee: Through P. Wunder in Chicago from the Jüngl.-Verein for A. Ullrich and I. Burkart 5.00 each. (S. \$10.00.)

Construction in Milwaukee: By Fr. Wunder in Chicago by C. Warneke 5.50. Fr. Kohn's Jmm. comm. in Belvidere 10.15. k. Burfeind's comm. in Richton 13.00. P. Wartens' comm. in Dan

From Fr. Rösch's congregation in New Brunswick 10.00. Through F. M. Wäscher, part of the Miss.Coll. in Champaign, 10.00. By P. Eißfeldt in South Chicago, Kirchencollecte 12.50 and from individual members 7.50. By P. Bartling in Chicago from Ferd. Zahlmann .50, Fr. Schütte 1.00, Chr. Grawe 1.00, F. Papenthien.50, Joh. Reich .25, W. Kobow .25. (S. P85.85.)

Addison, Ill, Oct. 15, '87.H. Bartling, Cassirer.

Incoming Michigan District Coffee:

Synod Treasury: From Reed City congregation H3.25. Manistee congregation 10.00. Big Rapids congregation 3.15. (Summa \$16.40.)

Building fund in Addison: comm. in Kilmanagh 3.00.

Milwaukee building fund: by P. Cämmerer of his Trinity congreg. 3.75. Richville congreg. 14.13. Mrs. M. Huber .50. Lake Ridge congreg. 6.37. Arcadia congreg. 9.37. Sebewaing congreg. 25.00. (S. H59.12.)

Sick pastors and teachers: congreg. at Manistee 5.00. congreg. at Sandy Creek 4.00. By P. C. Franke of N. N. .25. (p. H9.25.)

Budget in Addison: Municipality in Sebewaing 18.90. Municipality in Manistee 5.00. (S. \$23.90.)

Household in Springfield: Gem. in Manistee 5.00.

Students in Springfield: By P. A. Ch. Bauer of Wittwe Graus 1.00.

Michigan sophomores: by Fr. Hantel from his Gem. 4.00. by Fr. Hahn from Wittwe Bach 4.00. Gem. in Manistee 8.67. by Fr. Speckhard from Mrs. S. 2.00. Gem. in Centreville 1.36. Gem. in Three Rivers 1.60. (S. \$21.63.)

Inner Mission: By Fr. Hahn of Bro. Also 2.00. Gem. in Manistee 10.00. By Fr. Speckhard of Mrs. N. .50. Durck Fr. G. Vernthal of Mrs. M. Kamm 5.00. Wittwe M. Pump 1.00. Gem. in Fabius 4.00. Gem. at Sandy Creek 6.50. (S. \$29.00.)

Widow's Fund: By Fr. Hantel from sr. Gem. 4.00. By Fr. Hahn, sent to K. Heinitz's wedding, 2.10. Gem. in Frankenmuth 21.75. Gem. to Sandy Creek 5.70. Fr. Lohr- mann 5.00. Gem. in Arcadia 10.00. (S. H48.55.)

Deaf and Dumb Institution: By Kassirer H. H. Meyer 15.00. By P. Hahn von Wittwe Bach 5.00. By P. Partenfeller, on Quasts Hochzeit ges., 9.42. Gcm. in Frankenmuth 15.75. By P. L. Fürbringer, on I. S. Ebrlinger's wedding, 4.91. By P. H. W. Schröder of N. N., welcker had a deaf-mute brother in Germany, 10.00. Emilie Feldmeier 1.50. By I'. C. Franke by G. Kronback 2.00. (p. P63.58.)

Negro Mission: By P. Hahn from Wittwe Bach 5.00. Gem. in Manistee 5.00. By P. C. Franke from N. N. 5.00. (S. G15.00.)

Jewish Mission: Gem. in Manistee 5.00.

EmigrantMissioninNewUork: Gem. in Frankenmuth 20.17.

Emigr. mission in Baltimore: comm. in Frankenmuth 10.08.

Hospital in St. Louis: By Father Hahn from Wittwe Bach 2.00.
 Orphans' home at St. Louis: By Fr. Hahn from Wittwe Bach 2.00.
 Pilgrim House: By Fr. Hahn of Wittwe Bach 5.00. Gem. in Tawas City 7.23. Gem. in Benona 5.00. (p. \$17.23.)
 For individual students: 1) For Fr. and H. Hahn: Gem. in Sebewaing 40.00, C. W. Licken 5.00, W. Emmert sen. 5.00. 2) For Donner: Jungfr.-Verein der Trinitatis-Gem. in Detroit 10.00; durch Lehrer Falch, auf H. Jüngel's Hochzeit ges., 4.70. 3) For Selle: congregation in Jonia 8.00. 4) For L. Wißmüller: through P. L. Fürbringer, on I. S. Ehrlinger's wedding, 4.91. (p. G77.61.)
 Gem. in Council Bluffs: By I*. Hahn from Fr. Auch 3.00, by 1'. Fackler by N. N. 1.00, by P. Krüger by I. Beland 1.50. (S. H5.50.)
 Gem. in Omaha: By P. Schwartz, on Regenthüms Hochzeit ges., 3.28. Total: H438.30.
 Detroit, Oct. 20, '87. Chr. Schmalzriedt, Cassirer.

Incoming to the coffee dcS Western District:-

Synod treasury: From P. O. Hanser's parish in St. Louis by Mr. Schuricht \$18.50. Fr. Gräbner's parish in St. Charles 19.25. Fr. Senne's parish in Alma 4.65. Fr. Wangerin's parish in St. Louis by Mr. Umbach 28.25. Fr. Germann's parish in Ft. Smith 1.25. Fr. Gümmer's parish. in Longtown 11.10. Fr. Pennekamp's parish in New Wells 9.75. From St. Paul's parish in St. Louis by Mr. Schenkel 20.20. Fr. Frese's parish in Port Hudson 3.00. Fr. Zimmermann's parish in Columbia Bottom 17.00. Fr. Demetrios parish at Concordia 7.80. ? Rupprecht's Gem. at Cole Camp 2.00. (S. H 142.75.)
 Construction in Milwaukee: P. O. Hanser's congregation in St. Louis by Mr. Schuricht 300.00. P. Griebel's congregation in California 4.70. P. Schalter's congregation in Cape Girardeau 5.00. P. Zschoche's congregation in Frohna by Mr. Weinhold 50.40. (p. \$360.10.)
 Construction in Addison: P. O. Hanser's Gem. in St. Louis by Mr. Schuricht 240.06. Durch Prof. Günther of the Gem. in Kirkwood 5.50. (p. \$245.50.)
 Progymnasium in Concordia: Fr. Jehns Gem. in Independence 8.00.
 Debt Repayment: P. Prost's comm. in Stringtown 8.60.
 College in St. Louis: Mr. F. Brockmann in P. H. Siecks Gem. in St. Louis 4.00.
 Inner Mission in the West: P. O. Hanser's congregation in St. Louis through Mr. Schuricht, mission festival collection, 132.00. Mission festival collection of Fr. Gräbner's congregation in St. Charles 40.00. Mrs. Flottmann through Fr. Wangerin in St. Louis 3.00. Through Fr. Pennekamp in New Wells, collected on E. Meyr's baptism of a child, 2.75. From St. Paulus congregation in St. Louis through Mr. Schenkel 17.80. Paulus-Gem. in St. Louis by Mr. Schenkel 17.80. From the general mission fund by Mr. E. F. W. Meier 150.00. Mission festival coll. of the congregation? Jvhannings 20.70. By Fr. Heyne in Lake Creek from N. N. 1.00. By Prof. Günther of the solitary virgin association in Kirkwood 2.90. (p. H370.15.)
 Negro mission: Fr. Hanser's congregation in St. Louis through Mr. Schuricht, mission festival coll., 35.50. Mission festival coll. of the congregation.

k. Gräbnern in St. Charles 8.31. Mission festival coll. of Gem. k. Johannings 20.70. (p. -64.51.)
 English Mission: P. O. Hansers Gem. in St. Louis by Mr. Schuricht, Missionfestcoll., 35.00. By 1 P. Schalter in Cape Girardeau nachtr. from Missionfest.85. By P. Heyne in Lake Creek from N. N. 1.00. (S. -36.85.)
 Widow's fund: 1 p. Frese in Hanover 2.00, by sr. Gem. 6.35. By Mr. Herrling from P. Rohlfing's Gem. in Alma 9.50. By P. Nehwaldt's Gem. in Clarks Fort 11.00. By P. Meyr in Friedheim 1.55, wedding coll. 3.45. By I. P. Frese in Port Hudson, thank offering from B. F., 5.00. By Mr. M. C. Barthel from P. Gehrmann in Babbtown 1.00. (P. -39.85.)
 Sick pastors and teachers: by Prof. Guenther, Coll. at the foundation feast of the Virgins' Association at Kirkwood, 4.25. By Fr. Holls at Osage Bluffs by Mrs. Otto 1.00. (pp. -5.25.)
 Hospital in St. Louis: Mrs. Flottmann by k. Wangerin in St. Louis 2.00.
 Deaf and Dumb Institution: By Mr. Herrling of k. Rohlfings Gem. in Alma 9.45.
 Poor students in St. Louis: P. Frese's Gem. in Port Hudson 3.00. By I. Carpenter in Columbia Bottom by N. N. 1.00. P. Holls' Gem. in Osage Bluffs 7.50. (S. -11.50.)
 Poor students in Fort Wayne: P. Jehns Gem. in Jndependence for Hudtloff 8.60.
 Gem. in Fremont, Nebr.: P. Heyne's Gem. in Lake Creek 3.00.
 Gem. in Clay Centre, Kansas: P. Heyne's Gem. in Lake Creek 3.25.
 Pilgrim House in New Uork: 1 p. Lükers Gem. in Pittsburg 3.40.
 St. Louis, Oct. 22, 1887. H. H. Meyer, Cassirer.

1328 btortü Market 8tr.

Incoming into the coffee of the WiSronfin diffriertS:

Poor students in St. Louis: By W. Kroos in Sheboygan -5.00.
 Poor Students in Fort Wayne: From the Women's Club of St. Stephen's Parish 32.00, from the Virginians' Club 10.00. (Summa -42.00.)
 Poor Sick Pastors: L. W., Milwaukee, 1.00.
 Langes Gem. in Fremont: 1 Fr. A. E. W. 1.00. Jewish Mission: From a member of the Gem. of P. I. C. Heyner 5.00.
 Emigrant Mission in New Uork: Theil of the Mission- festcollecte in Lebanon 5.00, in Milwaukee 48.00. (S. -53.00.) Orphanage in Wittenberg: Jmm.- Gem. in Milwaukee 3.50. By P. Sprengeler of N. N. 2.00, Fräulein N. N. 10.00, Fräulein Schröder 1.00, C. Schubert 1.00, I. A. E. W. 1.00. By I. P. Wesemann, ges. on theWedding of Laubenstein- Götter, 5.79. (p. -24.29.)
 Professorial salaries in Milwaukee: P. A. E. W. 1.00. H. Gade 1.00. (S. -2.00.)
 PoorPupils in Milwaukee: Wehrs' Gem. in New London 5.00.
 Wisconsin District Inner Mission: Mrs. Marie Seidel, Milwaukee, 1.00. Mission Festival Collect: in Hartland 25.00, Edgerton (Joh.-Gem.) 24.00, Portage 29.01, k. Feustels Gem. 58.00, Lebanon 48.03, Milwaukee 318.35. By k. O. Hanser by Ehrlinger 1.00, Fechtner.25. By G. Kühle in Milwaukee by N. N. 5.00, Mrs. N. N. 1.00, N. N. .50, Mrs. Rohe .50. By B. Sievers by N. N. 5.00. k. E. Grothes Gem. 7.00. surplus for travel expenses of Wisconsin pastoral conference 8.61. By teacher Beyer, ges. at wedding of Krenke-Meyer, 3.02. F. Köhn, Sr, Sheboygan, 1.50 & 1.50. U. C. I. Schwan's commun. 21.00. P. G. Rosen- winkel's commun. 19.50. A. E. Winter .50. By P. F. Wol- brecht of A. K., Sheboygan, 15.00. I. P. C. Baumann's commun. 6.50. (P. -594.27.)
 English mission: part of the mission festivals in Milwaukee 48.00.
 Negro Mission: Mission Festival Collect: in Hartland 8.71, Lebanon 5.00, Milwaukee 48.00, 1 P. C. I. Schwan's Gem. 15.00. By P. G. Kühle of Mrs. Weylich 5.00. Member of P. I. C. Heyner's Gem. 5.00. By M. F. Wolbrecht of A. K., Sheboygan, 5.00. (S. -91.71.)
 New construction in Milwaukee: F. I. Rank in Chicago 5.00. Member of the Gem. of the U. I. C. Heyner 5.00. From the congregations of Wesemann in Grafton 14.47, Herzer in Plymouth 36.00, Hänel 10.20, C. I. Schwan 8.00. Gust. Kühle in Milwaukee 5.00. Mrs. Kleinbuche 5.00. C. Schubert 2.00. Karl Klann 25.00. Gem. in Springfield, Ill, 15.00. By P. Leyhe of Karl Göks 1.00. (P. -131.67.)
 Pilgrim House in New York: member of the Gem. of I. P. I. C. Heyner 5.00.
 Preacher & teacher widows & orphans: By t P. G. Kühle of N. N. 5.50, Teacher Beyer's pupil 1.27, E. Wetzel, Sheboygan, 5.00. (P. 11.77.)
 Synodal treasury: P. F. Kellers Gem. in Racine 20.44. ? Rennike's Gem. 6.50. (p. -26.94.)
 Milwaukee, Aug. 31, 1887. c. E.ßfeldt, Kassirer.

Received **for the college household at Fort Wahne:** From John Oesh 100 lbs. of flour, Friedrich Blecke desgl. (k. Sauer), Karl Prange 50 lbs. do. (k. Groß), Mrs. Louisa Reinking 1 quilt for the sick rooms (U. Groß), from the Emanuels parish sewing shop (1>. Groß) 2 filled and 3 unfilled pillows. From Fr. Hassold's Gem. in Huntington, Ind. by: Frederick Schroeder 2 sacks wheat, 2 p. potatoes; Friedr. Rohlstng 1 p. wheat; Job. Brand 1 p. do.; Mrs. G. Gerken 1 sack of potatoes; Heinr. Sündermann 1 sack of wheat; Christ. Schöpfer 2 p. do.; Joh. Haucnstein 2 p. do., 2 p. oats, 1 p. potatoes; Karl Hauenstein 1 p. wheat; Heinr. Starke 1 p. grain, 1 p. potatoes; Gottlieb Pöhler 1 p. wheat, 10 gall. molasses; Wilh. Feuerbach j p. wheat; L. Hecker 1 p. do.; Henry Hartmann 1 p. potatoes, 1 p. oats; Henry 1 p. wheat; Mich. Wilhelm 1 p. do.; Joh. Hartmann 1 p. do.; Mrs. Kath. Hartmann 2 p. do.; Jakob Lusch 1 p. wheat. A. Aehnelt, superintendent.

For emigrants - Mission

received from July 1 to September 30:

By N. N. - .83. Mrs. Müller 2.50. Albert Schulz .50. N. N. .37. Dr. Scheffler 1.00. By Kassirer E. F. W. Meier 185.04. Marie Bogner 1.25. N. N. .75. N. N. 5.00. N. N. .40. Kassirer C. Spilmann 1.50. Kassirer Renfer 1.50. Anna Vowald .25. by Kassirer Röscher 41.05. by Kassirer C. Spilmann 17.07. W. Schubach 1.00. by Kassirer H. H. Meyer 15.00. S. Tiede .50. F. R. Köhn 2.00. (Summa -277.51.) S. Keyl.

For the Pilgrim House

received from July 1 to September 30:

By Christian Döpke -2.00. By Kassirer Menk 14.87. Prof. G. Burk 3.45. Kassirer Freye 1.00. W. Preger 1.00. Mr. Deubler 2.50. By Kassirer E. F. W. Meier 161.83. By Kassirer C. Spilmann 61.58. by I. C. Hornbostel 5.00. by Frauenverein in P. Mödingers Gemeinde 25.00. by N. N. 5.00. Bielenberg .25. by N. N. 1.00. by Kassirer H. H. Meyer 80.70. by Kassirer Tiarks 70.00. Preger 1.00. k. Ernst's Gem. in Euclid 15.00. Aug. Vieper 5.00. by Kassirer C. Spilman 230.50. Mrs. Kuppel 1.50. I. G. Faber 3.50. Otto Lund 1.00. P. O. Lenk 1.00. teacher Nützet 1.00. H. F. Ktrchhoff 2.00. H. H. Niemann 3.00. B. Knopf 1.00. by Kassirer Röscher 256.65. by Kassirer Renfer 57.16. Mrs. Sarah Birkner 15.00. by Kassirer C. Spielman 88.91. k. I. v. Brandt 2.00. Joh. Müll 5.00. P. Holz' Gem. in Bayonne 50.00. Mrs. Block 1.00. By Kassirer C. Spilman 14.14. By Kassirer H. H. Meyer .50. (Summa -1191.04.) S. Keyl.'

For the Preachers' and Teachers' Widows' and Orphans' Coffee

(of Iowa District)

have been received: From the kk. Mattfeld, Heinke, F. Ehlers, Gülker, Seßler each -4.00, Strobel, Gläß each 5.00, Budach 3.00, Haar, Heffe, L. Dornseif, Aron each 2.00, Lohr 2.50, L. Dornseif 1.00, Goßweiler 1.00. From teacher Thomä 2.00. By k. M. Herrmann, Dankopfer sr. Frau, 2.00. By Fr. Deckmann from Mrs. Krumbholz 1.00. Collecte of St. John's parish at Monticello 18.75. By Fr. M. Herrmann, half of the Pentecost Collecte of sr. Congreg. in Grant Township, Jda Co. 4.50. By Mr. G. Kretschmar, thank offering of N. N., 5.00. (Summa -78.75.)

Monticello, Oct. 10, 1887. F. v. Strohe, Cassirer.

The following gifts have been received **for the budget of the ProgymnasiumS in Concordia:** From teacher Hamm 1 pot of apple butter and sausage; Fr. Dedede 2 gall. Vinegar, 1 bag of apples; I. Weber 1 p. potatoes, 1 p. apples; F. Weber 2 shoulders; W. Weber, 1 do.; I. Ekkob 1 side of bacon; C. Brandt, F. Kuhlmann, I. Brunkhorst, W. Fricke, F. Schwehr 1 shoulder each; I. Kücken 1 shoulder, 10 sausages; Chr. Finke meat, 1 sack apples; W. Vogt 1 shoulder; A.Thiemann 1 ham, 1 chicken, sausage, baked apples; Dannenbrink 1 ham, sausage; H. Bohnen- stab, F. Schilp, G.

Ekkob, W. Schilp, H. Heidorn 1 shoulder each; F. Weber 1 shoulder, 6 sausages; I. Hemme 1 shoulder, sausage; I. Brandt 1 shoulder; E. Hässemeyer 1 do.; Wittwe Decke 1 p. wheat, 1 p. apples; H. Hässemeyer 1 ham, 1 shoulder, 1 side bacon, 61 lbs. Flour; A. Hässemeyer 50 lbs. flour; I. Steffens 1 ham; H. Brödehüfer 1 ham, 1 goose; I. Brödehöfer meat; Wittwe Hemme 1 ham; H. Steinkubler 1 pp. Bacon; I. Saß 1 shoulder; W. Schlüter -1.00; W. Oehlschläger 1 ham, 1 p. apples; D. Oetieng 2 shoulders; Chr. Brödehöfer 1 p. apples, 1 p. cart, 50 lbs. flour; F. Brockmann 75 lbs. flour, 1 p. apples, 1 p. cart; I. Stürmer meat, lard, 8 chickens, 1 p. cart; I. Sylvester 1 p. cart; E. Stünkel baked apples, onions; G. Kücken 1 p. apples; Ad. Frerking 1 p. do., 1 p. flour; F. Rabe 1 p. mehl; Wittwe Ziegelbein 1 ham, eggs, butter; I. Lange baked apples; H. Röber 1 p. cart; I. Kammeyer lard; I. Frerking 1 p. apples, 1 p. cart, molaffes; F. Ehlers 1 p. apples, 1 p. cart; Wittwe Niermann 1 p. apples, 1 bush. Cart; H. Schüsselmann 1 p. Cart, -1 p. Apples; H. Kücken 1 p. Cart, Baking Apples; I. Runge 1 p. Flour, Molaffes; H. Flannemeyer 2 Gall. Molaffes; H. Bruns meat; M. Bruns potatoes, apples; from the Women's Club in Concordia 6 gall. Apple butter.

Elisabeth Nörper, Administrator.

With thanks received for the church building of his parish in Hamlet, Ind. from the parish of Mr. P. Bethke -6.25

A. Schupma nn.

Received with thanks for the mission to Coal City, Ill: -10.25 from the parish at Dwight, -4.50 from. Aug. Schuessler.

New printed matter.

Advent sermons. Exposition of the noblest prophecies of the Old Testament. By G. Stöckhardt, professor at Concordia Seminary in St. Louis, Mo. Concordia Lutheran Publishers. 1887. price: -1.25.

During Advent, the Church contemplates from ancient times the promises and prophecies of Christ, which God gave to the fathers in the old covenant. This is to prepare for the joyous Christmas season. The church sings: "What was the highest wish and longing of the fathers of old, and what they prophesied, has been fulfilled in glory.

Zion's help and Abram's reward, Jacob's salvation, the virgin's son, The well-born hero has faithfully set."

"Luther wrote: "Since salvation was promised and believed in the past, but has now been fulfilled and begun, we still keep the memory of the old promise and the future salvation; for since we live, as it were, between the two advents, we should praise God's mercy, who promised it in the past, and God's constancy, who has kept his promise and will finally fulfill it in eternal life."

Now, in the weekly services during Advent, the Old Testament prophecies of Christ are explained one after the other, but long ago one would have liked to have a book in which these prophecies are explained, which our dear Christians could also use in their home devotions, in order to refresh themselves also at home with the glorious prophecies of the Old Testament.

Such a book is now offered to our Christians in the present collection of sermons. It contains 22 Advent sermons and 6 sermons on Old Testament texts. The author has received the gift from God to clearly unfold the rich content of these texts. It is the peculiarity of the Old Testament prophecy, says the author in the preface, "that it mostly presents the whole counsel of God about our blessedness as in a short summa, that it describes in great outlines the salvation that exists in Christ. All prophets have prophesied about the grace of Jesus Christ, which has also been granted to us. Superficial listeners and readers may get tired of the apparent monotony that confronts them in the prophecy and thus also in the interpretation of the prophecy. Souls eager for salvation, on the other hand, rejoice when they find everywhere the One that is needed, the One apart from whom there is no other salvation; they would not feel satisfied if something other and lesser than Christ the Lord were presented to them in Scripture and the explanation of Scripture. And when they reflect more closely on the Scriptures, they also recognize in the One the inexhaustible wealth of divine thoughts. Especially in the Old Testament prophecies the Holy Spirit has painted the New Testament grace and truth before our eyes in the most manifold turns, in the sweetest, richest colors, pictures and parables, and thereby wants to awaken in us heartfelt joy and pleasure in the one Savior of sinners, the Son of God and Son of Man, and to make the one great main thing, in which everything lies, quite firm and certain for us."

So this book is urgently recommended to all readers who seek edification in the coming Advent season and desire to grow in wholesome knowledge.

The calendar of our brothers in Germany

has been published again for the coming year under the title: "Der evang.-luth. Hausfreund. It again has a rich content. Of the longer essays, we highlight the following: "Sympathie und Zauberei. D. Carl Ferdinand Wilhelm Walther" (with picture), "The Lutheran Church at Steeden in Nassau" (with picture), "What to think of dreams." In addition to the pictures listed, there are others, including a beautiful cover picture of "The Good Shepherd." To those of our dear readers who would like to have a good German calendar in addition to our "American" one, this one is highly recommended. And if they occasionally write to their friends and relatives, they might call their attention to this calendar. In Germany it costs 40 pfennigs and can be obtained from Mr. Heinr. I. Naumann, bookseller in Dresden.

Here our readers can obtain it from the "Concordia-Verlag" at the price of 20 Cts.

Macht hoch die Thür! Festive Christmas Carol for Mixed Chorus by W. Burhenn, 112 West 21st St., Chicago, Ill. Price per copy 20 cents, per dozen \$1.50, postage prepaid.

Conductors of mixed choirs should consider the above composition by Mr. Burhenn for Christmas. It is very pleasing and appealing; easy to practice. The order of the individual parts is: Prelude; Chorus: Gesangb. No. 31 V. 1; tenor solo, No. 42, V. 2; the last two verses repeated by the choir; verse 3 of the same song as a duet for tenor and alto; the choir again repeats the last two verses. This is followed by bass solo with the fourth verse as text, and a duet for soprano and alto: "Ach mein herzlichstes Jesulein" 2c. After the chorus repeats the words: "zu ruhn in meines Herzens Schrein," the whole concludes in a powerful final chorus with Hallelujah. - The two duets are especially lovely. Anyone who can somehow should persuade his choir to purchase this piece. The equipment is good; the price cheap.

Changed addresses:

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The so-called brotherly love of the secret societies.

Who has not heard members of secret societies extol their "brotherly love"? Hardly can one open one's mouth to testify against the secret societies, then they are emphasized to the best of one's ability at the expense of the church. "How," they say, "do you want to say something against these connections? They still practice true brotherly love, which one looks for in vain among the church members. How sparsely and unwillingly the congregations support their poor, widows and orphans! How many insinuating and crude speeches the poor supported by the congregations have to endure! The secret societies do it quite differently. The widows and orphans of deceased members are abundantly provided for, and during sickness members of secret societies can live without any worries. They then receive everything they need. And is there anything to be said against such societies?" - —

Unfortunately, it is true and much to be deplored that even in Lutheran congregations the poor, widows and orphans are often not cared for as they should be, or are looked down upon by members who are not in the right position, because in their opinion they are a burden to the congregation. But the secret societies must not boast about their brotherly love. For one thing, they only provide support for the sick, widows and orphans whose spouses or brothers have first paid contributions, regularly according to the constitution. But what kind of love this is that demands payment, anyone who still has a reasonably correct concept of real charity can tell himself. For anyone who calls the matter by its right name as an honest man, it is business - and not love. Then, however, the secret societies, as certain businessmen like to do, also look for the back-

The last type of "brotherly love" is found in a political newspaper, where the members of the secret society have paid to bring the contractually promised support, if only they can somehow manage it, whether under the appearance of law or not. An example of this last kind of "brotherly love" of secret societies can be found in a political newspaper. The same writes as follows:

"An interesting decision was recently rendered by the Superior Court of the State of Wisconsin. A Mrs. Mary Stylow, the widow of F. Stylow, who died in Watertown, sued the Odd Fellows Mutual Life Insurance Company for payment on her husband's life insurance policy. It appears that Stylow was not very punctual with the payment of his assessments. He often missed the legal deadline of 60 days, but still paid the premiums due afterwards. When he died, he was also in arrears with two Assessments. The widow wanted to pay the arrears, but the company refused to accept them and also would not pay the amount of the policy - \$1000. The widow sued, and the district court awarded her the amount of the policy plus interest. The Superior Court affirmed the decision, holding that since the company had several times accepted subsequent payment of overdue assessments, it did not now have the right to declare a policy forfeited for failure to pay on time. Similar decisions have already been issued elsewhere. For us and for the public in general, the matter has, by the way, quite apart from the very pleasing judicial decision, another interesting side. This concerns the lodge system in this country. The case of the widow Stylow throws a very significant, though by no means new, light on this. Where is the much-vaunted -fraternity^ of the lodges in relation to the actions of the Odd Fellows? For years the society in question virtually encouraged the deceased Stylow in the idea that it was not so important to adhere to the payment deadlines laid down in its constitution; it accepted - apparently out of pure fraternity - his good will.

Money still long after the time of decay. But when the man was dead and buried, there was also an end to brotherhood. There one stood no longer on the ground of the much-vaunted -fraternity-, but on the rigid letter of the constitutional regulations. Your husband is in arrears with his contributions, we won't pay you a penny' - that's how the widow was ordered. A beautiful brotherhood that."

This is the verdict of a secular newspaper. What is told here is, of course, only one case, but one of many, as those know who read the court cases in the secular newspapers. There one can often find such lawsuits listed, in which secret societies, or associations consisting of members of such societies, out of pure "brotherhood" not only try to deprive a widow of what her husband has paid for, but also charge her with heavy legal costs. It is also known that some lodge members, who have paid the fixed amount in their lodge for years, are finally cheated out of everything they have paid in. They have deprived their family of the most necessary things - only to be able to pay the lodge money; they have borrowed money, incurred debts - only to be able to pay the amount on the date determined by the lodge constitution. Finally, however, they can no longer manage the money on day and date. What is the consequence? They lose everything they have paid in so far, and their families are burdened with debts. Another "fraternal trick" of the lodges is becoming more and more known. Two cases have been reported to the writer. A lodge member dies. The officials of the lodge come to the widow and take over the funeral of the "brother" with the greatest kindness. After the funeral, the gentlemen tell the widow of the man, who has paid his regular dues for perhaps 30-35 years, that the Lodge is actually obligated to pay her \$1500. But the Lodge would not be in a good position to do so. They wanted to pay her (the widow) about \$450 and

The court has decided to accept the costs for the funeral if she will have the kindness to sign a receipt for \$1500 and to publicly certify the receipt of \$1500 in a newspaper with heartfelt thanks. If she does not see her way to this, she may try her salvation with litigation. That is all she would get. Another case is the following: If a Lodge is obliged to pay \$1800 to a widow, the treasurer lets himself issue a receipt for the full amount (receipt in full) from the widow concerned, but pays her only \$400 or \$450. And many a widow certifies with heartfelt thanks the receipt of a sum of which she has not received a third. This is really a very strange "brotherhood".

Oh, if only people would not let themselves be deceived again and again by the lodges by the keywords: support, charity, philanthropy! But that is the very least that the secret societies practice such "brotherly love". The worst thing is that they deprive so many of their faith and blessedness, plunging them not only into temporal but into eternal misfortune and ruin. O Christians, avoid the secret societies as the devil's net!

C. L. I.

(Submitted.)

Is it permissible to despise lowly gifted preachers?

The other day I heard people from different congregations talking about their preachers. A faithful, dear pastor, who, however, does not have any brilliant but only small gifts, came off badly. So I thought it would be good and useful if this sin of despising a preacher with little talent were to be exposed and a serious warning given against it. And this is the purpose of the following lines, which are mostly taken from the writings of an old theologian.

Preachers are not competent to think anything good of themselves, nor to preach anything good of themselves, but that they are competent is from God, who makes them competent to carry on the ministry of the New Testament, 2 Cor. 3:5, 6. If the moon is to shine, it must receive its light from the sun. If Joseph's brothers should find silver in their sacks of grain, their brother had to have it put into them. So God must equip the preachers with gifts, if they are to administer the holy office of preaching properly. He must give them mouth and wisdom. But God does not distribute such gifts equally, but unequally. If a house is to be built, the workers are not commanded to do the same kind of work. Some must do this, others that. God does the same in the building of his church. He divides his gifts among those who are to work on it according to his will; to one he gives the gift of gloriously explaining the holy Scriptures, to another the gift of shutting the mouths of the adversaries, to a third the gift of vigorously punishing the wicked, to a fourth the gift of powerfully comforting the afflicted. Thus Paul teaches 1 Cor. 12.

An old preacher writes: "St. Chrysostom had received from God an excellent mouth and knew how to preach sermons with beautiful words.

and graceful parables. Athanasius, on the other hand, could make only a few words, but in them there was more power and juice. Augustine had received from God the gift of splendid discourse, but Jerome did not have this gift, but he was better practiced in the main languages. Blessed Luther was not as learned in certain things as Ph. Melancthon, but he could not preach at all, and even if he tried several times, it would not work, but he always stuck. That is why he said: If preaching were an art, I could do it, but it is a gift of God." Luther, on the other hand, was an excellent preacher. When Justus Jonas read and explained Paul's epistle to the Titum to the preachers present in Nordhausen, and after the lecture he talked to his listeners about preachers, how God had given such excellent preachers in this last time, and also named some of them, and Luther was also mentioned, he answered: "Oh, dear brothers, when we talk about preachers, we should not count Luther among us, nor should we count him, because he was a much different man. He concluded his speech with these words: *ille vir potuit, quod voluit*, i.e. the man could do what he wanted. The old Hieronymus Weller was a very learned theologian, but he could neither preach nor dispute, but he had received from God the gift of interpreting the Scriptures very gloriously and of emphatically comforting the afflicted, as his core writings prove." - —

But to whom God has given glorious gifts, let him not boast and magnify them, but remember the words of Paul: "What have you that you have not received? But if thou hast received it, what boastest thou, but that thou hast not received it?" 1 Cor. 4, 7. If a preacher has received small gifts, he should be content with them and not quarrel with God, but use such gifts for God's glory and the edification of the church. That old preacher says, "If you cannot bring gold, silver, precious stones to the building of the tabernacle of the congregation, it is enough if you add goats' hair according to your ability." For God demands of no one more than he has received from him.

The world usually wants to have very select, excellent preachers, although it itself is nothing less than select and excellent. And even if some have fine gifts from God, the world knows how to point out this or that fault. The world wants perfect preachers. It is said that a city wrote to Luther that he should send it such a perfect man, a preacher who was long in person, had a brave appearance and pronunciation, was well versed in the Greek, Latin, and Hebrew languages, and was a kind, gentle man who could

get along well with the papists. Luther had a preacher painted on paper and sent him to them in a letter with these words: here is a preacher they would like to have. This is how the theologian Andreä did it when an imperial city wanted a preacher who should have all qualities, all good gifts. He sent them a preacher of gingerbread and told them: here they had a sweet honey preacher, if they were tired of him, they could eat him. Such preachers as they had

demanding, he would not know anywhere, one could not have vain Augustinos.

If a congregation receives a preacher who does not have particularly splendid gifts, many of them tend to despise him. To one he does not preach loud enough, to another not learned enough, to the third he preaches too sharply, to the fourth too lukewarmly, sometimes he should preach too long, sometimes too short, sometimes too vehemently, sometimes too sleepily, and what more such reproaches there are. But if the preacher is faithful with his few gifts, if he works out his sermons conscientiously with the greatest diligence, if he lets this be his main work, as it really is and should be, then beware, beware, of despising him because of his few, weak gifts. For he who therefore despises him

1. Despises God in heaven. For a man cannot take anything from himself, unless it is given to him from heaven, John 3:27. "Every good gift and every perfect gift is from above, coming down from the Father of lights," Jac. 1:17. As the glorious gifts that a preacher has come from God, so also the lesser ones. Whoever despises the preacher because of these little gifts, does not despise the preacher, but also God, who has not given him better gifts. For it is not the preacher's fault that he does not have better gifts; he would much rather have greater, more glorious gifts than others.

(2) By this he reveals his lack of understanding. For it is not the gifts that a preacher has that make the hearers devout, righteous, and blessed, but the word of God does this when it is taught and preached purely and loudly; it is the power of God to make all who believe in it blessed. Rom. 1,16. If then a preacher does not preach brilliantly and learnedly, but plainly, if he does not preach things that are supposed to be high with sweet tones rich in unctuousness, but if he preaches God's word purely and loudly in clear, transparent order, then he can edify more than those who go along with pompous words. Therefore also Paul preached at Corinth not with "high words or high wisdom", 1 Cor. 2, 1, but in Christian simplicity. If someone wanted to disparage a preacher because he preaches God's word with simplicity, he would show his lack of understanding. Even though Moses' staff was not studded with silver and did not have a golden knob, it still performed great miracles. A key need not be of gold and silver if it is to unlock a door; an iron key will do. The world pricks up its ears at artificial, pompous, especially political sermons, but not its heart. Even if a good is wrapped in beautiful paper, this does nothing for its inner goodness.

(3) By this one reveals that he has no real hunger for God's word. If one is really hungry or thirsty, the food tastes good to him if it is good, although the bowl in which it is not silver but pottery; also the drink tastes good to him, even if it is not served in a golden cup. But if a man is full, he naturally has no appetite. Therefore, if a man is righteously hungry and thirsty for God's word, he is also very eager for the same; a preacher who preaches such things may have splendid shining gifts or small and plain ones. This is often seen in Lutherans who live in scattered places.

and rarely hear a preacher. How eager they are for a sermon, how far they have to go, with what rapt attention they listen to the sermon, even if the preacher has only few gifts! On the other hand, how fed up some people often are in our old congregations, and there the criticizing and scolding and despising of the less gifted preacher goes on.

(4) This makes other people despise the preachers who have low gifts. If someone despises a doctor, or a cobbler, or a tailor, especially if he is considered to be very clever and intelligent, those who hear it will easily despise him. So also he who speaks contemptuously of a preacher because of his little gifts and shrugs his shoulders, makes those who hear such things from such wise and respected people also begin to hold him in contempt because of it. And by doing so, they commit great sin by leading other people to evil.

(5) By doing so, one incurs God's wrath and punishment. The Most High is moved by this, that he takes away from such people their edifying preacher and gives in their place such preachers, who either have even lesser gifts, or who have great gifts, but who do not really see to the edification of the congregation, but only want to show their great eloquence and seek their own honor, and thus edify only little. Their sermons then often consist only of mere words, which fall on the ears but not on the heart, or of high, very learned things, of which the congregation understands little or nothing. Just as the people went into the church, so they go out again. And this is a punishment of God, which they then also come to know to their detriment. They begin to sigh: oh! if only we had our former preacher back. - The following two stories are in a book entitled: "Punished Tongue Sins." A distinguished man did not like to hear a preacher because his language was not pleasant. Once he sent his servant to the sacristy to ask the sexton who would preach, for there were several preachers employed at the church. But the preacher was already in the sacristy when the servant arrived and asked about it. Hearing this, and knowing that the gentleman did not want to go to his sermons, he said to the servant, "Give my regards to your master, and if he does not want to hear me, let him hear the devil. Now these words, spoken in anger, were by no means praiseworthy. But it happened afterwards that this noble man was fiercely challenged by Satan. In such a challenge he had an ardent desire for this preacher; he asked him to come to him and painfully repented that he had held him in contempt because of his sermons up to that time, and he begged him with tears to include him in his prayers and to faithfully assist him, which the preacher also did. - Another story goes like this: A bad boy used to mock a preacher wherever he went and made people laugh. By God's fate, a roof tile fell on his head from the church tower just as he was mocking again, and struck him dead.

(6) They willfully deprive themselves of faith and salvation. Whoever despises his preacher because of the small gifts he

Either he stays completely out of his sermons, or when he comes to church, he either does not pay attention at all, or only pays attention where he finds something against the preacher he dislikes, in order to make him despicable. If such a preacher still has faith at the beginning, it will soon go out like a light that lacks nourishment. This is the preaching of the divine word. But if he has lost faith through prevailing and deliberate sin, it cannot be rekindled in him by the preaching of the divine word, because he does not hear it because of the preacher's poor gifts or does not accept it with meekness, as long as he remains in contempt. God can call him off suddenly. But he who wilfully deprives himself of faith thereby deprives himself of blessedness. - —

These six points should be carefully considered and deeply memorized by anyone who has despised his lowly preacher.

E. A. B.

(Submitted.)

Fiftieth Anniversary of St. Paul's Parish of Fort Wayne.

The "Lutheraner" always brings reports on the founding of new congregations or the dedication of new churches to the delight of its readers. It has also brought news about the anniversaries of faithful ministers of the Word in church and school. Certainly, the readers of the "Lutheraner" will be pleased when a report about the fiftieth anniversary of a synodal congregation appears in its columns. For is this already a cause for general joy, when God has once again established the memory of his name in a new place and has given his beatific word to a congregation, is this already a cause for general joyful praise and glory to God, when the Lord has shown a single person the grace to be allowed to preach the word of life for decades: how much more cause for general joy, praise and thanksgiving to God is there, when he has preserved his pure word in a congregation for fifty years and through it has allowed it to grow, increase and spread into many congregations. But this great joy, this unspeakable, undeserved grace, God has shown to the St. Paul Lutheran congregation at Fort Wayne, Ind. And in order to prove that they well recognize this act of grace of their God, the congregation decided to commemorate it in a worthy manner by a jubilee celebration in special festive services. In order to let our fellow believers participate in this joy also in the distance, our congregation decided to send a report of our jubilee celebration in the "Lutheraner" by the undersigned.

The first jubilee service was held on Friday, October 14. On this day 50 years ago, on October 14, 1837, the congregation was founded by Pastor Jesse Hoover, a member of the General Synod. When he died in the following year, Father Wyneken, who is well known among us all and who has already passed away blessed in the Lord, continued the work that had been started. And when he responded to a call in 1845

Dr. W. Sihler, who also went home, became his successor. Among the latter two in particular, the Lord gave our congregation a time of great visitation. And this was described in detail to the congregation in its first festive service in a historical lecture, in which the history of the congregation from the day of its foundation was told. Even at this first service, an evening service, the old St. Paul's Church, richly decorated with flowers, garlands, banners and inscriptions, was filled to capacity and the praises of the numerous congregants resounded mightily. A special ornament of this service was also the 150th Psalm set to music by Breitenbach, which was sung by a larger male choir of our congregation. The still living founders of the congregation - there were only ten of them - were given places of honor at the altar in this, as in the following services.

However, the main jubilee celebration took place on Sunday. If the church was already almost overcrowded at the first service, it could hardly hold the large crowds that flocked to the main service on Sunday morning. And it was truly uplifting and filled the heart with joyful emotion, even igniting praise and glory to God, when this crowd of the entire congregation sang their praises in the beautiful, powerful chorales of our church. It was no less uplifting, however, when a jubilant choir, formed from young members of our congregation especially for this jubilee celebration, a mass choir consisting of about 100 voices, sang the "Kyrie", "Gloria" and "Credo" ("We all believe in one God") from Mozart's magnificent Second Mass with instrumental accompaniment. The undersigned then preached the sermon on Eph. 1, 3, in which he presented "the abundant blessings with which God has blessed our congregation for fifty years as the object of our jubilee celebration" and encouraged constant praise and thanksgiving for such blessings.

But because in the course of the years six other flourishing, large congregations had arisen from our congregation, namely the Immanuel congregation of Pastor Groß and the Zion congregation of Pastor Jüngel in the city, then the Trinity congregation of Pastor Franke, the Martini congregation of Pastor Stock and the St. Petri congregation of Pastor Michael in the countryside. Petri congregation of Pastor Michael in the countryside, and because we wanted them to participate in our jubilee celebration and great joy, we held a joint jubilee service together with those congregations on Sunday afternoon in the beautiful park of our Concordia

College, during which Pastor Jüngel preached to the large congregation of several thousand with a voice resounding far and wide on the hundredth Psalm of the right jubilee celebration.

But because we heartily wished that our children, above all others, should be comrades in our joy, and that they too should be properly impressed with what great grace they have enjoyed together with us up to now, a children's service was to form the conclusion of our jubilee celebration. This took place

*) To report the history of the parish in more detail, the space does not suffer. It is contained in a booklet published by the parish and printed by Concordia Publishing House: "The History of the Lutheran St. Paul's Parish."

Sunday evening. This was indeed a particularly lovely and beautiful service. We would have wished that many more, yes, that all of our fellow believers could have taken part in the same and witnessed how the Lord has bestowed praise on this congregation of ours from the mouths of many hundreds of young children and minors. At this final service, however, there was such a rush that not only were all the pews occupied, but all the aisles and stairways and the vestibule were filled with people standing, and hundreds had to turn back because they could not find room in the church. But because God had given us splendid weather for our jubilee, hundreds were able to take part in this closing celebration, standing outside at the open windows of the church.

This service was also opened by a hymn sung by the entire congregation. Then the congregational choir, which had existed for years, sang a Tedeum by a newer composer, and a double quartet sang the chorale: "Allein Gott in der Höh sei Ehr. If these two magnificent choruses had once again set the right festive mood and given it expression, then the most beautiful, the main part of this service followed. The 530 children of St. Paul's parish stood up and confessed the six main passages of Luther's Small Catechism in the same way as it is done with the Christian teachings in our synod. Thereupon they raised their children's voices in prayer to God that he might preserve this catechism teaching for them in the future, singing the catechism hymn 179 in our hymnal: "HErr Gott, erhalt uns für und für" (Lord God, preserve us for and for), etc. This was followed by a dialogue in which the children testified in a loud voice before the assembled congregation what abundant grace God has shown to the children of the congregation and what great cause they, the children, have for praise and thanksgiving to God. This was followed by an alternating liturgical chant between the pastor and the children of the upper cloister; and the service then concluded with the hymn: "Praise the Lord, O my soul," the first verses of which were sung alternately by the children and the congregational choir, and the last verses by the entire congregation. Each schoolchild was given a beautifully bound booklet containing the history of the congregation, decorated with pictures of the two pastors Wyneken and Sihler, as well as of St. Paul's Church, not only as a memento of this jubilee celebration, but also as a lasting, grateful reminder of the grace shown so far. It is self-evident that at this jubilee celebration a jubilee collection was raised for the coffers of our synod. It amounted to a little over 300 dollars.

Certainly, the beautiful services of this jubilee will be unforgettable for all participants. May God also give grace that our entire congregation, through the work proclaimed during it, as well as through contemplation of the great deeds of God that have taken place among us so far, in that He has preserved His pure Word and Sacrament among us for such a long time, may have been ignited to new gratitude, new zeal and new faithfulness in preserving this glorious jewel that has been so familiar to it! To all the synodal congregations

May the Lord give them, old and young, the same jubilee celebration, in which they too can praise Him for preserving the word of truth, so that in our synod one generation may always deliver the banner of the pure Lutheran confession intact to the other, and so that until the end of time the Lord may preserve His Lutheran Zion in our synod as well.

H. G. Sauer.

(Submitted.)

Our church in North Alabama.

Just a few years ago, we did not have a single church in North Alabama. An attempt was made in Tusculumbia, but failed. Only at Hanceville was there a small group of discerning Lutherans, who quietly and secretly adhered to the pure doctrine, confessed it, gathered for common reading services and taught the growing youth the pure milk of catechism. Mr. Stiemke visited this region on a long journey of exploration and strengthened the single brothers. His stay in that area became known and led to a petition from several Lutherans in the nearby town of Garden City to remember them and provide for them where possible. These were two feeble clues which could never have justified such hopes as have now been fulfilled through pleading and understanding. A student from Springfield began the work in Garden City and Hanceville, and now the little mustard seed has already grown into a capable, promising little tree. The writer of these lines (Rev. Fr. Rösener), who recently made a visitation trip to North Alabama, cannot refrain from sharing some of the joyful experiences with his fellow Christians to strengthen their faith. From Garden City, Pastor Burkhart began the difficult work of proselytizing in the remarkably flourishing city of Birmingham. The work was difficult because the Christians in this city had been so often deceived and cheated by money-grubbing, immoral adventurers who pretended to be pastors. The work was also difficult because another German pastor had already gathered around him those who, in spite of all sad experiences, still clung to the Word, and had penetrated into this field of work before we were ready to bring the Word to those with whom we were in contact. Finally, the work was difficult, because in such rapidly rising cities as Birmingham, speculative frenzy reigns and the greed for wealth easily stifles the last shred of faith. And yet the preached word has produced glorious fruit. Although many of the listeners were preoccupied with work and business, and many were also prevented from attending by illness, the service was very well attended at an inconvenient time, namely two o'clock in the afternoon. There is now a congregation that has

organized itself and is full of burning zeal to build a church and school. After the service, a member of the congregation promised to donate a piece of land for this purpose, which sacrifice is all the more worthy, since all property in the town has fabulous prices.

swings. A building lot on a corner of the most important streets was recently sold to a bank for \$90,000. A German land agent, asked whether one could not rent a site cheaply and build a school on it for the time being, explained that in the center of the city no site could be bought for less than \$10,000, and no empty site could be rented for less than \$800 per year. People flocked from all sides to get a share of the profits. So crowded was the city at times that the traveler considered himself lucky who, for the payment of one dollar, received permission to spend the night on a chair in the hallway. And in this place there is now a congregation of earnest, willing Christians, around which everything gathers that among the Germans seeks nobler goods than transitory money. That invader pastor has given up his work and become a building contractor. A pastor for Birmingham has already been appointed and, God willing, will be ordained and installed there in a few days. (This has already happened since this article was written). A good beginning is there, and if all prospects are not deceiving, this congregation will quickly blossom and become independent.

In Garden City, almost everything that lives there now belongs to the community. Although the land is not very rich, anyone can live there if he is industrious. One advantage of that mountainous area is the delicious, clean air and the fresh, cool spring water, as well as the wonderful, varied scenery. The members of the Garden City congregation, in spite of their poverty, have made fine progress in church work. They have a large, spacious house of worship, with a beautiful cabinet organ, and an extremely beautifully situated, beautiful parsonage, from which the pastor can almost overlook the whole town. He sits up there on his mountain under shady forest trees, like the old knights on their mountain castles, only that he makes his raids from above, not for gold and silver (the area is poor in these), but to steal immortal, dearly bought souls from Satan.

Three miles from Garden City is Hanceville. Here the congregation has grown visibly and has built its house of worship with its own hands. Two acres of land in the little town were given to the congregation. Undaunted, the members of the congregation worked, some for 40 days, until their neat little church was finished. In this parish there are excellent singers who rehearse our beautiful melodies in four voices. This area is also poor but healthy. Some farmers who came here from Indiana wanted to leave the area again, because neither church nor school was here, and looked elsewhere. But after church and school blossomed here, they preferred to stay. The more the iron industry brings new towns into being, the more profitable the sale of their land products becomes. That the poverty in Garden City, Hanceville and Cullman was so oppressive was due to the fact that the farmer could not sell his products other than at ridiculous prices. This is now changing dramatically.

Ten miles from Hanceville is Cullman. Here Pastor Engelbert began his work two years ago, assisted by a faithful, aged Lutheran, in whose best home he was hospitably received.

found. In Cullman there had been a German community for a long time, but what a community! The most miserable subjects, obvious drunkards, blatant worldlings worked there in quick succession to destroy the last remnant of Christianity. It happened that the pastor announced from the pulpit the time of the next ball and dance. The leading heads of the town were free spirits and wanted such men. With a trembling heart, Pastor Engelbert began his missionary attempt. And today? The congregation numbers well over 40 members and is continually growing. The enemies raged; those who stood by Pastor Engelbert were chased out of their jobs and earnings because they did not want to participate in the ungodly activities of the other congregation, but they stood firm and confessed their Savior. To this day, members of the congregation are forced to work in the surrounding cities of Birmingham, Decatur, Sheffield, etc., and to send what is left over from food and housing to their families living in Cullman. That was a difficult beginning, in oppressive poverty, ridicule and persecution. And yet, not one of them has fallen away. They work like lions. Their church is one of the most beautiful in the entire southern district, their parsonage likewise, built by the sweat of their brow and worn out under the most oppressive food worries. They have had to run up debts of several hundred dollars, because so many have left their work and earnings for the sake of their confession, but they have a cheerful spirit and are heartily grateful for the little support they have received from our southern district.

After the visitation, the congregation unanimously decided that I should send my heartfelt thanks in some way to the brethren of our southern district and assure them that their gifts of love had been a great help in times of need and a mighty strengthening of faith. I hereby undertake this task, only with the regret that our dear, very busy congregations could not have done more for these brave confessors of the Savior. Now the situation in Cullman is such that it is only a question of time when all the righteous inhabitants of Cullman will belong to the congregation. Pastor Engelbert still serves two branches, about 10 to 12 miles away, but their members are parishioners in Cullman. A third, important branch of farmers had disposed of its unworthy pastor shortly before my visit and also turned to Pastor Engelbert, so that the latter will soon have to devote his full strength to Cullman and the surrounding area alone. The old, once abandoned mission in Tuscumbia and the surrounding area is to be taken up again, and a new beginning in Decatur is to be attempted. God further grant his blessing. The relationship between our congregations and pastors in North Alabama is lovely, and the heart swells with joy at the wonderful testimony the pastors give to their congregations, and how the congregations openly boast of their pastors, that they are publicly envied by their bitterest opponents for such pastors and shepherds. May this be an incentive for all of us to become ever more humble, zealous and faithful, and to work the rich field of mission ever more resolutely and sacrificially!

To the ecclesiastical chronicle.

I. America.

General Synod. A certain Rev. Swartz had accepted a calling as a General Synod missionary in India, but had soon left the ministry, come back to America, and accepted a calling to a Calvinist, Presbyterian, church. This is not to be wondered at, since the General Synod is swarming with all kinds of gushers. It is therefore incomprehensible when members of the General Synod express their astonishment at this step of Pastor Swartz. After all, at its last meeting this body, as usual, also held church fellowship with Presbyterians. And what should one say to the fact that Pastor Butler of Washington deplores this step, since he himself, at the reopening of his renovated church, has called in 8 Presbyterian, 1 Congregationalist, 1 Episcopal and 1 Reformed preacher? Doesn't that make a mockery of the Lutheran name?

General Synod. Some time ago, a missionary of this body, which wants to be Lutheran, wanted to distribute the Lord's Supper in one of its places. He had instructed the chief to fetch **uneared** wine. The chief returned without it. What did the missionary do? He took **water** instead of wine. He used an old box as an altar and spread over it a number of a New York newspaper that he had in his pocket. A broken water jug and an old teacup served as communion vessels.- Isn't it really rapturous that the missionary of the General Synod orders uneared wine for communion and then, since he can't get it, takes water instead of wine?

A misrepresentation of the pure teachings of Luther. In the "Christian Messenger" (of the Albrecht Brothers) of September 10, a speech of Mr. Lauer is reported, which he held before a missionary society. In it he also talks about Luther and the Reformation of the 16th century, and draws a comparison between Luther's teaching and Wesley's, the founder of Methodism. Mr. Lauer shows that he either does not understand and know Luther's teaching and work at all, not even in the slightest, or that he has distorted it dishonestly. For he says: "The Reformation under Wesley . . . consisted more in a reformation of the heart and of life. Luther had to do largely with the rights of princes and peoples, mainly with those of the German people." - According to this, his listeners and the readers of the "Messenger" could not gain any other opinion of Luther than that he was really a secular reformer and did not care about the improvement of heart and life. Is this not a shameful distortion? After Mr. Lauer has somewhat praised Luther's Reformation, he continues: "Wesley has the king, the priest and the beggar, seized by the power of truth, kneel next to each other as poor children and pray for mercy and forgiveness. All must be born again here, or they cannot see the kingdom of God." - From this, too, the listeners and can the readers of the "Messenger" take nothing but: Luther taught that not all need equal grace and forgiveness, that not all must be born again. Further, Mr. Lauer said: "From the first Reformation" (Luther's) "has come the theory, according to which it is to be investigated how much sinfulness we still retain in and on us in this life, and yet can be true Christians and followers of JEsu. In this theory it is even claimed that we can or must remain sinners all our life, and yet in the end be saved by grace." How, must not everyone be horrified by Luther's teaching who does not know it further than from this speech of Mr. Lauer?

But even our school children can teach Mr. Lauer better and prove to him that Luther did not teach and believe like that and that no Lutheran teaches and believes like that. Mr. Lauer's presentation is either based on ignorance or is a malicious distortion.

H. R.

A peculiar lawsuit has been filed against the well-known Trinity Episcopal congregation in New York. It concerns the validity of a law passed by Congress some years ago against the importing of workers with whom a contract had previously been concluded. That law of February 20, 1885, prohibits "the importation and immigration of aliens and non-citizens under contract or understanding to perform labor in the United States" and imposes a penalty of one thousand dollars for each violation of the law. The only exceptions are "professional theatrical performers, artists, singers, and persons traveling the country to give lectures." Now the Trinity Episcopal congregation has appointed a certain Rev. E. W. Warren from England as assistant preacher. But a call in the eyes of the state is a contract. Therefore, the United States Attorney, Mr. S. A. Walker, has brought suit against the said congregation to recover the penalty of \$1000, because the congregation has made a contract with a non-citizen of the United States to do such work for the same, which is not exempt from the law.

(H. u. Z.)

For the Papist Emigrant House, the "Leo- Haus", only 820,000 have been collected. The "Katholischer Glaubensbote" describes this as "a tiny amount" in view of the large number of German Catholics.

Unitarian preacher Blake, in his lecture on one of the last Sundays, treated the subject, "The Reasons Why Anarchists Should Not Be Hanged."

Indians. In the United States, there are still 68 Indian tribes without missions.

II. foreign countries.

On June 14, **two Roman priests** entered the room of the colporteur Antonio Cocca, in the inn at Carpino Gorganico, and with harsh words ordered him to leave the country and avoid it forever. Finally, they seized a sack containing sacred writings, opened it and began to tear them to pieces. The colporteur resisted and at the noise that arose, people came, including Gensdarmen and the Syndicus. A complaint was filed against the priests, and about a month later the tribunal at Lucera sentenced them to 36 days in prison, a fine of 51 francs each, and also to pay damages and legal costs.

(Chr. Botsch.)

In Bulgaria, as the pope recently announced, "whole parishes" are to convert from the Greek to the Roman Church. The pope is trying to win over the Catholic powers, even the Sultan, for the (Catholic) Prince Ferdinand, and thus hopes to bring the entire Bulgarian people into the papistical church.

The "holy skirt at Trier". In the last Catholic Assembly in Trier, Bishop Koppes of Luxembourg asked the Bishop of Trier to publicly display the holy skirt again for veneration.

"Thorns and thistles sting very much, false tongues even more. But I would rather wade in thorns and thistles than be burdened with false tongues."

(Val. Herberger.)

Ordinations and introductions.

On the 19th Sunday after Trinity, Candidate N. Krenke was ordained in the midst of his congregation in Gretna, La. by the undersigned with the assistance of RR. P. Rösener, N. Bakke, A. Burgdorf and A. Gahl and was ordained into his office. T. Stiemke.

Address: R "v. R. Lrknlle, 36kk6r8on RurisL, !<a.

On the 21st Sunday after Trinity, Candidate Ernst Meichsner was ordained and inducted by order of the Honorable Praeses Sievers in his congregation at Tintah, Traverse Co, Minn. by A. C. Rohlfin g.

Address: Rev. R. Lteiedsner, llivtnll, Traverse 60th, LLluii.

On the 19th Sunday after Trin. Rev. C. Bock was installed by me at Long Branch, Nemaha Co., Nebraska, by order of Pres. Hilgendorf. A. W. Bergt.

Address: Rev. O. Lock, R1K Oreek, ckollnson 6o., Redr.

Due to lack of space, the announcements of several inaugurations, church consecrations and mission celebrations that had taken place had to be postponed.

Call and request.

Some weeks ago, the directorate of the Concordia publishing house sent a circular to the pastors, in which they were asked to send to the directorate for publication the expert opinions of the St. Louis faculty in their possession and the letters of the same Dr. Walther, in which he had given an expert opinion or expressed reservations in difficult cases. Since the matter seems to have been forgotten again by many, and since there are certainly letters from Dr. Walther in the hands of some members of the congregation, who are best informed of our plans by the "Lutheraner", which should not be missing from the intended collection of expert opinions, we hereby again ask all those who have such an expert opinion to send in the manuscripts as soon as possible. It would be a pity if these precious treasures, by which so many could be served in the future, both the expert opinions of the entire faculty and the pertinent advice, which Dr. Walther has given by letter to many a pastor and many a parishioner, were to be lost or remain known only in smaller circles. They should be printed in book form and thus become common property of the whole church. No one thinks that the intended collection would become complete enough without what is in his possession. We would like to have as many reports as we can get. If everyone sends in the manuscripts that are in his possession, we will get an excellent American Lutheran casuistry. There are probably many who would not like to part with the manuscript, but would like to keep it as a precious memento of the Blessed. But this case is also taken care of. Upon request, the President of the Directorate, Pastor Janzow, will conscientiously return the documents sent to him to the sender. It goes without saying that no private messages and personal matters, as they sometimes occur in such letters, will be published. All manuscripts that arrive are to be handed over to the local faculty in order to arrange them and prepare them for printing.

All submissions and inquiries should be addressed to: Rev. 6th I., -Junrorv, 3613 19tli 8tr, 8b. Louis, llo.

H. Sieck, Secretary of the Management Committee.

Incoming to the Canada District coffee:

For the student treasury: Collecte in R. Kirmis' congregation in Poole -4.10. Desgl. in Wellesley 1-7.05. Wedding coll. at H. Pollex in Ottawa 3.25. Coll. in R. Kirmis' congregation in Linwood 1.75. By I. Seip in Linwood 1.00. Wedding coll. at I. Wegner, Jr. in North East, Pa, 5.50. Part of mission feast coll. at R. Bruer's congreg. in Normanby 20.00. A. Lauten- schläger in Petersburg 1.00. By R. Weinbach in Sebringville .25. W. Pretznaw in Carrik 1.00. Thanksgiving feast coll. at R. Weinbach's congreg. near Sebringville 29.00. (P. -82.90.)

Inner Mission: Coll. in R. Bortk's congregation in Ottawa 10.00. I. Schönherr in Ottawa .50. Wedding Coll. in A. Sylvester's congregation in Ottawa 2.31. Part of the Mission Festival Coll. in R. Weinbach's congregation near Sebringville 95.11. Various in R. Kirmis' congregation. in Poole 8.80. Various in Wellesley 5.75. Part of mission feast coll. in R. Kretzmann's parish in Eganville 30.00. Various in R. Bruer's parish in Normanby 20.00. Wedding coll. in H. Feick's parish in Normanby 5.62. Mrs. Maria Carter's parish in Wallace 1.00. (p. -189.09.)

Emigrant Mission: Wedding Coll. at H. Holz in Ottawa 1.94. Part of Mission Festival Coll. at R. Kretzmann's congregation in Eganville 10.00. Desgl. at R. Bruer's congregation in Normanby 10.00. (S. -21.94.)

Pilgrim House in New Uork: Theil of Mission Fest coll. in R. Weinbach's comm. near Sebringville 10.00.

Jewish mission: part of the mission festival coll. in Normanby

5.00.

Preacher and teacher widows and orphans: Wedding coll. at Wilh. Witt in Alice 5.41. Caspar Sutter in Poole 1.00. (p. -6.41.)

Negro mission: part of the mission festival coll. in R. Kretzmann's parish in Eganville 13.77. Desgl. in R. Bruer's parish in Normanby 5.00. (S. -18.77.)

Building fund in Milwaukee: Coll. in R. Kretzmann's comm. in Gratton 6.80. Desgl. in Wilberforce 8.70. (S. -15.50.)

Wellesley, Ont., Oct. 26, 1887. G. Renfer, Cassirer.

Entered the coffee of the Illinois - District:

Synodal Collect: By R. Bötticher in Mount Pulaski -10.00. From RR. congregations: Ervmann in Renault 6.00, Hiebei in Town Rich 6.40, Hansen in Worden 8.00, Eirich in New Minden 24.44 (Harvest Festival Collect), Bartling in Chicago 37.00. Reformation Festival Collect from R. Grosses congregation in Addison 42.00 and R. Grosses congregation in Hartem 15.62 (half). (S. -149.46.)

Construction in Addison: half of Harvest Festival Coll. by R. Brauer's "Gem. in Eagle Lake 18.40. By R. Bötticher in Mount Pulaski 20.00. R. Hieber's Gem. in Town Rich 5.63. By R. Sck röder in South Litchfield, Theil of Mission Festival Coll, 15.00. By Kassirer Frye of the Gem. in Houston, Tex. 1.60. By R. Bartling in Chicago of C. Kemnitz, Sr. 2.50. (p. -6S.13.)

Inner Mission in the West: By R. Weber in Bon- field, Theil der Missionsfestcoll., 20.50.

English Mission: R. Schroeder's congreg. in South Litchfield 6.00. R. Meyer's congreg. in Lincoln 10.00. (S. -16.00.)

Mission in Hegewisch, Ill: By R. Bartling in Chicago from Bro. Bornhöft .50 and Coll. of the Gem. 31.00. R. Brauer's Gem. in Eagle Lake 10.00. R. Noack's Gem. in Dolton 10.00. By R. Weber in Bonfield, Theil of the Mission Festcoll. 10.00. By R. Bartling in Chicago from Bro. Heidorn .20, A. Stridde.25. (pp. -61.95.)

Inner Mission: By R. Brunn in Strasburg, part of the Mission Festival Collection, 30.75. By R. Bötticher in Mount Pulaski 20.00. By R. Erdmann in Renault, part of the Mission Festival Collection, 13.58. By R. Hiebei of sr. Gem. in Town Rich 7.12, sr. Filialgem. 5.00. By R. Schroeder in South Litchfield, part of mission festival coll., 50.00. Mission festival coll. of R. Kowert's congreg. in Harvel 24.50. By R. Hansen in Worden of Mrs. N. N. 1.00, C. N. 1.00. Part of mission festival coll. of R. Traub's congreg. in Peoria 100.00. By R. Große in Harlem of Christ. Bergmann 1.00. By R. Graupner from

G. Marquardt in Broadland 1.00. R. Meyers Gem. in Lincoln 20.00. (p. -274.95.)

Negro Mission in Springfield: By R. Brunn in Strasburg, part of mission festival coll., 10.00. Part of mission festival coll. by R. Traub's congreg. in Peoria 18.00. (Summa -28.00.)

Jewish Mission: By R. Bötticher in Mount Pulaski 7.00. Part of Mission Festcoll. by R. Traub's congreg. in Peoria 15.00. (S. -22.00.)

Negro Mission: By R. Bötticher in Mount Pulaski 20.00. By R. Erdmann in Renault, part of mission festival coll., 13.57. By R. Schröder in South Litchfield, part of mission festival coll., 11.50. Part of mission festival coll. of R. Traub's congreg. in Peoria 15.00. By R. Succop in Chicago by H. Lindemann 2.00. (S. -62.07.)

Heathen Mission: By R. Bötticher in Mount Pulaski 50. R. Meyers Gem. in Lincoln 10.00. (S. -10.50.)

Emigrant Mission: By R. Bötticher at Mount Pulaski 7.00. By R. Erdmann at Renault, part of the Mission Festival Coll., 13.57. By R. Schroeder at South Litchfield, part of the Mission Festival Coll., 11.50. (S. -32.07.)

Pilgrim House in New York: part of mission feast coll. by R. Traub's congreg. in Peoria 3 p.m. By R. Weber in Bonfield, part of mission feast coll., 10 a.m. (S. -25 p.m.).

Poor students in St. Louis: By R. Weisbrodt in Mount Olive from the Women's Club 5.00. R. Great Gem. in Addison 30.00. (S. -35.00.)

College household in St. Louis: Harvest Festival coll. by R. Katthain's comm. in Hoylton 17.00. R. Schroeder's comm. in South Litchfield 8.25. By R. Noack in Riverdale by Bro. Bachmann 1.00. (S. -26.25.)

College household in Springfield: Harvest Festival Coll. from R. Goehringer's Gem. in Stannton 21.65. By R. Noack in Riverdale from Bro. Bachmann 1.00. (p. -22.65.)

Poor students in Springfield: By R. Brunn in Strasburg, part of the Missionsfestcoll. 1.00. By R. Weisbrodt in Mount Olive from the Women's Association 5.00. By R. Meyer in Lincoln from sr. Gem. 6.00 and by F. Wittkopf 4.00. By R. Sapper in Bloomington, sent at I. Gottschalk's wedding, 6.08. By R. Bötticher in Mount Pulaski for Schedler 6.20. By R. Reinkc in Cbicago from the Women's Association for Karl Hubert 20.00. By R. Schröder's Gem. in South Litchfield for Bro. Westpdal 7.65 and 12.10. By R. Noack in Riverdale for C. Hubert, ges. on Ad. Pohler's wedding 7.95 and by N. N. 2.05. By R. Weber in Bonfield for Heinr. Schröder, part of the Mission Festival Coll. 10.00. Comm.Coll. by R. Kämmerer's congregation at Chandlerville for Düsenberg 4.00. Part of coll. at I. Eberlein's wedding at Mishawaka, Ind. for Licht 4.00. R. Döderlein's congregation at Homewood for H. Wacker 14.00. R. Mezger's congregation at Okawviue for Stromer 9.00. (p. -119.03^)

College Haushalh in Fort Wayne: By R. Noack in Riverdale by Bro. Bachmann 1.00.

Poor college students in FortWapne: By R. Bötticher in Mount Pulaski for C. Fleckenstein 3.00. By R. Uffenbeck in Cbicago, Coll. at the foundation feast of the Jüngl.- und Jungfr.-Verein, for Paul and Tb. Döderlein 15.00. By R. Müller in Lake View for Aug. Zitzmann 2.00. By R. Succop in Chicago for C. Abel 27.00, for Nuoffer 23.00 (p. -70.00^).

Seminar-Hausbalt in Addison: By R. Noack in Riverdale by Bro. Bachmann 1.00.

Poor students in Addison: By R. Weisbrodt in Mount Olive from the Women's Association 5.00. R. Döderlein's Gem. in Homewood 7.00. R. Great Gem. in Addison for F. Mandanz 30.00. By R. Mangelsdorf in Venedy from W. Hülskötter for B. Mangelsdorf 5.00. By Kassirer Frye in New Orleans for G. Pallmer 9.00. (S. -56.00.)

Sick pastors and teachers: by Fr. Mießler in Carlinville of the Southern Illinois Pastoral Conference 1.75. H. B. in Addison 1.00. (p. \$2.75.)
 Widow's Fund: Harvest Festival coll. by Fr. Ramelow's comm. in Elk Grove 17.33. By Brunn in Strasburg from N. N. 1.00. By Fr. Bötticher in Mount Pulaski 5.00. By k. Hansen in Worden by Mrs. N. N. 1.00. By P. Weisbrodt in Mount Olive, ges. in a mission hour, 5.21. I'. Succop in Chicago 5.00. Fr. Mangelsdorf's congregation in Venedy 7.00. (P. \$41.54.)

Deaf mute and in Norris: By P. Brauer in Eagle Lake of D. Meyer 3.00. By V. Bötticher in Mount Pulaski 5.00. By P. Rabe at Uorkville, thank offering of Mrs. W. Fröise, 5.00. By t'. Schroeder at South Litchfield by N. N. 2.00. (S. \$15.00.)

Orphanage near St. Louis: Through 1 Fr. Brunn in Strasburg, half of the Harvest Festival coll., 9.50. By P. Erdmann in Renault from Mrs. Schmidt, 1.00. By P. Schröder's Gem. in South Litchfield, 8.51, from L. S. 85. By V. Göbringer in Staunton, Hochzeits coll. at E. Werner's, 4.90. By P. Weisbrodt in Mount Olive, thanksgiving gift from H. Gehner, 5.00. (Summa \$29.76.)

Studierende Waisen aus Addison: By P. Bartling in Chicago from Ferd. Remle 1.00 and Coll. at SiekmannLehmann'scben Hochzeit 8.38. By Brauer in Eagle Lake, ges. on Kindtaufe bei W. C. Wilkening, 3.58. By k. Große in Hartem from Mutter Bergmann 1.00. Aug. Gockel in Pilot Knob, Mo. for W. Nickel 1.00. (S. \$14.96.)

I Fr. Alexander's comm. in Kansas: Fr. Brewer's comm. in Eagle Lake 10.00.

Gem. in Council Bluffs, Iowa: By 1> Bötticher in Mount Pulaski 5.00. By 1L. Succop in Chicago by Mrs. Bostedt 1.00. (S. \$6.00.)

College household in Milwaukee: By V. Noack in Riverdale by Bro. Bachmann 1.00.

PoorCollegeStudentMilwaukee: By Fr. Miracle in Chicago from the women in sr. Gem. for I. Burkart 5.00.

Construction in Milwaukee: By I'. Bartling in Chicago by Ferd. Remle 1.00, Aug. Beutler .25, Joh. Bohnhoff 5.00, Gust. Müller 2.00, C. Kemnitz Sr. 2.50. Half of harvest festival coll. from k. Brauer's congreg. in Eagle Lake 18.40. By Fr. Bötticher in Mount Pulaski 20.00. By Fr. Schroeder in South Litchfield, part of mission festival coll., 15.00. I'. Goehringer's parish in Staunton 20.00. Through Fr. Lenk of sr. Gem. at Millstadt 10.25, sr. Kreuz-Gem. near Millstadt 4.75. By Engelbrecht in Chicago from Mrs. Köritz 10.00. Fr. Sapper's Gem. in Bloomington 26.75. I'. Mezger's Gem. at Okawville 9.80. Reformation Festival Coll. (Half) of P. Gross's Gem. at Hartem 15.62. (S. \$161.32.)

Correction: 1

In my last receipt ("Lutk." No. 21) read under "Bau4 in Addison": by P. Herrmann in Jda Grove, Iowa, (nothing Minn.) from H. Schroeder \$5.00.
 4

Addison, Ill, Oct. 31, '87. H. Bartling, Cassirer.

Incoming in the Coffee deS Jotva District:

Synodal treasury: By Mr. G. Kretzschmar from the congregation in Waterloo, \$4.50. By Brammer, Abendmablscollecte sr. Jmm.-Gem., 2.00. By P. Seßlcr, surplus of a collection to cover the travel expenses of the visitor, 2.18. By P. Bretscher, Reformation festival collection of sr. Gem., 8.00. By U. Strobel, desgl., 5.00. By P. Brust, desgl., 7.00. By k. Zürrer, desgl., 10.00. (p. \$38.68.)

Gem. in Council Bluffs: By I'. Brandt from the

Gem. at blarinda 4.65. By H. Hanken at Monticello 2.00. H. Elbrecht at South Euclid, O., 1.00. F. I. Rank at Chicago 2.00. P. Schneider at Lenzburg, Ill. 2.00. A. Unser at Merrill, Wis. 1.00. B. H. Succop, Pittsburgh, Pa. 1.00. By U. Baumböfener of sr. Gem. at Homestead, 11.66. By U. I. Aron, part of the Mission Festcoll. at, 12.83. By P. A. Ehlers, part of the Mission Festcoll. sr. Gem. at Gray, 5.00. By k. F. v. Strohe of N. N. 1.00. N. N. at Leavenworth, Kansas, 2.00. E. v. Ette at Boston 2.00. By P. A. C. Dörffler of W. Reese 2.00, A. Procknow 5.00. By Kassirer Meyer at St. Louis 7.45. Mrs. Treide at Baltimore 5.00. By I. H. Brammer of K. 1.00. Gottl. Minkus, Caledonia, Mich. 1.00. by P. Fr. Eblers 1.00, by same from G. Grauer 1.00. by U. G. Gülkcr from H. Volte 1.00, from N. Hanken 1.50. by P. Horn, Colt. sr. Gem. in Maxfield Township, 4.17. By P. I. Seßlcr, Coll. sr. Gem. in Sheridan Township, 6.50, in Grant City 1.78. By Kass. D. W. Roescher in Fort Wayne 14.40. By u. G. Bayer of Joh. Buhler in Blairstown 1.00. By U. Pk. Studt, Coll. sr. Gem. in Luzerne by Bro. Völz 1.00. (p. \$112.09.)

Inner Mission in Iowa: By U. W. T. Strobel, part of the mission festival coll. 14.50. By U. Bretscher, mission festival coll. sr. and U. M. Herrmanns Gem, 46.00. By U. Güntber, part of the mission festival coll. of the three congregations in Boone Co. 32.50. By U. Ph. Dornseif of Chr. Otto 2.50. U. F. S. Bünger .47, Abendmablscoll. sr. Christus-Gem. 5.26, Job.-Gem. 1.27. By U. L. Dornseif of Cl. Murken and H. Murken 1.00 each. By t>. Grumm, Confernczcoll. at Lyons, 18.33. By P. Heinke, Coll. sr. Gem. at Bauer, 7.00. By P. Mattfeld of sr. Gem. at Centre Tsbp. 2.44. By 1L. H. Gläß of sr. Gem. at Waverly 12.93. By Fr. Aron at Atkins, ? of the Mission Festcoll., 51.34. By Fr. A. Ehlers, Tkeil of the Misst onsfestcoll. sr. Gem. at Gray, 50.00. By Fr. I. F. Nuoffer of sr. Gem. 3.16, part of the Missionsfestcoll. 10.00. By k. L. A. Müller, part of the Missionsfestcoll. 20.00. By I'. Th. Händschke, harvest festival coll. sr. Gem. at Sumner, 13.94. By k. E. Zürrer, § of the mission festival coll. sr. Gem., 20.20, by Karl Nckckls 1.00. By I'. M. Herrmann by Heintr. Schröder 5.00. By G. Gülker, Coll. sr. Jmm.-Gem. at harvest festival, 3.75, from s. preaching place in Aurelia 6.10. By Pb. Dornseif, mission festival coll. sr. Job.-Gem., 38.66. By P. Grafelmann from H. Cordes 1.50, in bell bag sr. Gem. found 2.00. By P. W. C. Lauer, Tbeil of Missionfestcolleete, 13.70. By I'. I. Seßlcr, Tbeil of the Mission Festcolle. sr. Gem. in Sheridan Tsbp. 17.38. By Kassirer E. F. W. Meier 200.00. By Fr. C. F. W. Brandt, harvest festival coll. sr. Gem. at Clarinda,

7.84. By P. C. W. Baumhöfener from N. N. 1.00. By k. Zürrer from sr. Joh.-Gem. 8.75. By I'. L. W. Dornseif, mission festival coll. sr. Gem. at Boom, 21.00. By I. F. Nuoffer of sr. Gem. 4.55. (p. 4646.07.)

English Mission: By P. W. T. Strobel, Theil of the Mission Festival Coll., 4.00. By Ist E. W. Heinicke of G. Wolken 5.00. (p. 49.00.)

Negro Mission: By Ist W. T. Strobel, part of the mission festival coll. 4.00. By I'. Guenther, part of mission festival coll. of the three Gemm. in Boone County, 5.00. By Ist Grafel- mann, found in bell bag of sr. Gem. found, 1.00. By k. Aron at Atkins, part of mission festival coll. of, 12.83. By k. A. Ehlers, part of mission festival coll. sr. Gein. at Gray, 10.00. By 1 p. I. F. Nuoffer, part of the mission festival coll. at Gray, 5.20. By k. E. Zürrer, part of the mission festival coll. at sr. Gem., 10.10, by Mrs. Rickter, Sr. for the new church at New Orleans, 1.00. By Ist W. C. Lauer, part of the Missionary Festival Coll., 13.70. By k. C. F. W. Brandt, Harvest Festival Coll. sr. Gem. at Page Centre, 2.76. (P. 465.59.)

Jewish Mission: By Fr. Guenther, part of the mission fesicoll. of the three parishes in Boone County, 5.00. By Ist Grafelmann, found in the bell bag of sr. Gem. found, 1.00. By n/a. Ehlers, part of mission festival coll. sr. Gem. at Gray, 5.00. (S. tzll.00.)

Emigrant Mission in New York: By Fr. Guenther, part of the mission feast coll. of the three congregations in Boone Co. 5.00. By Fr. A. Ehlers, part of the mission feast coll. of sr. Gem. at Gray, 10.00. (p. 415.00.)

Heathen Mission: By Ist Grafelmann, found in bell bag sr. Gem. found, 2.00. By Ist Goßweiler, coll. sr. Gem. at Van Meter, 6.62. (p. 48.62.)

Building fund in Milwaukee: By F. L. White of St. Pauls congreg. in Fort Dodge 13.50. By P. Strobel, Collecte of his congreg. in Denison, 4.00. By Ist A. Lohr & congreg. in Sherrill 5.25. By Ist Horn, Coll. sr. Gem. in Maxfield Township, 10.00. (S. H32.75.)

Building fund in Addison: By Ist A. Lohr, Coll. sr. Gem. in Sherrill, 9.00. By Ist H. F. Herrmann, Reformatious- festcoll. sr. Gem. 4.00. By I P. Ansonge, communion coll. sr. Cong. at Fort Dodge, 10.00. (L>. 423.00.)

Poor Iowa students: by Ist Baumhöfener of sr. Congregation at Homestead for O. Kitzmann, 16.71. By 4?.. L. A. Mueller, part of mission feast coll., 5.00. From the Job. congregation's collection bag at Monticello 16.00. By Ist Guenther, communion coll. sr. Trinity gcm. 6.25. By ik. Seßler, part of the mission feast coll. sr. Cong. at Shcridan Tshp. 6.00. By Ist Zürrer, part of Harvest Festival Coll. 4.50. By Ist Wiegner from sr. Gem. at Clear Lake, 6.00. (p. 460.46.)

Pilgrim House in New Uork: By Ist Grafelmann, found in bell bag sr. Gem. found, 1.00. By Ist Reinhardt, coll. sr. Gem. at Ban Horn, 13.50. (p. 414.50.)

Institution for the deaf and dumb: By ik. Brandt, Ueberschuß beim Kinderfest sr. Gem. at Clarinda, 2.28. By Ist E. Wiegner from sr. Gem. in St. Ansgar 7.00. By U. P. Meinecke, on L. Eckhardt's wedding at H. Fricke ges., 9.44. By ik. F. W. Heinke, coll. sr. Gem. at Bauer 4.00. (p. 422.72.)

Aged and sick pastors and teachers: By Ist F. v. Strohe from W. B. Hanken 5.00. By Ist Ph. Dornseif from Karl Zwemke 2.00, Christoph Otto 2.50. By Ist Th. Mattfeld 2.00. By Ist Zürrer from Frau Richter sen. 1.00. Durck ik. Ph. Dornseif from the bell bag sr. Gem. 17.63. By Ist G. Neisinger, coll. sr. Gem. in Wilton, 9.15. By.

P. Meinecke, Coll. of Gem. at State Centre 5.91, in State Centre 1.40. By Fr. Wiegner of s. preaching place in Garner 2.00. By U. F. S. Büngrer, Communion Coll. sr. Christ- Gem., 8.00. (P. 456.59.)

Gem. in Fremont, Nebr.: By P. I. F. Nuoffer from sr. Gem. 2.75.

Gem. in Cedar Rapids: By Cass. H. H. Meyer in St. Louis 1.00.

Orphanage near St. Louis: By Eugen Suter in Siouy City, coll. on d. wedding of Eugen Suter and Amalie Kruck, 5.00.

College Church in Springfield: By Ist Th. Mattfeld of I. Lembke, Th. Zierke, C. Bahls & C. Berncr each .50.

k.J. Horns Söhne: By Ist Th. Händschke, Erntefestcoll. sr. Branch at Westgate, Fayette Co, 3.56.

Monticello, Iowa, Nov. 10, '87, H. Tiarks, Cassirer.

Entered the Minnesota and Dakota Distrirts caste:

Synod treasury: By Ist Nickels' congregation at Rochester -5.45. I P. Frick's congregation at Arlington 4.24. P. Rupprecht's congregation at Hart 7.00. I P. Landeck's congregation at Hamburg 15.00. By Ist Maurer, on a preaching charge, 2.00. (Summa 431.69.)

Progyrnasium in Milwaukee: Ist Heyer's Gem. at Minnesota Lake 3.35. P. Landeck's Gem. in Hamburg 5.00. Ist Streckfuß's Gem. at Mounq America 10.00. P. Hitzemann's Jmm.Gem. 4.57. P. Hertrick's Gem. at Hollywood 8.50. at Helvetia 6.50. Is Fackler's Gem. at Maple Grove 8.40. Is Köhler's Gem. at Mountville 11.51. P. Brandt's Gem. at Albany 2.51. P. Maurer's Gem. at Belvidere 4.75. P. Horst's Gem. at Courtland 20.00. (p. 485.09.)

Milwaukee household: P. H. I. Mueller's comm. at Bergen 4.83.

Building fund in Springfield: By Fr. Grabarkwitz of etl. members of sr. Gem. at Blue Earth City 25.00.

Building fund in Addison: Is E. L. Kretzschmar's comm. at Gaylord 5.55. P. Landeck's comm. at Hamburg 5.00. Is Hitzemann's Trinity comm. 5.66. (S. 416.21.)

Deaf and Dumb Institution: Rådeke .50. By the same of Mrs. Peters .50. Is Brandt's congreg. at Albany 4.40. Pres. Sievers' congreg. at Minneapolis 9.15. Is Clöter's congreg. at Valley Creek 3.54. (p. 418.09.)

Negermission: I P. Rumschs Gem. bei Klarem ont 5.00. By P. Roß, Dankopfer von Frau Tuch oll, 2.00. By k. Schulenburger, Theil einer Missionsfest- Collecte, 10.00. IL. Rådekes Gem. in Chaska 9.43. By Ist E. L. Kretzjchmar from Mrs.

Gütschoff 3.50. By P. Mäurer from Jakob Ehlers 2.00. (p. -31.93.)
 Congregation in Stillwater: Kaff. H. Bartling in Addison 2.00. Jewish Mission: P. Rumsch's parish at Claremont 5.00. Gentile Mission: P. Frick's parish at Arlington 4.00.

Sioux City, Iowa: P. Schaaf's congregation in Plainview 2.00.
 Widows and orphans: Mrs. P. I. v. Brandt 2.00.
 Orphanage in Wittenberg, Wis: By teacher W. Gierke from s. pupils 5.00. By Fr. Claus, ges. on F. Kun- der's wedding, 2.00, from s. St. Paul's congreg. 6.62, Bethlehem's congreg. 3.29. By Fr. Horst, ges. on F. Gieseke's wedding, 16.25. (p. -33.16.)
 Orphanage near West Roxbury, Mass.: Mrs. P. I. v. Brandt 1.00.
 English Mission: F. C. Schutte at Maple Grove 1.00. P. Lange's Gem. at Hay Creek 5.37.
 Pilgrim House in New York: Rolf's Gem. in St. Paul 11.25.
 Orphanage near Addison: P. Clöters Gem. to Valley Creek 3.60.
 Poor students from Minnesota and Dakota: Through Fr. Kolbe, ges. at Fr. Gahl's wedding at Winsted, 7.00. Fr. Rådeke's congregation at Ckaska 3.00. Fr. Schulz's congregation at Fari- bault 7.17. Through Fr. Bernthal, ges. at H. Brüsehoff's wedding at Cologne, 28.00. Fr. Fackler 2.00. Fr. Nickels' sewing club in Rochester 5.00. (p. -52.17.)
 ArmeSchülerinAddison: P. Horsts Gem. in Courtland for W. Bobsin 15.00.
 Inner Mission in Minnesota and Dakota: ?. Rumsch's congreg. at Claremont 30.00. Fr. Krumfieg's congreg. at Janesville 23.40. Fr. Scaafs congreg. at Potsdam and Plainview 6.65. Fr. Rådeke's congreg. at Chaska 15.57. Fr. Kolbe's congreg. at Albion 6.50. Fr. Metz's congreg. at Webster City, Dak. 9.00. ?. Ruprecht's comm. at Hart, Minn, 6.88. P. Landeck's comm. at Hamburg 6.00. P. Koehler's comm. at High Forest 7.05. ?. Clöters Gem. at Town Woodbury 6.28. P. Metz's Gem. at Dodge, Brown County, Dak. 6.25. P. Streckfuß's Gem. at Uoung America 11.00. P. Rådeke's Gem. at Carver 10.00. 1 P. Destinon's Gem. at Glenve 6.60, at Plato 4.00. P. Frick's Gem. at Arlington 13.00. P. Schulz's Gem. at Faribault 41.50. P. Hertrick's Gem. at Hollywood 2.60, at Helvetia 2.40. ?. Rolf's Gem. in St. Paul 22.54. Mr. Kirchner in West St. Paul 5.00. Fr. Claus' St. Paul's Gem. 3.35. By ?. Fackler of F. C. Schütte at Maple Grove 2.00. by H. Rolfs 1.00. by P. Lange's Gem. at Hay Creek 5.21. by P. Mäurer's Gem. at Belvidere 4.80. by P. Horst's Gem. at Courtland 15.00. by P. Hinck, Conference Coll. 10.00. I'. Clöters Gem. at Valley Creek 4.25, 2.25, and 5.00. (p. -295.08.)
 St. Paul, Nov. 8, 1887. T.. H. Menk, Kassirer.

Incoming to the Middle District Coffee:

New construction in Addison: from Fr. Markworth's parish on White Creek -12.00. Fr. Schmidt's parish in Indianapolis 50.00. Fr. Lange's parish in Valparaiso 10.00. (S. -72.00.)
 New construction in Milwaukee: P. Schmidts Gem. in Indianapolis 50.00.
 Building fund in Springfield: P. Häfners in Jnglefield Dreieinigkeits-Gem. 8.10. By dens. from B. Umbach and A. Schwiensch each 1.00, Mrs. Berger 2.00. By P. Kaiser in Liverpool from Mrs. Chr. Schneider and Maria Schneider each .25. By etl. members from P. Koch's congregation in Huff 6.70. (S. -19.30.)
 Synod treasury: P. Häfners in Jnglefield Petri-Gem. 2.50. P. Kleists Gem. in New Haven 5.75. P. Niethammers Gem. in La Porte 25.09. P. Kaisers Gem. in Julietta 7.25. P. Sitzmann's Gem. in North Amherst 4.30. P. Zschoche's Gem. in Marion Township 16.00. 1 P. Stock's Gem. at Fort Wayne 24.43. P. Jox's Gem. in Logansport 5.70. (p. -91.02.)
 Gem.inHamlet,Ind.: P. Hitler's Gem. in Minden 5.00. I". Zschoches Gem. in Marion Township 13.00. P. Stocks Gem. at Fort Wayne 16.50. (p. -34.50.)
 Gem. in Council Bluffs, Iowa: By P. Häfner in Jnglefield of B. Umbach 1.00. P. Hitler's Gem. in Minden 5.00. H. Hormann of P. Franke's Gem. near Fort Wayne 1.00. Ch. Schneider of P. Werfelmann's Gem. in Neu-Dettelsau 1.00. (S. -8.00.)
 Emigrant Mission in New York: part of the mission feast gathering at Fr. Lehmann's church in Brownstown 4.00. Ditto at Fr. Franke's church near Fort Wayne 10.00. (S. -14.00.)
 Emigr. mission in Baltimore: part of mission festival coll. at Fr. Lehmann's church in Brownstown 2.00.
 English Mission: part of mission feast coll. in Fr. Lehmann's parish at Brownstown 6.00. Desgl. in Fr. Franke's parish at Fort Wayne 5.00. Desgl. in Fr. Polack's parish at Dudley-town 12.85. (p. -23.85.)
 Jewish mission: part of mission festival coll. in Fr. Thieme's congregation in Columbia City 5.05. N. N. by Fr. Rupprecht in North Dover 1.00. (S. -6.05.)
 Negro Mission: part of the Mission Festival College in Columbia City 19.00. Desgl. of P. Lehmann's congregation in Brownstown 6.00. Desgl. of P. Polack's congregation in Dudleytown 24.00. R. N. by P. Rupprecht in North Dover 1.00. (S. -50.00.)
 Inner Mission: By Fr. Horst after the mission festival in Florida 7.25. By Fr. Hiller after the mission festival in Minden 1.50. Part of the mission festival coll. in Fr. Thieme's parish in Columbia City 25.00. W.H. by Fr. Kretzmann in Cleveland 1.00. Part of the Missionsfestcoll. in Fr. Lehmann's congregation in Brownstown 25.00. Desgl. in Fr. Kock's congregation in Huff 17.20. Desgl. in Fr. Franke's congregation near Fort Wayne 18.52. Desgl. in? Polack's congregation at Dudleytown 73.70. Mrs. W. Chisel's congregation at Terre Haute 5.00. Two members of Fr. Rupprecht's congregation at North Dover 1.00. Fr. Zschoche's congregation at Marion Township (for Dakota and Minnesota) 8.00. (p. -183.17.)
 Poor students in St. Louis: P. Kleist's Gem. in New Haven for F. L. 7.00.
 Poor students in Springfield: Mrs. W. through ?. Horst in Hilliard 1.00. By Fr. Goesswein in Vincennes by Twietmeier for Gayser 5.00. Women's Association in Fr. Daib's Gem. in Frirdheim for Jäbker 10.00. (S. -16.00.)
 Poor students in Fort Wayne: For W. Deppert: by Fr. Schmidt in Seymour from the Young Women's Association 10.00, from the congregation 23.50. Fr. Thiemes in Columbia City Zion Gem. 3.35. By Fr. Zorn, ges. on the silb. G. Zapf's wedding, 8.54. P. Stock's Gem. at Fort Wayne for H. Müller 8.14. By dens., ges. at Böse-Heines wedding, for H. Müller and F. Stock 7.60. (S. -61.13.)
 Poor students in Addison: by teacher Fedder in Valparaiso, s. at Fr. Buuck's birthday party, 2.50.
 Household in Springfield: By Fr. Häfner in Jnglefield from sr. Petri-Gem. 1.00.
 Household in Fort Wayne: By Fr. Häfner in Jnglefield from sr. Petri-Gem. 3.25.
 Springfield Laundry Fund: Women's Club at Fr. Niemann's Gem. in Cleveland 10.00.
 Orphanage in Addison: Teacher Grimm's students in Fort Wayne 3.00.
 Orphanage in Indianapolis: Fr. Zschoches Gem. in Marion Township 3.25.
 Orphanage near St. Louis: Through Fr. Goesswein in Vincennes by stranger.50.
 Deaf and Dumb Institution: By Fr. Häfner in Jnglefield by Frl. M. Kreft 1.00.
 Pilgrimage House in New Uork: Trinity congreg. of P. Häfners in Jnglefield 5.75. part of mission feast coll. in P. Kocks congreg. in Huff 10.00. E. Nabrwold by ?.Zschoche in Marion Township 1.50. (S. -17.25.)
 Districts Support Fund: Women's Association in ?. Seuel's congreg. at Indianapolis 15.00. Fr. Kunschik's congreg. at Leslie 1.00. Fr. Böse 4.00, whose congreg. at South Ridge 10.43. ?. Häfner's at Jnglefield Petri-Gem. 2.75, Trinity-Gem. 4.65. Fr. Gotsch's Gem. at Hoagland 8.50. Fr. Hitler's Gem. at Minden 8.00. Durck Fr. Thieme, thank offering of Mrs. Fr. Auer at Columbia City, 3.00. Fr. Franke's Gem. at Fort Wayne 16.00. Fr. Horst at Hilliard 5.00. Fr. Ernst at South Euclid 3.00, whose Gem. das. 5.53. Fr. Kretzmann in Cleveland 4.12, whose Gem. das. 18.88. Fr. Goesswein and Gem. in Vincennes 15.25. Ges. at the birthday celebration of teacher Fedders in Vaparaiso 2.50. Fr. Werfelmann's Gem. in Neu-Dettelsau 27.56. By teacher Lange from the teachers' conference in Cleveland 25.00. ?. Kaiser's congregation in Liverpool 6.00. Women's Association in Fr. Michael's congregation in Goeglein 20.00. Fr. Kleist's congregation in New Haven 8.00. Fr. Lehmann's congregation near Brownstown 8.75. Fr. Zollmann's congregation in Bear Creek 13.00. Fr. List at Preble 2.00, whose gem. that. 6.84. Fr. Kühn's gem. at Dudleytown 3.89. Schumms gem. at Kendallville 9.00. By Fr. Sauer at Fort Wayne, coll. at Joh. Messerschmidt's wedding, 6.50. Durck Fr. Gößwein in Vincennes from the Southwest Indiana

Conference 157.50. Fr. Rupprecht in North Dover 3.00. etl. members from his Gem. that. 3.00. W. Herbkesmann by Fr. Zorn in Cleveland 1.00. Fr. Koch and Gem. in Huff 5.00. P. Zschoches Gem. in Marion Township 28.00. N. N. from P. Stock's Gem. at Fort Wayne 2.00. By P. Stock from the Gem. in Gar Creek 3.30. H. Steinmann in Logansport by P. Jox 1.00. By dens, coll. at teacher Klein's wedding there, 8.40. (S. -476.35.) Total: -1156.12.

Fort Wayne, Oct. 31, '87. D. W. Röscher, Cassirer.

Entered the Coffee of the Nebraska District:

Inner discord: By Fr. I. M. Maisch, Mission Festival Collecte sr. Joh. parish, -22.00. By Fr. A. F. Ude, Mts- sionfestcoll. sr. Gem., 30.00. By Mr. Peter Vogler, Coll. of Louisville Gem., 6.40. By Fr. H. Mießler, Mission Festival Coll., 50.50. By Fr. Joh. Meyer of sr. St. Paul's Gem. 2.03. By Fr. G. I. Bürger, Mission Festival Coll. sr. Zions-Gem., 49.50. Kassirer E. F. W. Meier from the General Mission Fund 350.00. Fr. I. P. Kühnert, Mission Festival Coll. sr. and Fr. Adams Gem., 16.00. Fr. F. Düver, Mission Festival Coll, 20.00. P. L. Bendin, desgl., 17.35. P. I. Burmeister, mission feast coll. of his Jmm. congreg., 30.90. P. E. Holm of s. preaching place near Werna 3.05. P. A. Bergt Sr, mission feast coll. sr. Gem., 40.00. P. A. Bergt Jr. from sr. Joh.-Gem. 4.50. Fr. H. Frincke from the communion box 4.42. (p. -646.65.)

Mission to Omaha: By Fr. I. Fr. Kuehnert, Mtssions- festcoll. sr. and Fr. Adams Gem. 3 p.m. By Kassirer Spil- mann 8 p.m. (S. -23 p.m.).

Negro Mission: By P. I. P. Kühnert, mission festival coll. sr. and P. Adams Gem., 5.00. P. F. Düver, mission festival coll., 6.00. P. A. Bergt, Sr. desgl, 3.00, by H. Büthe 2.00. (S. -16.00.)

New station in New Orleans: By P. A. Bergt Sr. by H. Küster 5.00.

Jewish Mission: Durck Fr. I. Fr. Kühnert, Mission Festcoll. sr. and Fr. Adams Gem., 5.00.

Heathen Mission: By Fr. I. Meyer of Mrs. Wmke 6.00, W. Guh 1.00. Fr. I. M. Maisch, mission feast coll. sr. Joh.- Gem., 11.00. (S. -18.00.)

Emigr. Mission in New Uork: Durck P. F. Düver, Missionsfestcoll. sr. Gem., 3.00.

Orphanage in Addison: By P. R. H. Biedermann from sr. Gem. 6.00.

Orphanage at St. Louis: By P. F. König, evening meal coll., 9.15. Durck P. C. H. Becker, coll. at Wefel- Lauppe's wedding, 12.00. (S. -21.15.)

Synodal treasury: By Fr. I. Meyer of sr. Bethlehem congregation 3.00. Fr. A. Hofius of sr. Gem. 10.00. Fr. H. Frincke, bell-bag coll., Feb. 4 (p. - Feb. 17).

Sick Pastors and Teachers: By Fr. S. Meeske, bell coll., 7.00.

Stud. Gesterling in Springfield: ?Tr.Häßler!O.OO, coll. on Hrn. Th. Königs silb. Hochzeit, 15.00. (S. -25.00.)

Stud. Etgel in Addison: By P. G. Jung from the collection box 10.00.

Pilgrim House in New Uork: Through Fr. Ude, mission feast coll., 12.80. By Mr. P. Vogler, coll. of Louisville congregation, 65.50. P. F. König, communion coll. 8.75. P. W. I. Gans, thank offering by Mrs. W. Heiden, 5.00. (S. -92.05.)

New construction in Addison: By P. A. Bergt, Sr. coll. at Long Branck, 11.00. Total: -905.87.

Lincoln, Nov. 1, 1887.

I. C. Bahls, Cassirer.

Revenue to the Eastern District's coffers:

Synod treasury: By the congregation of R. Grossberger -7.00. By the congregation of P. Wambsganß' 20.57. By the congregation of R. Oebischlägers 12.00. By the congregation of P. Sanders in Otto 8.20. By the congregation of P. Sanders in Little Valley 5.60. By the congregation of P. Hers 4.50. By the congregation of R. Lauterbach in Pine Hill 1.90. By the congregation of R. Weidmann in Mortons Corner 3:30. (S. -63.07.)

New building in Addison: Jünger-Verein der Gem. R. Frinckes 5.00. Gem. R. Lauterbacks am Kreuzwege 3.10. By I? Stürken by Mrs. Treide 20.00, Philipp Treibe 5.00. (S. -33.10.)

New building in Milwaukee: Cong. I P. Sennes 42.75. Cong. R. Oehlschlägers 4.77. Cong. R. Zimmermanns 5.00. Young People's Association of Cong. R. Frinckes 5.00. Cong. R. H. Schröders 11.25, of etl. Lutherans in North Collins, N. I., 1.75. For the Progymnasium: Cong. R. Biewends 11.70. (S. -82.22.)

Pilgrimage: By Fr. Steup of Mrs. Merkel 1.00. Kassirer Schmalzriedt in Michigan District 17.23. Mission Festival Coll. of Baltimore Congregations 25.00. R. Weidmann 1.50. (S. -44.73.)

Progymnasium in New York: By P. Steup from Mrs. Merkel 1.00. Mission Festival Coll. of Baltimore congregations 25.00. By R. Weidmann from the Ashford congregation 5.25, Mortons Corner congregation 2.75. (S. -34.00.)

Emigr. mission in New York: Gem. R. Dahlkes 7.00. Kassirer Schmalzriedt in Michigan District 20.17. (S. -27.17.)

Emigr. mission in Baltimore: Kassirer Schmalzriedt in the Michigan District 10.08.

Inner Mission: Mission Festcoll. of the Baltimore Gemm. 50.00.

Mission in the East: Peter Gompf in Baltimore 2.00. Gem. R. Sörgels 19.30, by dens. of Louis Nieländer 10.00. Gem. I P. Walkers 14.10.

Thanksgiving feast coll. of Gem. in Bergholz 14.25. Mission feast coll. of Baltimore Gem. 100.00. By R. Steup from Mrs. Merkel for the New England States 1.00. (p. -160.65.)

Lockport Mission: thanksgiving coll. of comm. in Cambria and Wilson 11.50.

Mission near Buffalo: mission feast coll. to Silver Creek for new congreg. to be established in Buffalo 339.97.

Heathen Mission: By R. Ahner, bequest of the blessed Caspar H. Nierste, by his surviving widow Maria Elis. Nierste paid out, 200.00.

Jewish Mission: Kassirer Schmalzriedt in the Michigan District 5.00.

Negro Mission: Mission Festival Coll. of Baltimore Congregations 25.97. St. Paul's Congreg. in Baltimore 21.00. (p. -46.97.)

Haverstraw: Gem. R. Stürkens 33.02.

Lutheran Free Church in Germany: St. Pauls-Gem. in Baltimore 21.00.

Poor students in Springfield: Gem. R. Walkers 14.00 for C. Ruesskamp, from s. Women's Club 25.00 for W. Bulk. (S. -39.00.)

Poor students in Fort Wayne: Young Fr. Association of the Gem. R. Frinckes 5.00. Gem. Fr. Johannes' 5.00 for T. Fleckenstein, from s. Women's Association 10.00 for F. Buszin. (S. -20.00.)

For R. L. M. Wagner: Gem. R. Dahlkes 3.50.

Orphanage near West Roxbury: Gem. D. Dubpernells 3.00. Youngfr.-VereinderGem. I'. Frinckes 10.00. (S. -13.00.)

Orphanage in Union Hill: Gem. R. Ebendicks 15.50. By R. Sander from I. Busekisch .25. (S. -15.75.)

Widow's fund: By R. Biewend from W. K. 2.00. Total: -1255.73.

Baltimore, Oct. 31, 1887. c. spilman, cassirer.

Income into the coffers of the Western District:

Synodal Fund: From Fr. Michels' congregation at New Haven -5.25. Fr. Hüschen's congregation at Cape Girardeau, Reformation festcollecte, 7.25. R. Winkler's congregation at Central 8.70. Fr. Richter's congregation at St. Charles 16.00. By Mr. Sieving of the congregation of Zum hl. Kreuz at St. Louis, Reformation festcoll. 35.45. (S. -82.55.)

New construction in Milwaukee: P. Winkler's Gem. in Central 8.70.

New construction in Addison: P. Mahr's congreg. in Ellsworth 5.50. R. Guenther's congreg. in Mora 7.10. R. Winkler's congreg. in Mokeville, Harvest Festival Coll., 4.85. By R. Rotbe in Pevely, Mission Festival Coll., 10.00. P. Pennekamp's congreg. in Topcka 15.25. U. Frese's congreg. in Hanover 4.10. U. Michels' congreg. in New Haven 4.00. (S. -50.80.)

Inner Mission in the West: Reformation Festival Coll. of P. Rohlfing's congregation in Carrollton 10.20. By U. Hafner in Leavenworth from Mr. P. Schott 2.00, from aneeren 3.30. By R. Winkler in Central from M. Reff and A. Wagner 1.00 each. R. Grupe's congregation in Eisleben, Mission Festival Coll. 15.00. U. Nützel's congregation in West Ely, Mission Festival Coll. 30.00. R. Friedrich's congreg. in Chattanooga 6.68. By U. O. Hanser in St. Louis by Mrs. Hölzer .50, Mrs. Krüger 1.00. (S. -70.68.)

English Mission: R. Grupes Gem. in Eisleben, Mission Festcoll., 14.25.

Emigrant Mission: By R. Achenbach in St. Louis by the Women's Association sr. Cong. 8 a.m. U. Nützel's congregation in West Ely, Mission Festival Coll., 9 a.m. (S. -17 p.m.).

Widow's Fund: By Mr. O. Wüst of St. Peter's congregation in Macomb 5.25. I P. Alexander's congregation in Palmcr 3.60. St. Louis Teachers' Conference 6.00. Miss Jda Göbeker by R. O. Hanser in St. Louis 1.00. (p. -15.85.)

Sick pastors and teachers: Durck R. Achenbach in St. Louis by Mrs. Brihan 2.00, F. S. in Neu-Braunschweig 3.00. Fr. Albrecht 1.00. R. Arnold 5.00. R. Gräbner Sr. 1.00. (S. -12.00.)

Orphanage near St. Louis: By R. Jungck in Palmer, sent on Mr. H. Bergmann's wedding, 5.43. R. Griebel's Gem. in California 4.15. By R. Michels in New Haven, sent on F. Beckmann's wedding, 4.00. (p. -13.58.)

Hospital in St. Louis: By P. O. Hanser in St. Louis, ges. at Güntber-Pechmann's wedding, 11.00.

Deaf and Dumb Institution: Mr. Brockmann through R. H. Sieck in St. Louis 5.00. W. Stelle through C. H. S. 1.00. (S. -6.00.)

Poor students in St. Louis: By Fr. Stemmermann in Humboldt, Coll. on H. Bayer's wedding, 2.00.

Poor students: By P. O. Hanser in St. Louis from Wittwe Geisel 2.00, Hrn. Ed. Junghans 5.00. (S. -7.00.)

Poor students in Addison: Mr. Brockmann through k. H. Sieck in St. Louis for L. Huber 5.00.

k. Herb st s Gem. in Columbus: By P. O. Hanser in St. Louis by the löbl. virgins' association sr. Gem. 15.00.

k. Alexanders Gem. in Clay Centre: By P. O. Hanser in St. Louis by the löbl. virgins' association sr. Gem. 15.00.

k. Tillys Gem. in Haverstraw: By P. O. Hanser in St. Louis by the löbl. virgins' association sr. Gem. 15.00.

Pilgrim House in New York: By Fr. Achenbach in St. Louis by Mrs. Brinkmann 1.00.

St. Louis, Nov. 8, 1887. H. H. Meyer, Cassirer.

1328 Nordt Market 8tr.

inCome to the coffee deS WiScanfin districts:

Poor students in Fort Wayne: wedding collection at Rob. Stolper -10.00. Desgl. at Fr. Brun in Freistadt 10.00. (S. -20.00.)

Poor Wisconsin students: coll. on Rusch-Goschen wedding 7.70.

Poor sick pastors and teachers: mission festival coll. in P. I. G. Gruber's Joh. parish 5.00. By 2. Offerhus of Mrs. Ohldag and F. Muster 3.00. (S. -8.00.)

Organ in Addison: By the mixed choir of the Jmm. congreg. in Milwaukee 10.00.

k. Alexander's Gem. in Palmer: P. Osterhus' Gem. there 4.00.

Household in Springfield: Coll. in Whittlesey 2.00. By P. L. G. Dorpat by A. Tetzlaff 1.00. (pp. -3.00.)

New construction in Addison: Mission Festcoll. in P. I. G. Gruber's Gem. 5.00. Ernst Fischer and Th. Wiedenhöfer in Hancock 5.00 each. C. H.

Lindenschmidt, Milwaukee, 5.00. (S. -20.00.)

Deaf and Dumb Institution in Norris: Mission Festival Coll. in k. I. G. Gruber's parish 4.20. I. G. Gruber's parish 4.20. Wedding coll. at L. Hilgendorf 7.00. F. Schössow in Freistadt 1.00. (S.-12.20.)

Orphanage in Wittenberg: P. H. F. Pröhl's parish in Fairchild 5.19, in Augusta 12.94. Wedding coll. at Ferd. Woller's in Merrill 4.75. P. Fr. Schneider 2.00. N. N. through P. H. Sprengeler 5.00. mission feast coll. in Fr. I. G. Gruber's parish 5.00. Mrs. Weinhold in Abell 1.75. Fr. A. E. Winter 1.31, whose parish 8.69. wedding coll. by Fr. Pläß 4.50. 1 Fr. H. Ratbjen's congregation 7.00. Wedding coll. by F. Stolper 6.00. Desgl. by W. Weinhold in Adell 6.45. Coll. by P. Trülsch's wedding in the rectory at Freistadt 8.25. F. Schössow 2.00. Teacher H. A. Laufer's pupil 3.28. Teacher W. Hirsch's pupil 1.63. Jmm. congreg. in Milwaukee 5.00. (P. -90.74.)

Professorial salaries in Milwaukee: P. I. G. Gruber's Joh.-Gem. 5.00.

Poor Pupils in Milwaukee: Posthumously from Trinity Parish in Milwaukee 1.00. Fr. Schneider 3.00. Wedding Coll. at F. Stolper's in Adell 10.00. (S. -14.00.)

Preacher's and teacher's widow's fund: I P. H. F. Pröhl 4.00. Mission festival coll. in P. I. G. Gruber's Gem. 5.00. k. Herzers Gem. in Plymouth 19.05. Mrs. John Pritzlaff 3.00. k. E. F. Eberts Gem. in Hartland 6.52, in Shawano 2.29. (S. -39.86.)

New construction in Milwaukee: P. F. Leyhe's Gem. 5.00. k. F. L. Karth's congreg. 35.00. Cross congreg. in Milwaukee 40.00. k. I. M. Hieber's congreg. in Wilson 12.80. Zion's congreg. in Jackson 7.30. Mission Festival coll. in P. I. G. Gruber's congreg. 5.00. H. Affeldt in Portage 3.00, A. Thiel 2.00. P. A. E. Winter 2.00. k. G. Präger 1.00, reffen Gem. 7.50, 2.50 and 1.00. mission feast coll. in Fr. P. Pläß' Gem. 18.25. C. H. Lindenschmidt in Milwaukee 5.00, W. Miller das. 50.00. P. Th. Wich Mann's Gem. in Freistadt 60.50. P. H. Sagehorn's Gem. in Rantou! 8.62. (p. -266.47.)

Synod treasury: Fr. F. L. Karth's parish 18.35. Fr. I. M. Hieber's parish in Sheboygan Falls 7.00. I". I. Rennie 1.00. tuition from Concordia College 20.00. mission festival coll. in k. I. G. Gruber's congreg. 5.00. P. C. Baumann's congreg. 16.60. P. Th. Wichmann's congreg. in Freistadt 45.70. I". F. Keller's congregation in Racine 11.23. Stephen's congregation in Milwaukee 19.25. (p. -144.13.) /.

Wisconsin District Inner Mission: Hockzekts coll. at Reinh. Schmidt in Milwaukee 5.20. Fr. A. G. Döhler 2.50. Fr. Schneider's congregation in Wayside 7.00. Mission festival coll. in Fr. I. G. Gruber's Joh.-Gem. 5.00. Mrs. Pager in Milwaukee 1.00. From the congregations of the church: Ph. Wambsganß in Adell 19.05, E. Hübner 3.25, Fr. Pläß 18.25, Ledebur, Dreieinigkeitsgem. 5.63, Joh.Gem. 2.42, G. Barth 8.23, its filial 2.79. P. H. Sagehorn's Gem. 8.00. John Wiedenhöfer in Hancock 2.00. By P. H. Rathjen of F. Köbn Sr. in Sheboygan 1.50. Friederike Dobberbul 1.00. Mrs. John Pritzlaff 2.00. C. H. Lindenschmidt for the school in Butternut 5.00. (S. -99.82.)

Budget in Milwaukee: By P. L. G. Dorpat by E. Bausner 1.00, C. Krämer 1.00, R. Töller 1.00. (pp. -3.00.) Milwaukee, Oct. 31, 1887. C. Eißfeldt, Kassirer.

For the orphanage at Addison, Ill, received from parishes 2c. in Illinois: from Chicago: by k. Reinke from P. Bräunling -1.00, Wittwe Bade 1.00; by k. Engelbrecht, Collecte on Sept. 11, 13.50 and at Karl Michael's wedding ges. 8.25; by P. Uffenbeck for orphanage reports sold 8.50 and from Karoline Schönbeck 1.00; by k. Hölter by Emil Wendlandt 5.00, Mrs. Maria Keller 2.00, Aug. Thiele 1.00, for orphanage reports sold 9.03, Mrs. M. Keller 2.00; by P. Succop by Minna Mack 1.00, Anna Holz 1.00, Mrs. Klopp 1.00 and coll. at H. Müller's wedding 10.00; by P. Werfelmann, coll. on Sept. 11 8.00, Mrs. Ewert 1.00, Mrs. Graf .35, Mrs. Hunnrmann .50, Mrs. A. Adam 1.00; by Fr. Wunder of Mrs. N. N. .50; by k. Bartling of Ernst Jüngling 2.00. By Fr. Müller in Lake View of Bro. Binzien 1.50, Heinr. Staffeld 1.50. By Fr. Noack's comm. in Roseland 6.10. By Fr. Wehrs' comm. in Oak Glen 10.00. By Fr. Große in Härlein of Ernst Harks 1.00, Fritz Harks .75, Alwine Harks .25. By Fr. v. Schenck in Algonquin of

N. N. 1.00. By I. W. Diersen from the Black Walnut Schol. District in Crete 10.45. By 15 Landgraf in Decatur from Magd. Fretus 2.00. By 15 brewers in Niles from W. Kolb 4.00. By I P. Rösch in New Brunswick from N. N. 1.00., By 15 Detzer in Niles Centre from Fr. Hartig 1.00. Joh. H. Lange 1.00, Karl Brühn 1.00, Christ. Pypenhagen 1.00, Fr. Bödl Sr. 1.00, Karl Luhr 1.00, Franz Hinrichs 1.00, Karl Walters .50, Christ. Klamfoth .50, Fr. Laß .50, Fr. Jenßen .20, W. Godemann 1.00, Karl H. Rohbe 1.00, Karl Prachnow 1.00, Joh. Meier .50, Fr. Metz 1.00, Fr. Pypenhagen 1.00, W. Eggert 1.00, Heinrich and Karl Elsholz each 1.00. 15 Goses Gem. in Aellow Head 5.00. Half of Harvest Festival Coll. by 15- Brunns Gem. in Strasburg 9.50. Harvest Festival Coll. by R. Erd- manns Gem. in Renault 5.50. 15 Schröders Gem. in South Litchfield 8.50. By 15 Felten in Washington Heights by Mrs. Schröder 1.00. By 15 Döderlein in Homewood, Coll. at Hibbing's wedding, 9.34. (S. -174.22.)

From parishes 2c. outside Illinois: By Kassirer Bahls at Lincoln, Nebr., 1.00. Part of Coll. at Joh. Eberlein's wedding at Mishawaka, Ind., 6.25, By Kassirer Ren-fer at Weilesley, Ont., 3.00. (S. -10.25.)

From children: Teacher Nützel's pupils in Chicago 2.00. By 15 Succop in Chicago, from the piggy bank of Christ. Kruse's children 3.00. C. Lutze's children in Sheboygan, Wts., 2.00. By 15 Miracles in Chicago, Christian's teaching collectives, 5.33. Leker Kolb's pupils in Freeport, Ill., 5.00. Reinhold Kuhlmann in Addison, Ill., 1.00. (S. -18.33.)

In cost money: By Karl Wesch in Chicago for Kath. Bret- scher from his sister 5.00. Gottf. Marquardt in Broadland, Ill., 48.00. (S. -53.00.)

Addison, Ill., Nov. 1, 1887. H. Bartling, Kassirer.

For poor students received with heartfelt thanks by Mr. 15 Schwankovsky, collected at the wedding of Mr. Joh. Pott -9.00; by Mr. 15 I. G. Fischer, Drake, Mo. wedding collection -4.20 (for Stud. N.); by Mr. 15 Droge from Mrs. Marg. Hollenbacher, thank offering, -2.00; by Mr. R. Holls, Osage Bluffs, Mo., -10.00 (for Stud. G. M.).

F. Beeper.

Correction.

In my receipt ("Luth." of Nov. 1) read instead of "John Oesch": John Orff; instead of "Friedrich Blecke": Fr. Bleke; instead of "Henry" (1 sack of wheat): Henry Heitz.

Fort Wayne.

A. Aehnelt, property manager. Z

The receipts of the men 1? P. Dorpat, Her, Schup- mann and Schröder will follow in the next number.

New printed matter.

History of the German Lutheran congregation of St. Paul's at Fort Wayne, Ind. from the year 1837 to 1887. -

Distinguished for the fiftieth anniversary of the congregation by H. G. Sauer. St. Louis, Mo. Printing Office of the Lutheran Concordia Publishing Company. 1887.

In another part of this paper, the dear reader will find a report on the celebration of the 50th anniversary of St. Paul's Parish in Fort Wayne. However, we cannot refrain from referring to the above booklet, written by Father Sauer, which contains the 50-year history of the aforementioned congregation. Just as the descriptions of the lives of individual Christians and faithful servants of God are a most interesting and instructive read for all Christians, so is the history of entire Christian communities. And St. Paul's congregation at Fort Wayne is not only one of the congregations which met in the Missouri Synod in 1847, but from this congregation, where such highly gifted and faithful men of God as the blessed Wyneken and the blessed Dr. Sihler administered the preaching ministry, a rich blessing has come both to the immediate vicinity and to the whole Synod. Their skill is part of the skill of the Missouri Synod. We therefore commend this booklet to all our readers with the assurance that they will read the same not only with the highest interest, but also for their rich instruction, exhortation, and edification. To be obtained from Siemon Bros, in Fort Wayne at the price of 25 Cts. F. P. [Beeper]

Lochner, Fr. Liturgy for a Children's Service for the Celebration of Holy Christmas. Christmas. The piece 5 cts, per dozen. 30 cts - songs for it. The piece 10 cts. per dozen. -1.00. To be obtained from the Concordia Publishing House.

Changed addresses:

Rev. 4. ^v. II. Daid, ^nti^o, Ran^lacke Oo., 1Vi8.

Rev. (5 ^4. IluxNoick, Ra There" Oo., Incl.

Rev. Oonr. .laeu;er, 734 Villa 8tr., Racine, Wi8.

Rev. .1. v. Xauckelcl, 323 IV. Rirst 8tr., Xervton, rank.

Rev. II. IV. Reusuann, 8berril, Dubuque Oo., lov". - Nev. II. (IN. Rnetir, 356 (lentraí ^ve., RrookiM, R. v., X.

Nev. tV. ReNwinkei, Rurnett 8tatlon, DocIM Oo., lVIs.: Rev. 4 . R. 8eNruetler, 1515 10tN 8tr, Rort llnron, Nied-^ Vrok. R. 8ene1, 716 karrv 8tr., 81st Ronis, ðao.

Rev. (1. .1. VVebener, 86 Rort 8tr., Xerv- Orleans, Ra. I LnZ. Xrin^el, 1630 Rrovvu 8tr., Lliivvauiree, VVi8.

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(lor. CaiNoun L .leSer8on 8tr8., 4^ort lVa^ne, Inä, (I. XI. 8eNleivr, lVarcia, l'a^etto Oo., lex.

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8.8 8voonti-via88 matter. A

† Prof. G. Schaller. †

Again we have to bring our readers an extremely sad news. Again our church, our synod, our local institution has suffered a heavy loss. It has pleased the Lord of the Church to take our dear Professor Gottlieb Schaller from us.

About 1-1/2 years ago, as our readers know, he was struck by a stroke. He recovered, but we always had to fear that the disease would return sooner or later. And so it came to pass. On Wednesday, November 16, he was still fresh and lively, participating in the negotiations of a pastoral conference in the city, when in the evening, on his way home, he was again struck by the stroke. He immediately recognized his situation and sighed to God for help and mercy. He soon regained consciousness, but not the ability to express himself clearly. He recognized his own and could hear the prayers and comforting encouragement. The hope that he would recover faded more and more. Well prepared for death, he passed away on Saturday, November 19, in the evening 9-1/2 o'clock, "gently and quietly".

Prof. Schaller was an old member of our synod. He came to America as early as November 1848, having already held an ecclesiastical office in Bavaria. At first he worked in the East, in Philadelphia and Baltimore, and for some years in Detroit. In the

In 1854 he became pastor of the local Trinity congregation and after eighteen years of beneficial work - in 1872 - professor of theology at the local Concordia Seminary. His blessed effectiveness therefore extended into wide circles. Already during his pastorate here he was for several years the president of the western district and now as a teacher at the seminary he had to instruct many who were to serve the Lord in the preaching ministry here and there.

He was adorned by God with magnificent gifts. We mention, among other things, his rich knowledge of languages, especially the knowledge of the Hebrew and Greek languages in which God had the Old and New Testaments written, his knowledge of church history, his gift of preaching, the beautiful gift of writing poetry. However, he never flaunted these gifts, but was exceedingly humble and gave all glory to God, and placed his gifts entirely at the service of God and was faithful in the direction of his ministry. He adorned the pure teaching of the divine word, to which he was devoted with all his heart, with an exemplary godly life.

We have lost such an excellent man in our Schaller. O a great loss! But what is loss to us is gain to him. And we are comforted by the fact that this "pious and faithful servant" has now entered into the joy of his Lord and, in addition to the blessedness bestowed by grace, has also received a glorious reward of grace from the hand of his Lord.

The body of the dearly departed was

On Tuesday afternoon at 3 o'clock, accompanied by the professors, students and other friends, he was brought to the seminary and laid out in the black-covered large hall; on this occasion Prof. F. Pieper gave an address to the students in the assembly hall, in which he presented the deceased to them as a model of succession. On Wednesday morning at 8 o'clock, after Prof. Stöckhardt had described the deceased in a short farewell speech in the auditorium as a true soul of Nathanael, the transfer of the body to the Dreieinigkeitskirche (Church of the Holy Trinity), where the deceased had been pastor for eighteen years, took place, so that the members of the congregation would have the opportunity to take another look at the features of the former dear pastor. In the afternoon the funeral took place with great congregation. Mr. Pastor Achenbach, as deputy of the president of the western district and the supervisory authority of the seminary, and Mr. Pastor O. Hanser, as successor of the Blessed in the pastorate, held funeral sermons in the Dreieinigkeitskirche (Trinity Church), which was dressed in mourning pall, the former on Klagel. 3, 32, the latter on Hebr. 13, 7. Pastor Wangerin officiated at the graveside. During the various funeral services (in the house of mourning, in the assembly hall, in the Dreieinigkeitskirche and at the grave) students sang funeral songs.

The Blessed reached the age of 68 years, 9 months and 7 days.

"The teachers shall shine as the brightness of the heavens; and they that guide many to righteousness as the stars for ever and ever."

(Submitted.)

How does a Christian church member act in regard to the outward needs of his church?

Since the church of Christ on this earth consists of people and is built by people, it also has earthly needs. The servants of the church, preachers and teachers, must be provided for, buildings must be prepared and kept in good condition. Each congregation should take care of its own household, and it is the duty of each member of the congregation to help faithfully in his part.

Although it is true that even in this matter the very best can never say before God that he has done what he is obliged to do, but must rather wash himself over and over again with Christ's blood and crawl into the fifth petition of the holy Lord's Prayer, it is nevertheless just as certain that in this matter of the fulfillment of his Christian duty, too, a constant growth should take place in a Christian, that he should become more and more complete. And indeed, the increasing diligence, the increasing faithfulness should also be found in this in all, whether voting or not, employer or worker, wealthy or poor, master or servant, wife or maid, young man or maiden, formally affiliated or still guest of the local church.

And since also in our circles the flesh is still a hindrance to the spirit and a constant growth in sanctification should be promoted, may this word of exhortation and encouragement also find a good place among us.

First of all, it will serve our purpose to give some indications on how to behave properly in the exercise of this part of our Christian profession.

First of all, every Christian should also take care of the external needs of his congregation. He should make it his business to become thoroughly acquainted with the entire situation of the congregation. If he is a man of full age, he should, if this has not yet happened, have himself included in the number of those able to vote and then attend the congregational meeting with all diligence; only the most urgent need should keep him from attending.

On the other hand, he willingly and wholeheartedly contributed to the care of the preacher and teacher, as well as to the purchase of land and the erection and maintenance of buildings necessary for the congregation. He is a "cheerful giver". And there is no difference whether he is a single person or married, whether he has to send children to the parish school or not; whether he is a long-time parishioner who has already borne many burdens or whether he has only recently been accepted.

Third, he not only takes care of the needs of the congregation in a righteous manner, he not only gladly offers his own goods to meet these needs, but he also gives according to his ability. God has distributed earthly goods very differently, giving more to one and less to another. Depending on what God has given to the Christian, he gives again. In his giving, he neither lets himself be governed by the old Adam, who is still to be found in Christians, nor does he take his cue from other people, but he asks. He is always conscientious before God about what he can offer for this and that cause. A Christian therefore gives to the needs of the congregation as before the face of God.

Fourth, a Christian must give his gift in due time. Just as a serious, understanding and well-practiced Christian tries to be punctual in his whole life, everywhere, he is also punctual with regard to the needs of the congregation. He does not wait until he is followed up and reminded, but he presents his contribution at the right time, or where money is collected in the houses, he puts his own ready when it is due, so that those who have to go through the trouble of collecting it do not make the journey to him in vain.

But, someone might ask, how, if one would like to, but cannot? After all, there are times of embarrassment and hardship, prolonged unemployment, heavy losses through fire or water, hail and thunderstorms. Some people are permanently unable to contribute anything. How so? The answer to this would be: if someone has no money in the house in times of temporary embarrassment and has to make expenditures to provide for his household members, he either borrows the necessary money, or he borrows where he should pay, in the store, from the cobbler and tailor. He also does the same for the community. He either goes to an acquaintance and says: "Lend me this much for a few days or weeks; the community contributions are due, and I don't have that much in my hands right now. Or he at least asks the municipality or its officials for indulgence and then remains aware that the municipality has lent him for the time when he can pay, and that he should therefore also pay off his debt as soon as possible. If, however, he is permanently unable to pay a promised contribution, or any contribution at all, he should not be ashamed to tell his brothers freely and openly, the community will not let the brother pay for his poverty, but will willingly excuse him.

But what, then, moves a Christian to act? First of all, God's clear command. For the preservation of the right service of God, God wants the presentation, the willing and abundant presentation of our earthly goods. We see this already in the Old Testament; there, according to God's expressed will, every Israelite had to give the tenth part of his annual income to the priests and Levites, and he also had to bring all kinds of other sacrifices for the service of God. This commandment does not apply in its way to the time of the New Testament. But the duty, which the Israelites were to fulfill by paying tithes, we also have; for we also have God's Word and

Sacrament and the public administration of these means of grace, have the first, second and third commandments, according to which we are to serve God, sanctify His name, hear His word. But if all this is to go on in our country, preachers and teachers, churches and schools must exist and be maintained. And through whom should this be done? Let us only think of Christ's repeated command: "Preach the gospel. To whom does he say this? To His Church, that is, also to each individual Christian. Does Christ's word: "Preach the gospel" apply to the whole church?

Church, every Christian, as no one can deny, so it is also obvious that the right support of the congregation with earthly goods is just as seriously required by the Lord as the righteous hearing of the Word. The same thing that the Lord Christ teaches is also preached by his apostles filled with the Holy Spirit. 1 Cor. 9,14. St. Paul writes: "The Lord commanded that those who preach the gospel should feed on the gospel." And Gal. 6:6, 7: "He that is instructed in the word divideth all good things to him that instructeth him. Do not be deceived; God is not mocked."

The other motive for faithfulness in this piece is our heavenly Father's merciful love. This should and can move us even more than the divine command. A Christian not only knows, but also lives in his heart, that all the immeasurable good he possesses in body and soul, for time and eternity, is given to him by his God alone, and this not because of his merit and worthiness, but solely out of pure fatherly, divine goodness and mercy. It is vivid before his eyes that God not only created him, gave him body and soul, eyes and ears, and all limbs, reason and all senses, and still preserves them, but also did this, that he gave him, the lost and damned sinner, He redeemed him, the greatest enemy of the Lord, purchased and won him from all sins, from death and from the power of the devil, not with gold or silver, but with his holy, precious blood and with his innocent suffering and death; nay, that he thus set himself against him, that he, God himself, became his brother, and thus set him over all angels, not excepting even the cherubim and seraphim. Likewise, it is their heart's certainty that the faithful God, through the means of grace, formally showers him with his mercy, forgives all his sins daily, comforts him in all distress, yes, has made him such a man that even hell must tremble before him. - This merciful love of God, which he has tasted, has kindled in him a hot love in return through faith, and he now recognizes no more blessed business than to thank his God for it and to glorify his name. So how could he not gladly and willingly do his God's will in the performance of the duties we are dealing with here?

The third reason, which can and should move a Christian to faithfulness in the matter under discussion, is love for the brethren. Because a Christian loves his Savior, he also loves his brethren, especially his fellow believers, and there again above all his fellow church members. Where this faithful brotherly love is burning and strong, one will not have the heart to let the brothers diverge with the burden they have to carry, while making things as easy as possible for themselves; there one will not cause the church distress and work for it; there one will also be careful not to cause trouble. But the congregation is troubled and troublesome, and trouble is caused if a member of the congregation does not faithfully fulfill his duties in regard to the external needs.

The fourth thing that can and should move a Christian, for the outward church needs

His daily Lord's Prayer is to faithfully intercede in the kingdom of God. In the second petition he asks for the coming of the kingdom of God. Such requests and supplications are not empty words for him, but a matter of the heart. Since the kingdom of God comes only through the means of grace, his prayer will be a constant reminder to him to use all diligence so that Word and Sacrament, first of all in his vicinity, will work in the best possible way.

Well, how about you here, dear reader? Do you faithfully attend to the needs of your community? - Do you give your contributions gladly? Do you give according to your ability? - Do you give yours in due season? - Do you exercise Christian order and conscientiousness even when you cannot pay your dues at the proper time or are unable to pay them at all? - Examine yourself seriously, and if you find that you have been lacking in proper faithfulness, ask God for forgiveness, then for his spirit's gracious and powerful assistance, so that you may become more and more complete through it. This will be a blessing to you and to the church, in the midst of which you will receive grace upon grace from the fullness of your God and be called to devote your life to God and your brothers in love and faithfulness.

J.

(Submitted.)

Methodist gossip and lies about the Missouri Synod.

A Mr. K. (probably the Methodist pastor Keller) from Chicago could not refrain from sending a correspondence to the "Apologist" of November 10, in which he expounds on our synod. If one subtracts from this his scribbles what is untrue and nonsensical, then almost nothing remains but Methodist holiness, which is nothing at all, because it allows lies to be written, as Mr. K. himself and also the "Apologist" know or could and should know. That he does not know how to distinguish "the Lutheran Synod of Missouri, Ohio and other states" from the Northern Illinois Pastoral Conference, which met in Chicago in early November, is not to be credited to him. Then K. says: "As is well known" - he is therefore not unacquainted with our ways and therefore all the less excused - "they usually negotiate at such meetings about theses which either concern a doctrinal point in their own church, or supposed errors of other churches." "The fact that they always have to do so much doctoring on their own doctrine has long since strengthened me" (St. K.) "in the belief that they are not kosher in many a doctrinal point." This is meant to be mockery, but it is very silly talk. The effort to grow in the knowledge of the salutary doctrine is supposed to be a doctrinal tinkering! K. should know that all Christians should grow in knowledge and not remain children in understanding, therefore they are also commanded in many places in the Scriptures to teach, to punish, to encourage, to comfort each other 2c. But that the ministers of the Word need this above all, therefore they should also continue to study and search the Scriptures alone and in community, as the apostle Paul told the bishop Timothy with great

Ernst calls out to him: "Stop reading (1 Tim. 4, 13.), so that he may be "teachable" and "able to teach others", also that he may "take care" that he "rightly divides the word of truth", that he "may be mighty to exhort by sound doctrine and to punish the gainsayers", as the same apostle writes to Timothy and Titus: - a Methodist like K. does not care about that; in his delusion and conceit he thinks he is perfect and his Methodist doctrine is as "kosher" to him as pork is to the Reform Jew because it tastes good to him. does not care; in his delusion and conceit he considers himself perfect, and his Methodist doctrine is then as "kosher" to him as pork is to the Reform Jew, because it tastes good to him. The Methodist religion also tastes good to the old Adam. K. writes further of us (he means the whole synod): "At the last meeting they now also once" (!) "paid attention to the practical area." The lying Mr. K. immediately continues: "First of all, they discussed that they want to have the baptized children better instructed in religion," and he adds: "This probably also means that they grow up too much without religion. That K. means by this us and our "Lutheran baptized children," he himself will not deny. But even if we had discussed having our children taught religion even better, it would nevertheless be an abominable lie that we would have included with it or wanted to say that our children grow up too much without religion, i.e. according to K., the Missouri Synod teaches its children too little religion, indeed lets "too many grow up without religion." Mr. Methodist K. must in fact know, because it is "well known," that immediately where only one of our congregations comes into existence, indeed in cities like Chicago, we often, if not always, begin school beforehand. It is known that our children are taught in our parochial schools five days a week morning and afternoon by capable teachers, and are instructed in religion in the morning hour of each day. It is not unknown that our Lutheran weekly schools in Chicago at present soon number 8000 children. It is known that not only our voting members, but also our communion guests do not want to and must not let the children grow up without religion. It is known that our pastors almost consistently teach confirmation classes 5 days a week for 6 months. If Mr. K., a Methodist, now compares their school lessons with this, he must be ashamed, if he still has any sense of shame. The same K. admonishes us "ministerial brothers": "Only more religion taught, but of the right one, as the Bible teaches." Certainly, "as the Bible teaches," but not according to the mop-wash of the Methodists. - Then K. says our "Lutheran Synod of Missouri 2c." "desires henceforth to lay more stress on God's Word in eulogies, and not so much on eulogies of the deceased." This is what our Chicago Synod is said to have "secondly discussed at the last meeting" and "now" wants to do. O unholy Methodist! It is meant by our Missouri Synod when K. goes on to say, "To exalt people who do not go to church, or who have shortened their lives by drinking and other vices, to the third heaven in the funeral oration, as has often been done, is a sin against God and man. Even to beatify a murderer who ended up on the gallows because he was baptized Lutheran, as has happened in this state, is a gruesome eulogy." If K., as can be seen from his

2c., thus wants to say that in our synod it was only tolerated use and not considered a sin to preach like this at the funerals of such drunkards and murderers who died unrepentant, his talk is hereby declared to be completely nonsensical, slanderous, lying and malicious. If only all Methodists would refrain from such "gruesome eulogies," the Lutherans could have served them as an example in this respect long ago. To conclude with some good advice, I would like to say: How would it be if Mr. K., although a Methodist preacher, went to one of our schools for a few more years? It would not cost much, namely 75 cents a month, apart from the necessary school books. K. could then learn a lot, especially in right religion, "as the Bible teaches", but also unlearn, for example, his lying and slandering. A. W.

(Submitted.)

A Roman Counter-Reformation in Franconia.

The Franconian nobility was for the most part already on Luther's side at the beginning of the Reformation. The Franconian knight Sylvester von Schaumberg wrote already on June 11, 1520 to Dr. Luther that if the Elector no longer wanted to protect him, he should only go to Franconia; "for I, and otherwise a hundred of my nobility, whom I, God willing, want to muster to keep you honest and protect you from danger against your repugnant, as long as your good opinion would be unchallenged and unrefuted by common Christian calling and assembly or by unsuspicious, reasonable legal speakers and you would be best informed. When the often wavering Margrave Casimir wanted to reintroduce the feast of Corpus Christi, which had been abolished in 1525, in the following year to please the emperor, Hans von Waldenfels wrote to his chancellor that he had consulted with the governors and councillors in the mountains (in the Bayreuth Oberland) whether prayers for the divine spirit should not be offered in all churches for the prince; for this was highly required by necessity. The free imperial cities implemented the Reformation at an early stage, and Margrave George, who ruled together with his brother Casimir, was also one of the first princes of the Reformation era to be instructed and chastised by the Lord. Since the two bishops of Bamberg and Würzburg at first calmly watched the progress of the Gospel, the fanatical papists could not intervene as they would have liked. The country still had few independent parishes and in many cases had to be served only by the monks. Where a castle chaplain, i.e. a noble court preacher, did not help out, a monastery

often had to provide or utilize all parishes for 10-12 hours. The Lutheran nobles now often built parish churches in community with their subjects, which they could provide with Lutheran preachers. The castle chapels were opened to the Gospel anyway. At Strößendorf in the diocese of Bamberg, the priest of the mass served for years without having a congregation in front of him. The noble von Schaum

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Berg's family there had set up a room of the sleeping quarters to the church. When the preacher died, the bishop would not allow a Lutheran preacher, and the knight would not allow a Roman priest to be employed. So the church stood desolate and unused from 1532 until 1606. The services were held in the castle and the congregation had appointed a Lutheran teacher in spite of the bishop's prohibition. In 1597 the bishop sent a commissioner with the measured order that the Lutheran teacher be sent away, the church renovated and the service restored. But everything remained as it was. The noble family renovated the church and even moved the Lutheran service into it in 1606. The bishop was indignant, but had to let the Lutheran pastor sit quietly.

In the 17th century, however, times became more favorable again for the papacy. As soon as a Lutheran noble family died out, the prince-bishop of Bamberg or Würzburg took possession of the land as suzerain and immediately ordered a counter-reformation. This is what happened to Moggast, Wichsenstein, Truppach, Pottenstein and other places. In the time of the Thirty Years' War, whole regions were forcibly brought under the papal yoke. Today, Franconia has many Catholic villages, which no one can see that they were once entirely Lutheran. Wherever one wanted to proceed leniently, the old people were allowed to remain Lutheran, but the young people had to become Papists if they did not emigrate and leave their property behind. A detachment of episcopal soldiers, in whose platoon were both priests and sextons, moved into the village, the church was "cleaned" and everything was restored according to papal rules. Wherever it was desired to proceed gently, the Lutheran pastor was first informed of what was about to happen and ordered to leave the village as quickly as possible. If he was still found with his wife and child, he was imprisoned and often mocked, ridiculed and mistreated by the papists. A large number of such expelled pastors appeared before the Swedish king Gustavus Adolphus at Schweinfurt to lament their plight during his passage through Franconia. During this time, some congregations became emasculated and chased away the mass priests who had been forced upon them. But no sooner had they re-established the Lutheran service than the bishop took a terrible revenge. Bishop Philipp Adolph of Würzburg had all Lutherans expelled from his house and court. When he had to stop at the complaint of the Franconian knighthood to the emperor, he had fires set in the Lutheran places and attributed them to the heretics. As a result, Lutherans in Würzburg were imprisoned on the charge of sorcery in 1627-1631 and, if they did not take refuge in the Church of the Antichrist during the witchcraft trial, they were publicly burned as sorcerers. From the episcopal residence city itself a whole number of citizens had to suffer the flaming death.

An example of how the Roman Counter-Reformation proceeded is provided by the history of the above-mentioned v. Schaumberg village of Strößendorf near Lichtenfels in Upper Franconia. On April 22, 1629, there suddenly appeared a numerous commission

The prince-bishop's officials expelled the Lutheran pastor and rebuilt the idolatrous abomination in the church against the will of the surprised knight and the congregation. When after two years the Swedes came near, the people of Strößendorf got courage, sent the mass priests to Bamberg and held Lutheran church consecration. In 1632, however, the bishop sent a hundred armed men on foot and on horseback to convert the Lutheran heretics. The knight had received word of the approaching army, and had quickly mustered the town's armed men, from the oldest to the youngest, equipped them as best he could, and placed them in the most important places. The entrances to the village were barricaded and manned with sentries. The people of Strößendorf, standing on elevated places, under the leadership of the Lord of Schaumberg, fought manfully for church, house and farm and beat back the first onslaught of their enemies. However, the besiegers kept the upper hand and now a lamentable scene began. Women and children were maltreated. Castle and village were plundered; even the poorest hut was not spared. Horses, cattle, sheep, fodder, grain, wagons, household utensils, clothes, tools and everything that could be taken away, even the church clock, the organ, the baptismal font, the three bells were taken away. The mass abomination had been happily transplanted back to Strößendorf. But only a few years later, Schaumberg again hired a Lutheran pastor and the congregation shook off the papacy again. According to the Peace of Westphalia of 1648, the Lutherans were also allowed to keep the church because it had been in Lutheran hands in 1624, which was set as the normal year.

G. G.

(Submitted.)

Ans of the German Free Church

To the dear Lutheran readers who take a warm interest in the building of our Lutheran Zion in the old homeland, I am pleased to inform you that in a place where one would have thought it least, in the extreme east of Germany, near the Russian border, the banner of the pure confession of the orthodox Lutheran Free Church has been planted among the Lithuanians.

On the 14th Sunday after Trinity, the undersigned was allowed to call, ordain and induct into his office the candidate of the sacred preaching ministry from our seminary in Springfield, Mr. Georg Matzat, from the German-Lithuanian Lutheran congregation of Pastor Lauckandt in Ruckon near Stonischken in East Prussia, which is independent of the state. He has been appointed as the second

pastor of the aforementioned congregation, but mainly with the intention of gathering a congregation of his own by serving external preaching places. And one may hope that this will happen soon. For the Lithuanians are a people who desire to hear God's word, among whom the unbelief of our day has caused relatively little devastation. Unfortunately, justifiably unsatisfied by what the united state church does for their spiritual needs, they have strayed onto other quite dangerous paths. Given the size of the parishes, in that they often include a myriad of villages

In view of the long distance to the church, the pastor of which, not to mention the doctrine, often causes serious trouble through his worldly life, the unpleasantness of lay preachers has come to dominate among the Lithuanians in a way that is hardly seen elsewhere in the midst of Christianity. Farmers, woodcutters, etc., who have become preachers overnight, as if asleep, in disregard of the order made by the Lord Himself concerning the sacred office of preaching, move from place to place, insisting on their inner profession, and hold crowded meetings in private houses, often in four different villages in one day. Any theological education seems superfluous to these people. No one asks whether they have the ability to teach others according to the example of the salutary doctrine and to punish the adversaries. The only requirement is that they have a good mouth and know how to work their listeners so that tears may flow. At a recent conference of such lay preachers in East Prussia, no fewer than 60 were present. And the pastors of the state church often allow these angle preachers, if only they do not call for leaving the state church. Yes, they even allow them to hold their meetings in the churches. It hardly needs to be mentioned what hopeless confusion prevails as a result of these conditions and how the most diverse sects take advantage of this opportunity to fish in the mud.

As much as possible, Father Matzat, a native of Lithuanian, is to bring the Lutheran truth closer to these people in their native language, as Father Lauckandt, according to the extent of his knowledge, has already done. For some time now, the latter has been publishing a weekly church bulletin in the Lithuanian language under the name of "*Lutherons*" (that is, "the Lutheran"), 500 copies of which are distributed, in which he brings his readers articles translated mostly from the "Lutheran" and from good Lutheran edification writings.

It is true that the work begun there for our free-church Lutheran Zion is also connected with great difficulties, not only because the authorities, incited by the state-church pastors who are concerned about the existence of their unruly mishmash church, try to suppress the testimony of truth by fines,*) but mainly because the people in East Prussia are badly damaged by the mentioned angle preachers. But God the Lord can and will also there, regardless of all hostilities and difficulties, according to His promise, Is. 55:10, 11, promote the holy work that has begun, that His church, free from the bonds and fetters in which both the Union and the state church regiment have nowadays beaten it, builds itself there on the foundation of the pure Lutheran truth.

What Lutheran who prays the second petition of the Lord's Prayer with earnestness should not rejoice greatly at the prospect that there is a right-believing

For example, Father Lauckandt was recently sentenced to 60 Marks for each of the six days of confirmation classes, which adds up to 360 Marks "for unauthorized teaching of school classes. Although an appeal has been made against this penalty, it remains to be seen whether he will receive the money again.

church is in the process of coming into being? Well then, dear American brothers in faith, become God's helpers with us in this blessed work and let it be recommended to you for diligent intercession and heartfelt loving care. The synodal treasury of our German Free Church has the task of supporting Father Matzat until he has gathered a congregation of his own, as well as to grant him the means to procure a church hall in one of the outlying places, since the circumstances in the congregation of Father Lauckandt are still so little ordered that he and his numerous family have been sufficiently provided with food by the members of the congregation, but do not receive a regular salary. We have taken upon ourselves the task of supporting Father Matzat in the hope that your love, which we have already experienced so abundantly, will not leave us in the lurch here either. But the Lord says of the workers in his kingdom: "Whoever drinks you with a cup of water in my name, because you belong to Christ, truly I say to you, it will not go unrewarded. Marc. 9, 41.

' Chemnitz.

P. Core.

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In this regard, the undersigned takes the liberty to note:

1. that the otherwise so liberal. This year, the otherwise so liberal donations to the German Free Church amounted to only half of the previous sums;

2. That therefore the useful application will be the dear Lutheran readers already do themselves. Enough that they learn how the matter stands.

H. C. Swan.

To the ecclesiastical chronicle.

I. America.

Methodists and Jews. In El Paso, Texas, the son of a wealthy Jewish merchant had died. Since the rabbi was absent, the Jews asked the local Methodist preacher to speak at the graveside. The Methodist preacher granted the request.

From **the "Happy Ambassador"**, a newspaper of the United Brethren, a Methodist community, we read the following: "The preachers jump after the members all week long, so that they don't bite and tear each other; it's a nice story! Nobody looks after the poor sinners; who would have time, the congregation is at loggerheads, the preacher lives in constant fear that his sheep will tear each other's heads off; he cannot turn his attention to the world, his congregation causes him too much worry and heartache. Thus it happens that so many are obtained from the Sunday school or elsewhere by the skin of their teeth in order to maintain the number of members, so that there is no decrease; but often it cannot be prevented. - Laxity in the practice of church discipline often brings such sad consequences upon the congregations. People remain members, although they are a disgrace according to their character; they still pay, and the officials believe it is impossible to chastise someone who still pays. The officials often do not like to reach into their pockets themselves, so they are fond of a little help on the part of such sinners." - Note: Methodists like to look with contempt on others.

In Mexico, three Protestant missionaries were recently slain by an excited mob, driven to it by the fanaticism and hatred of the priests.

to this. On this, a prominent Catholic paper remarks that if something like this triple murder kept other missionaries away from Mexico, papists might want it to continue! (Sendb.)

Secret societies. According to the Milwaukee Sentinel, a political newspaper, there are no less than 250-300 secret societies and lodges in Milwaukee, a city of about 160,000 inhabitants!

II. foreign countries.

Poland. A Lutheran cantor from the Lublin congregation writes to the Lodz "Kirchenblatt" that in addition to the Baptists there are also so-called "fighters" in the local governorate; their leader is a certain Tiede, who speaks half Low German, half High German and keeps the people under the delusion that they can repent neither in church nor in their own homes, but only in his meetings; repentance consists of lying on the ground for a long time with outstretched limbs, groaning and sighing. Tiede allowed 12 percent interest, but forbade smoking, wearing a beard, drinking brandy, etc., and sought only an outward conversion. His followers often travel 10 miles to his meetings, but they despise the church and when they visit it, they usually sleep. The cantor rightly remarks that if the church remains silent about Tiede's activities longer, it is no wonder that this unhealthy phenomenon overgrows the colonies there.

The "new theology" **also** finds adherents **among the Baptists in England.** There is a "Baptist Union" there, a kind of Baptist preachers' association. For some years now, speakers have been heard in the annual meetings denying or treating lightly important scriptural truths, e.g. the inspiration of the Holy Scriptures, the deity of the Holy Spirit, the Fall, and a time of testing after death. Spurgeon, the well-known Baptist preacher, protested that such speakers should be allowed to present their unbelief on the occasion of Union meetings. Since he did not find the desired support, he declared his resignation from the Union, not, as some papers reported, from the Baptist Church.

The Pope will soon celebrate his 50th anniversary as a priest. His letter, in which he offers indulgences, begins: "As the first day of the new year approaches, on which, with God's grace, We will celebrate the jubilee of Our priesthood, all the peoples of the earth (?) and all the burdens of society rejoice together and, in the midst of such difficult times, in which, according to the divine will, We occupy the noble seat of St. Peter, offer Us, with their congratulations, the most solemn testimonies of their faith, their love and their reverence, in the most admirable forms. . . Moved by these sincere manifestations of firm attachment and piety, and willing to comply with the petitions addressed to Us that all Our children may derive from the feast of their Father some benefits for their eternal salvation, We have determined to open the treasures of the Church." The following are the conditions under which he grants "plenary indulgence and the remission of all sins." Toward the end he says: "We further permit that all and every one of these indulgences, remission of sins and pardon of sins, may be applied to the souls in purgatory." - Oh, how the poor people in the papacy are deceived!

In Madras, a native missionary met a Hindu on the street, and it was obvious that he was in some embarrassment. He was came to the city to collect a debt. Contrary to expectations, the large sum was paid to him, and he now carried the large amount of money with him. He was very afraid that he would be robbed and murdered in the foreign city. He could tell by the man's clothes that he must be a Christian. So he spoke to him: I would appreciate it if I could spend the next night in your house. The missionary replied: "My dear man, I am a Christian and you are a Hindu. There are thousands of Hindus here. The pagan replied, "It is because you are a Christian that I want to stay with you. I can trust a Christian, but not a Hindu.

(Submitted.)

P. F. W. Sandvoß. †

It has pleased the Lord, according to His wise counsel, to call a laborer from His vineyard into eternal, blessed rest, that he may receive the reward of grace from the hand of Him whom he served. This is Pastor Friedrich Wilhelm Sandvoß, last preacher and pastor of the congregation in and around Appleton City, Mo., who passed away blessedly on November 8.

Weiland P. F. W. Sandvoß was born on February 28, 1842 in Erfurt, Thuringia. He spent his youth in Erfurt and, when he reached the appropriate age, he attended the local grammar school. Since he had in mind to become a preacher of the gospel, he went to Steeden at the beginning of the sixties, in order to educate himself theologically in the institution of Mr. Brunn. In 1864 he emigrated to America and in the same year entered our St. Louis Seminary, where he passed his candidacy examination in the spring of the following year, 1865. Soon thereafter, on July 2, 1865 (3rd Sunday after Trinity), he was ordained and inducted by N. Wege in the midst of Zion Parish near Jefferson City, Mo. which had called him to be its preacher. On April 24, 1866, he married Fräulein Elise Frentz, a foster daughter of the blessed

Brohm.

After the deceased had served about three years in his first field of labor, he followed an appointment to the congregation at Port

Hudson, Franklin Co, Mo. In 1877 a call went out to him from the township at Point Prairie, St. Charles Co, Mo. which he accepted. After two years the congregation at Augusta, St. Charles Co, Mo. called him, and he answered the call. About 6 years and 6 months he labored here in blessing, and then, in the fall of 1885, accepted a call to the church in and around Appleton City, Mo. This was to be his last field of labor.

In October of this year he was still attending the meetings of the Pastoral Conference in St. Charles, Mo. and even then complained to some of his fellow ministers of feeling unwell. He had contracted a severe cold, which steadily worsened after he returned home. Nevertheless, he continued his official duties until October 28. Then, however, his indisposition threw him onto the sick bed, which he was not to leave alive. A heart ailment presented itself, which mocked all medical art. God had decided to bring his faithful servant home. After lying ill for 11 days in great pain, he passed away blessedly in his Savior on Tuesday, November 8, in the morning at 9 o'clock, at the age of 45 years, 8 months and 10 days. He leaves behind a grieving widow and two foster children.

The funeral took place on November 10. Father C. I. Umbach conducted the funeral service in the house and held a prayer service in the church for the mourners.

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The sermon on Proverbs 14:32 was most comforting for the bereaved as well as for the orphaned congregation: "The righteous is confident even in his death." During the funeral service at the grave, the undersigned spoke about Revelation 2:10.

May God grant us all a blessed hour of death, so that we may reach heaven from this pit of misery for the sake of Jesus Christ, our Savior. Amen. C. F. Gräbner.

Ordinations and introductions.

On the 22nd Sunday after Trin. the candidate of the sacred preaching office Neinhold Ludwig was ordained by the undersigned and introduced in his congregation in Russell County. Br. Hahn.
Address: Rev. R. LvärviZ, RvsseU, linssou Oo., Kansas.

On the 22nd Sunday after Trinity, Candidate Ludwig Achenbach was ordained and introduced by me as assistant preacher of my congregation. Fr. Sievers.
Provisional address: kov. L. ^ofiondaed,
409 8ou1d 91k ^ve., Llinnoapolis, Ninv.

On behalf of Mr. President Biltz, Pastor E. Müller was introduced by me on the 20th Sunday after Trinity in my previous branch parish at Middle Creek.
H. F. Eggert.

On behalf of Mr. President Niemann, on the 22nd Sunday after Trin. Mr. Pastor A. Schupmann was introduced by the undersigned in the midst of his new congregation.
S. F. Stock.
Address: Rov. 8eknpmanll, Oar Oreok, Incl.

By order of the honorable Mr. District-President Biltz, on the 23rd Sunday after Trin. Mr. Pastor C. C. E. Brandt, assisted by Mr. B. Richter, was installed by the undersigned in his office at the local congregation. I. H. Ph. Gräbner.
Address: Rev. O. O. L. Lravül, 81. Okaries, No.

By order of Mr. President Biltz, on the 23rd Sunday after Trin. Mr. B. I. F. Köstering was installed in St. Paul's parish at Lowell, North St. Louis, assisted by Mr. B. M. Wartens, byC . L. Ianzow.
Address: Rev. B. koeslerivA,
853 Brairie ^ve., corlk 81st Louis, Llo.

The former B. C. A. Dautenhahn having received and accepted a call from St. Paul's parish at Antonia, Jefferson Co, Mo. the same was installed on the 23rd Sunday after Trin. by order of Mr. Praeses Biltz by the undersigned with the assistance of Mr. B. F. E. Rothe was installed in his office.
" H. H. Norden.

On behalf of the Honorable Presidency of the Illinois District, Father G. Traub juu. was introduced by me to his parish at Matenzas on the 23rd Sunday after Trin.
L. E. Knees.
Address: Rev. 6th Brand sr., Bald, Llason Oo., IU.

On November 16, Rev. H. W. Bähr was installed in his new congregation in Town of Boston, Erie Co., N. A-, by order of Pres. Beyer, by
Enoch Schröder.
Address: Rev. H. IV. Laekr, Ooicken, krie Oo., P. V.

By order of the Honorable Mr. Praeses H. Sprengelcr, on the 24th Sunday after Trin. Rev. W. Reb wink! was introduced by me to his new congregation, the Immanuels congregation at Town Burnett, Dodge Co, Wis. C. Hol st.

Church dedications.

On the 17th Sunday after Trin. the new church of St. John's parishzu Town Wausau, Marathon Co, Wis. was dedicated. The preachers were Messrs. BB. Weber and Diehl.
M. Citizens.

On the 18th Sunday after Trinity, the newly built church (28x54 with 75-foot high tower) in Brandenburg, Dak. was dedicated to the service of the Triune God. The festival preachers were B. I. v. Brandt and undersigned. I. Hinck.

On the 20th Sunday after Trin. the Lutheran Zion congregation in Jefferson Precinct, Douglas Co., Nebr. consecrated their newly built little church (24'x40') to the service of the Triune God. Festive preachers were BB. E. I. Frese and W. Hüse- mann. O. v. Gemmingen.

On the 20th Sunday after Trin. the Lutheran Cross Congregation at Lake Creek, Benton Co., Mo. dedicated their newly built house of worship (40x70 with 4 foot steeple projection) to the service of the Triune God. Festive preachers were Mr. F. I. Biltz, president, and Mr. I. A. Proft. W. Heyne.

On the 20th Sunday after Trin. the first Lutheran church (26X36) was dedicated at Town Nasew aupee, Door Co., Wis. The festival preachers were Mr. R. Stute and undersigned.

A. G. Doehler.

On the 20th Sunday after Trinity, the Lutheran congregation of St. Martin's in Milwaukee, Wis. dedicated its newly built church to the service of the Triune God. The sermon was preached by Dir. Ch. H. Löber and the RR. B. Sievers and F. Lochner. G. H. A. Löber.

On the 20th Sunday after Trin. the St. Peter's Lutheran congregation in Bergen, McLeod Co, Minn, dedicated their newly built church (32X54, with steeple projection and altar niche 71 feet long; steeple 95 feet). Preaching were the 1'1'. F. H. Kolbe and Fr. Streckfuß. H. I. Müller.

On November 6, the 22nd Sunday after Trinity, the undersigned's mission congregation at Evansville, Ind. dedicated their newly built church (28X60). Mr. R. H. Bauer preached in the morning, Mr. R. I. G. Gößwein in the afternoon, and Mr. R. I. G. Häfner (English) in the evening. G. Bachmann.

On the 22nd Sunday after Trin. at Princeton Town, Mille Lacs County, Minn. the new church was dedicated to the service of the Triune God. Undersigned preached.

F. Bösche.

On the 22nd Sunday after Trinity, St. Paul Parish on Clifty near Columbus, Ind. dedicated its new brick church (60X40 with steeple) to the service of the Triune God. Solemn preachers were RR. C. A. Trautmann and Ph. Schmidt. The undersigned gave a farewell address in the old church.

M. Mertz.

On the 23rd Sunday after Trinity, my Trinity Lutheran congregation in Boone, Iowa, dedicated their newly built church (36X61 with altar niche and 91 foot high steeple) to the service of the Triune God. Celebrant preachers were RR. Ph. Studt, L. W. Dornseif and C. I. Crämer (English). I. P. Günther.

On the 23rd Sunday after Trinity, the Lutheran church at Winesburgh, O., which had been almost in ruins and abandoned, was rededicated to the service of God with praise and thanksgiving after it had been renovated inside and out. The undersigned preached the dedication sermon. A. Dankworth.

St. John's Church at La Porte, Ind. having been converted into a cruciform building and beautified, was dedicated to the service of the Triune God on the 24th Sunday after Trinity. Pastors Schlechte, Schlesselmann and Heinze (English) preached. I. F. Niethammer.

On the 24th Sunday after Trinity, a little church was dedicated to the service of the Triune God in my branch at Wilton, Minn. N. Gaiser and A. Müller preached.

On the 24th Sunday after Trinity, the First German Lutheran Congregation at Millard, Douglas Co., Nebr. consecrated their newly built church to the service of the Triune God. The celebratory preacher was R. F. S. Her, liturgist R. O. v. Gemmingen, confessor: W. Hüsemann.

Mission Festivals.

On the 13th Sunday after Trinity, the congregation celebrated a mission feast at Goochs Mills, Mo. to which guests from neighboring congregations also attended. The festival preachers were RR. M. Holls and A. Rehwaldt. Collecte: -41.40.

C. F. I. Johanning.

On the 16th Sunday after Trin. the congregation at Fort Smith, Ark., celebrated Mission Feast. Signed preached in German, R. Bartbolomew of Springdale, Ark. in English. Collecte:-50.00. P.F. Germann.

The churches at Logan and Pebble Creek, Nebr. celebrated at the latter place on the 17th Sunday after Trin. Mission Feast. Festival preachers were RR. Bergt and Mueller. Collecte: -60.00.

I. P. Müller.

On the 17th Sunday after Trin. the congregation of the undersigned at Mount Olive, Ill, celebrated Missionary Feast. The festival preachers were RR. W. Kowert and Goehringer. Collecte: -103.00.

C. Schröder.

On the 17th Sunday after Trinity, my congregation at Eisleben, Scott Co., Mo. celebrated Missionsfest. The DU. I. F. Köstering and I. G. Pflantz preached. Collecte: -29.25.

H. F. Grupe.

On the 19th Sunday after Trin. the congregation in Middle- ton, Canada, celebrated mission feast in the church. Mr. B. M. Halboth and undersigned preached. Collecte: -23.82.

I. Karrer.

On the 19th Sunday after Trinity, the three congregations belonging to the Missouri Synod celebrated Mission Day in Baltimore. At the morning service in Immanuel's Church, Dir. E. Bohm of New Uvrk; at the evening service in St. Paul's Church, U. W. C. H. Lübker. Collecte: -225.97.

G. John.

On the 19th Sunday after Trin, the St. John's congregation at Echester, Ill, celebrated Mission Day. The festival preachers were DU. G. Mezger and A. I. Bünker. Collecte: -58.50.

I. A. F. W. Müller.

On the 20th Sunday after Trin. the congregation at West Ely, Mo. celebrated Mission Feast. Preaching were Messrs. kU. Haller- berg and Schülke. F. Nützet.

On the 20th Sunday after Trin. the congregation celebrated mission feast at Ruma, Nandolph Co, Ill. Festival preachers were kB. C. Schroeder and F. Schwefel. Collecte: -40.60.

C. Schrader.

On the 20th Sunday after Trin. the congregations of BU. Heinemann, Kollmorgen, Mangelsdorf and Mezger in Washington County, Ill, mission feast. Festival preachers: Prof. A. Gräbner and B. I. Merkel. Collecte: -99.02.

G. Mezger.

On the 21st Sunday after Trinity, the congregation of Vin- ccennes, Ind. celebrated a mission feast with the participation of the congregation of Purcell. The collecte was -40.13. The festival preachers were B. G. Koch and G. Gößwein.

On the 22nd Sunday after Trin. my Zion church in Bancroft, Cumig Co, Nebr. celebrated mission feast. U. Leuthäuser and U. Müller preached. Collecte: -38.00. W. Harms.

On the 22nd Sunday after Trinity, the Lutheran Dreieinigkoits congregation in Los Angeles, Calif. celebrated Mission Day. Festival preachers were U. Nunkel and undersigned. Collecte (for the mission in California): -46.50. I. Kogler.

On the 23rd Sunday after Trinity, the First Evangelical Lutheran Trinity Parish celebrated a mission festival in the church, to which the local St. Andrew parish was also invited. In the morning, Father H. Schröder preached; in the afternoon, a catechesis on mission was held with the children, and in the evening, U. I. Sieck gave a lecture: "Dr. Walther as a Missionary."-Collecte -107.89.

Buffalo, N.A-A . Senne.

Conference Display.

Notice is hereby given that the Missouri Liverymen in and around New Fort ibre this year's meetings on the 28th, 29th and 30th of December at St. John's School, 6or. Orudain ^vo. and Ton Bz:elr 8tr, Brooken, B. I). to be held. Registrations for this will be received by Mr. F. W. E. Grützeinachr, 147 Ton b^ok 81r., Brooken, B.I). teacher,

V., and they should be received 14 days before. The following papers, or practicals, will be fundamental to the proceedings: 1. the importance of drawing instruction in the community school. 2. the games of the school youth. 3. the prophetic ministry of Christ. 4. division ob dooimals. 5. .Innl.vsi" ok IVords.

K. Seibel, Secretary.

Announcement.

Upon request, the undersigned repeats once again through the columns of the "Lutheran" the testimony which he gave orally in the matter of U. Karrer during the sessions of the General Synod in May of this year at Fort Wayne, Ind. to the effect that the suspension from Synodal fellowship imposed on B. Karrer in his time was an unfounded and therefore unjust one, and that therefore in no way has P. Karrer been deprived of his membership in the Synod since that time.

Fort Wayne, Ind, Nov. 18, '87, C. Large,
Chairman of the Commission of Inquiry.

Reminder.

All those who have reports to send in for the Statistical Yearbook 1887 are urged to do so immediately in the first days of January 1888. The District Presidents,

Pastors (Parochial Reports),
Directors of the educational institutions,
Chairmen of the Mission Commissions,
Head of the charitable institutions

are therefore kindly requested to prepare their reports in time so that they can send them in the first days of January.

Statistical reports only have value if they are complete. The parochial reports should be given completely. It is a small effort and no congregation will like it if their report is not published or not complete. A scheme for parochial reports will be sent to the pastors. Missionaries are asked to send their reports to their respective committees in a timely manner.

Hopefully, this time there will be no need for postcards "to remember".

M. Guenther,

koueorüiu 8oiuinur) , 81st l'onis, No.

Display.

Since the responses received so far to the request contained in No. 15 of the "Lutheran" - quite a few thirty - are all in favor; since it can also be assumed that the dear congregations which have not given a response have also wanted to express their agreement with it; and since it is finally desirable that the new edition of the "Handbuch" should appear soon: so, if no protest is received by the first of February 1888, the printing of it will go ahead.

H. C. Schwan.

Solicitation.

Since Prof. A. Bähler has accepted the call to Fort Wanne, a request is hereby made in the name and on behalf of the supervisory authority and the members of the electoral college of the institution in Concordia, Mo. to the dear synodal congregations of the Western District to propose candidates for the vacant professorship at the St. Pauls Progymnasium in Concordia.

C. L. Janzow.

me to the California and Oregon - District coffers:

Inner Mission of the District: From 1 P. I. Kogler's congregation in Orange -12.60. 1 P. P. Block's congregation in Stockton 7.20. I'. I. M. BüblerZ Gem. in San Francisco 58.40. k. G. Runkels Gem. in Los Angeles 51.00. From the Mission District of St. Paul's Parish in San Francisco (1 P. I. H. Schroeder) 5.00. Mission Festival Collecte of P. I. H. Tisza's Parish, Oakland, Cal., 33.05. (p. -167.25.)

Seminar in Addison: I. Schwrcdt in San Francisco for the new organ 1.00.
San Francisco, Nov. 12, '87. I. H. Hargcns, Cassirer.

400 8ixtk 8tr.

Revenue to the Illinois District's coffers:

Synod treasury: By t P. Wegener, harvest festival coll. from Altamont congregation, -8.50. By 1 P. Sieving's congreg. in Uork Centre 18.69. By M. Timm from Trinity congreg. in Springfield 14.85. Reformation festival coll. from 1 P. Goehringer's Gem. in Staunton 11.79. 1'. Wagner's Gem. in Chicago 31.28. From the synodal treasury of t P. Lochner's congregation there 1.87. Contribution of teacher Schwanke in Niles 2.00. IL. Mueller's Gem. at Ehester 8.50. I'. Heinemann's Gem. at Okawville 8.25. Reform. coll. of Werfelmann's Gem. in Chicago 25.20. k. Katthain's Gem. at Hoylcton 6.00. i'. Steeges Gem. at Dundee 22.50. (p. -159.43.)

Building fund in Springfield: By Kassirer Renfer in Wellesley, Ont. at 42.15.

Construction in Addison: by Kassirer Renfer in Wellesley, Ont. 7.00 and 14.44. I'. Merbitz's Gem. in Beardstown 17.00. k. Bünger's Gem. in Steeleville 5.50. P. Luecke's Gem. in Jefferson 10.55. By 1'. Schmidt in Crvstal Lake by I. Köppen 2.00. By Kassirer Röscher in Fort Wayne 72.00. By Fr. Schüßler in Joliet, ges. on Nub's baptism of children, 11.07. By I. W. Diersen of Brauer's Gem. in Crete 28.00. By Fr. Jobst in Deer Park, Wis, from s. mission places 5.50. Half of Reform. coll. from Brauer's Gem. in Eagle Lake 10.04. By Succop in Chicago from F. Klußmann 2.00. (S. -185.10.)
Mission in Hegewisch, Ill: From Chicago: P. Wunders

Gem. 40.00, Fr. Succop's Gem. 90.00, Fr. Lochner's Gem. 16.21, k. Leeb's Gem. 20.00, and by Fr. Wagner of N. N. 1.00. k. Schmidt in Crystal Lake 1.00, teacher Hicken there 1.00. l'. Kirchner in Matteson 1.00. Fr. Stephen's Gem. in Austin 11.08.

Mueller's comm. in Lake View 26.55. p. Holiday's comm. in Colehour 12.55. p. Gose's comm. in Grant Park 6.00. k. Brauer's Gem. in Brecher 11.30. reform. coll. of Fr. Brauer's Gem. in Niles 10.35. Fr. Döderlein's Gem. in Homewood 12.00. k. Büngers in New Bremen 10.46. (p. -270.50.)

Inner Mission: Fr. Schmidt's congregation in Crystal Lake 9.50. Fr. Uffenbeck's congregation in Chicago 14.25. By 1 Fr. Wagner there by W. Walk 5.00. Part of the Miss. coll. of the Gemm. of L'U. Heinemann, Kollmorgen, Mangelsdorf and Mezger 45.00. From U. Müller's Gem. in Schaumburg 32.00. Harvest Festival Coll. of k. Kowert's Gem. in Montrose 8.25. Durck P. Strikter in Proviso of Mrs. H. Wesemann 2.00. (S. -116.00.)

English Mission: Part of the Miss. coll. of the Gemm. of the kk. Heinemann, Kollmorgen, Mangelsdorf and Mezger 15.00. k. Erdmann's Gem. in Renault 2.00. By P. Ehlen, part of the Miss.-Coll. in Washburn, 11.00. By U. Müller in Ehester, part of the Miss.-Coll., 8.50. (S. -36.50.)

Inner Mission in We st en: By P. Müller in Ehester, Theil der Miss.-Coll., 30.00.

Negermission: Theil der Miss.-Coll. der Gemm. der kk. Heinemann, Kollmorgen, Mangelsdorf and Mezger 30.00. By "Theodore" in Uork Centre .25. By P. Ehlen, part of Miss.-Coll. in Washburn, 9.00. (p. -39.25.)

Negro Mission in New Orleans: By Müller in Ehester, Theil der Miss.-Coll., 15.00.

Negro Mission in Springfield: Through Fr. Müller in Ehester, desgl. 5.00.

Pilgrim House in New Uork: By P. Burfeind in Rich, Coll. at Stünkel-Klunder's Hockzeit, 18.00. By k. Succop in Chicago from F. Nemitz 1.00. Coll. from P. Feddersen's Gem. in New Berlin 6.00. (S. -25.00.)

Poor students in St. Louis: Through Fr. Mayer in Bremen from the Women's Association for Drögemüller 4.00.

College household in Springfield: P. Brauer's gem. in Niles 5.75. Reform. coll. of P. Dorn's gem. in Pleasant Ridge 7.00. (p. -12.75.)

Poor students in Springfield: By Fr. Wegener in Altamont for Krusche: Reform.-Coll. 12.94, from ihm itself 1.06. By Fr. Wunder in Chicago from Mrs. C. Otto for Louis Hagelberg 10.00. Reform.-Coll. from l'. Blankens Gem. in Buckley for Langebennig 10.00. Part of Miss.-Coll. in Washburn for H. E. 14.00. (S. -48.00.)

Poor college students in Fort Wayne: Through k. Wagner in Chicago, Coll. at Frederking Jr.-Sckachameyer' wedding, for H. Preckel 12.50. Through P. Hölter there from Mrs. N. N. for Starck 5.00. P. Mueller's Gem. in Ehester for E. Deffner 5.00. (P. -22.50.)

Seminarorgfein Addison: By Kassirer Eißfeldt in Milwaukee 10.00.

Laundry checkout in Addison: by P. Roeder in Arlington Heights from D. Luehrs 5.00, Ch. Teyler 1.00. L. in Addison 5.00-. (S. -11.00.)

Poor students in Addison: Through Fr. Wagner in Chicago from G. Millies for E. Müller 1.00. From Fr. Müller's parish in Schaumburg for O. and H. Martin 15.00. Through Kassirer Renfer in Wellesley, O., for Wm. Weinbach 19.00. (Summa -35.00.)

Sick pastors and liver: L. in Addison 5.00.

Past. P. A. Weyel: By t P. Brauer in Niles by W. Kolb 5.00.

Widow's Fund: Harvest Festival coll. by Fr. Hilde's congreg. in Bethlehem, 12.25. Fr. Sippe! in La Rose, 4.00. L. in Addison, 5.00. Neform. coll. by Fr. Schieferdecker's congreg. in New Gehlenbeck, 11.00. Teacher Mertens in Joliet, 3.00. By Fr. Bötticher in Mount Pulaski, ges. at Fr. Rothe's wedding, 4.75 and Theil the Coll. at F. Maurer's wedding 5.25. By Fr. Döderlein in Homewood, ges. at Kollinann's wedding, 7.20. By I. A. Detzer of Paul Feth in Shermerville 1.00. P. Oetting's Gem. in Golden 7.25. N. N. in Nokomts 5.00. By "Theodore" in York Centre .75. P. Kowert in Montrose 1.75. By k. Dörfler from Chicago Teachers' Conference 30.00. By k. Bartling in Cbicago from Fr. Auguste Wojahn 2.00, Ferd. Schulz.50. (p.-100.70.)

Deaf and Dumb Institution at Norris: L. in Addison 5.00.

Orphanage near St. Louis: Through l'. Merbitz in Beardstown, "found in the piggy bank of the deceased Mrs. Cath. Moormann," 1.00. By 1>. Bötticher in Mount Pulaski: part of coll. at Bro. Maurer's wedding 1.35, from the S. O. Coffee 2.65, and from Mrs. Hanna 1.00. By P. Heinemann at Okawville, thank offering from Mrs. N. N., 1.00. By r. Lenk at Millstadt, ges. at Fr. Mappe's Hockzeit, 6.25. Coll. at Schreiber-Erdmann'jcken wedding in Red Bud by k. Erdmann 6.40. Durck P. Müller in Ehester of the Maiden Society 6.00. (S. -25.<65.)

Studiërende Waisen aus Addison: Aus Cbicago: durch k. Streckfuß von Frau Müller 1.00; durck P. Bartling von H. Trapp 2.00, Fr. Auguste Wojahn 1.00, Ferd. Schulz. 50, (S. -4.50.)

Gem. in Council Bluffs, Iowa: By P. Schmidt in Crystal Lake by C. W. Schroeder 1.00.

Gem. in Frem ont, Nebr.: Döderlein's Gem. in Homewood 8.39.

Alexander's Gem. in Kansas: P. Döderlein's Gem. in Homewood 8.39. l'. Katthain's Gem. in Hoyleton 6.00. (p. -14.39.)

Building in Milwaukee: Reform. coll. of l'. Lewerenz' Gem. in Effingham 12.00. P. Streckfuß' Gem. in Cdicago 20.00. Also from Chicago: Reform.-Coll. of P. Lochner's Gem. 14.62 and Coll. of 1>. Hölters Gem. 27.50. Reform.-Coll. from k. Kühn's Gem. in Dieterich 3.50. P. Castens' Gem. i l East Wheat- land 2.65. half of the Reform.-Coll. of P. Brauer's Gem. in Eagle Lake 10.04. Neform.-Coll. of P. Namelow's Gem. in Elk Grove 15.26. P. Brauer's Gem. in Beecker 8.00. P. Strie- ters Gem. in Proviso 20.00. (p. -133.57.)

Poor college students in Milwaukee: part of Miss. coll. in Washburn for Th. S. 14.00.

Addison, Ill, Nov. 15, '87. H. Bartling, Cassirer.

Incoming in -the Kafle of Michigan--District:

Synodal funds: From the congregation in Fräser -16.77. Through k. Mühlhäuser from l. M. Förster sen. 1.00. Congregation in Benona 2.36. Congregation in Mount Clemens 6.10. Through teacher Backhaus, sent to Kusrav's wedding, 5.00. comm. at Clay Bank 2.00. comm. at Monitor 9.00. comm. at Grand Rapids 29.50. comm. at Grand Haven 6.00. comm. at Cold Water 2.00. comm. at Saginaw City 10.65. comm. at Monroe 16.63. (p. -107.01.)

Building Fund in Springfield: Trinity Congreg. in Detroit 5.00.

Building fund in Addison: Gem. in Reed City 5.50. Gem. in Petersburg 8.74. By l'. Kruger by N.N. 5.00. By 1 P. Schliepsiek by F. W. Ruess 1.00. Gem. in Bay City 24.42. Gem. in Montague 10.75. Gem. in Clay Bank 1.50. Gem. in Amelith 9.80. Gem. in Htllsdale 5.50. By k. Hempfing of 11 members sr. Gem. 9.75. (p. -81.96.)

Milwaukee building fund: Trinity congreg. in Detroit 25.75. Amelith congreg. 23.02. Cold Water congreg. 2.90. (p. -51.67.)

Inner Mission: l. F. Erb 1.00. comm. at Burr Oak 4.57. teacher Braun 1.00. comm. at Noseville 14.40. F. M. Förster Sr. 2.00. comm. at Frankenmuth 25.56. comm. at Merritt 5.60. comm. at Amelith 6.45. By P. Frincke of C. F. 1.00. Mrs. S. 5.00. Mother S. 3.00. (S. -69.58.)

Widow's fund: teacher Braun 1.00. G. Minkus jun. 1.00. Gem. in Sebewaing 14.45. Gem. in Lake Ridge 4.50. By k. Sievers jun. from Mrs. Quintel 1.00. By Frincke from Mother S. 3.00. P. Hempfing 1.25. Gem. in Cold Water 2.00. (S. -28.20.)

English Mission: By P. L. Fuerbringer of N.N. .50.

Deaf and Dumb Institution: Through Fr. Link, Sr. wedding coëcte, 10.00. From the God's Box in Petersburg 2.73. At Fr. Gugel's wedding in Frankenmuth ges. 6.50. Gem. in Richville 7.80. From the God's Box in Caledonia 1.51. Gem. in Big Rapids 3.16. Gem. in Grand Haven 6.00. By Kassirer H. H. Meyer in St. Louis 16.45. (S. -54.15.)

Negro mission: By Sievers jun. of A. Quintel 1.00. Mrs. Hill.25. (S. -1.25.)

Orphanage in Addison: By P. Heinecke, on A. Arndt's wedding s., 3.10. By P. Krüger, on M. Hagen's hock time s., 6.47. On P" Gugel's wedding in Frankenmuth s. 6.00. (p.-15.57.)

Wash box in Springfield: God box in Caledonia .50.

German Free Church: Fr. Hempfing 1.00.

Pilgrim House: Gem. in Saginaw City 21.00.

Certain pupils: By Fr. Hügli of the Women's Association sr. Gem. for Buckbeimer 9.00, Jungfrauenverein for Donner 10.00. By Krüger, on H. Wunderlick's birthday coll., for H. Gärtner 1.73. By teacher Backbaus, on Kusrav's wedding s., for A. Roßmann 4.00. A. Weisst 3.00. Gem. in Petersburg for Ebr. Drögemüller 6.52. (S. -34.25.)

Comm. in Lansing: Comm. in Noseville 5.00.

Comm. in Fremont, Nebr.: Comm. in Noseville 5.00.

Gem. in Council, Bluffs: By 1 Fr. Torney of W. Schilling 1.00. By Fr. l. Schmidt of the Virgins' Association sr. Gem. 10.00. (S. -11.00.)

Poor Michigan children: By L. Fürbringer, on I. Arbür's wedding, 10.50. H. Arbür's wedding ges-, 10.50, on I. S. Trinkleins Hockzeit 8.50. By Zlomke of N. N. 5.00. (S. -24.00.) (Total: -516.64.)

Detroit, Nov. 19, '87. Chr. Schmalzriedt, Cassirer.

Income in -ie coffee of the Southern District

since last receipt dated July 1, 1887.

Synod treasury: From St. John's parish, New Orleans, -10.15. Durck P. I. Kaspar, Giddings, Tex. coll. sr. Gem., 8.05; from W. Meissner there 2.00. (Summa: -20.20.)

Progymnasium in New Orleans: Joh.-Gem. in New Orleans 12.50. By B. Poblmann in New Orleans by Zion's Congregation 9.15. (p. -21.65.)

Orphanage in New Orleans: By P. H. Ruhland, Dallas, Texas, sent to Mr. Thedens' wedding in Arlington, Tex. 1.00. By P. H. Wilder, Klein, Tex. surplus from children's party, .75. By P. M. Leimer, Swiss Alp, Tex. baptismal coll. with Mr. I. Kiesling, 2.90. By T. Stiemke in New Orleans from Mrs. Prötzel in Houston, Tex. Kiesling, 2.90. Durck T. Stiemke in New Orleans from Mrs. Prötzel in Houston, Tex. 5.00. (p. -9.65.)

Negermission in New Orleans (new station): By k. C.L. Geyer, Serbin, Texas, baptismal coll. with Mr. Aug. Schulz, 2.20. By P. G. Birkmann, Fedor, Tex. baptismal coll. with Mr. A. Melde, 2.65. Peter Urban, Fedor, Tex. 1.00. By k. L. Wahl, Mobile, Ala., Coll. sr. Comm., 5.00. By the New Orleans Missionary Association, 50.00. By P. M. Leimer, Swiss Alp, Texas, communion coll. sr. Gem., 3.00. By Fr. T. Stiemke in New Orleans from "C. E." in Warda, Texas, 5.00. (P. -68.85.)

Inner Mission: By Fr. L. Wahl, Mobile, Ala., Coll. sr. Gem., 5.00. By P. C. Burkhart, Collects at Birmingham, Ala., 4.60. From the Missionary Society at New Orleans, 116.55. Funds received by P. H. Ruhland at Dallas from Jan. 1 to June 30, 1887: from Dallas, Tex, 103.00; from Plano, Tex. 40.00; from Honey Grove, Tex. 43.00; from Pottsboro, Tex. 12.15; from Choctaw, Tex. 1.00; from Arlington, Tex. 7.75; from Mesquite, Tex. 2.00; from Big Springs, Tex, 20.00. By E. F. W. Meier, Allg. Kassirer, from the Allg. Inner Mission Fund, 300.00. By P. P. Rösener in New Orleans from Mrs. Wendt there .50, Mrs. Bennet .50. By P. C. L. Geyer, Serbin, Texas, baptismal coll. bet Mr. W. Leubner, 1.55. By H. T. Kilian, Serbin, Tex, ges. on infant baptism by G. Zoch, 1.50, by I. Matkiza 1.25, by I. Bokot 1.00, by A. Drüßner 1.10, by M. Jakobi! .75, by H. F. Beisert .85, by Fr. Maria Jannasch 2.00. By Fr. M. Leimer, Swiss Alp, Tex. communion coll. sr. Gem. 2.00. By Fr. I. Trinkle, mission feast coll. sr. Cong. in Houston, Tex. at 18.65, by Mrs. C. Döpke 1.00 and by Mrs. C. Stöckli 1.00. By G. Birkmann, Missionary Festival Coll. in Fedor, Lee Co, Tex. at 64.50. By I'. C. L. Geyer, coll. sr. Gem. at Serbin, Tex. in, 6.35; Missionfestcoll. at Pattison, Tex. in, 10.00. By P. G. Birkmann, Fedor, Texas, ges. at Mr. Valtin's squat in Thorndale, 3.40; by Mr. I. Jank .25. by E. F. W. Meier, Allg. Cassirer,

from the Allg. Inner Missionskasse 550.00. By B. G. Buch- schacker, Miss.-Coll. at Warda, Tex. 84.00. By Lebrer G. A. Kilian, Miff.-Coö. of St. Paul's and St. Peter's parishes at Serbin, Tex. 106.30. By 1 P. H. Ruhland, Dallas, Texas, collects at Mesquite, Texas, 3.00; at Arlington, Texas, 4.25; in Pottsboro, Texas, 2.95; at Cboctaw, Texas, 1.20; at Salt Creek Prairie 6.00; contribution at Dallas, Texas, 80.00; at Piano, Texas, 40.00; at Honey Grove, Texas, 28.00. (P. 1678.90.)

For P. G. W. Behnken (support): From B. M. Leimer, Swiss Alp, Tex., 2.00; baptismal coll. with Mr. Fr. Kaase, Sr. 2.00. By P. I. Trinklein, Houston, Tex, Conferenzcoll. of Houston congregation, 26.50; by P. S. Süss, spec. 2.00; by Br. Arvesen, spec. 1.00. By P. G. Birkmann, Fedor, Tex. baptismal coll. with Mr. Grützner, 2.05; baptismal coll. with Mr. Chr. Domann, 2.10. By P. M. Leimer, SwissAlp, Tex. pfingst- coll. sr. Gem., 4.85. By P. Leimer's infant baptism 1.65. By B. G. Birkmann, Fedor, Tex. by Fr. Hermann Kilian, Serbin, Tex. 3.00. By Fr. C. L. Gever, Serbin, Tex, Baptismal coll. by Mr. A. Mörbe, 1.95. By Fr. I. Kaspar, Gldings, Texas, H. Kasian's child coll., 2.75; E. Felfe's wedding coll., 4.55; E. Cxner's child coll., 1.65. (p. §58.05.)

St. Louis building fund: through P. I. Trinklein, Houston, Tex. coll. sr. Gem., 1.60.

Building fund in FortWavne: By B. I. Trinklein, Houston, Tex. coll. sr. Gem., 1.60.

Building fund in Addison: through P. I. Trinklein, Houston, Tex. coll. sr. Gem., 1.60.

Gern, at Fremont, Nebr.: By P. L. Wahl, Mobile, Ala., Coll. sr. Gem., 8.50.

Gem. in Houston, Texas (debt redemption): By B. I. Trinklein, Houston, Texas, by Mr. F. Robbort in New Orleans 5.00; by Mr. L. Lambert in New Orleans 5.00. (S. §10.00.)

Stud. G. Paliner* by teacher Leubner, Serbin, Tex. by P. G. Birkmann 5.00; Fräul. Maria Jannasch 3.00; Hrn. A. Mattiget 1.00; ges. at wedding at H. Schatte 2.65. (S. §11.85.)

Heathen Mission: By P. I. Trinklein, Miff. coll. in Pattison, Tex. at 7.25.

S tud. Zöchin Springfield: by B. G. Buchschacher, Warda, Texas, by N. N. in Warda, Texas, 5.00; s. at infant baptism of Chr. Schulz, 1.65. (S. §6.65.)

Deaf-mutes in Morris, Mich.: By P. G. Buch- schacker in Warda, Texas, baptismal coll. with Mr. A. Bernstein, 2.00.

Congreg. at Cullman, Ala: By P. T. Stiemke, sent at the ordination of the new preacher, Mr. S. Hörnike, at St. John's Parish, New Orleans, 22.20; by the Missionary Society, New Orleans, 10.00. (S. §32.20.)

New construction in Springfield: by B. L. Wahl, Mobile, Ala. coll. sr. Gem. at 14.50. By B. I. Trinklein, Houston, Texas, Coll. sr. Gem., 1.60. By P. L. Wahl, Mobile, Ala. of sr. Gem. there .50. By P. I. Kaspar, Giddings, Tex. of W. Meissner 1.00. (p. §17.60.)

Poor students: By P. H. T. Kilian, Serb, Tex. sent at infant baptism at I. Matthiez, 1.20; by A. Noack, 1.05. By P. M. Leimer, Swiss Alp, Tex. from Mrs. Schwede at Weimar, Tex. 2.00. By P. A. E. Michel from sr. Gem. at Pensacola, Fla., 7.40. (S. Hll.65.) Totalsumma \$1969.80.

New Orleans, November 1, 1887, G. W. Frye, Kassirer.

38 8t. Luckrsv 8tr.

Revenue to the Western District's coffers:

Synodal funds: From Fr. H. Sieck's congregation in St. Louis through Mr. Gödmann \$11.00. Fr. Sckwankovsky's congregation in Baden 4.00. Mr. Fr. Meier in Hollywood through Fr. Flach 2.00. Fr. Griebel's congregation. in California 4.30. P. Demetrios Gem. at Concordia 4.75. By Lebrer son in New Wells, s. at Mr. Müller's wedding, 5.00. P. Hoyer's Gem. in Spring Valley 5.50. (S. §36.55.)

New construction in Addison: Fr. Germann's congreg. in Fort Smith 16.25. Fr. Falle's congreg. in Glasgow 3.80. Fr. Mueller's congreg. in Blumenau, Tbeil of Thanksgiving Collecte, 4.15. (p. §24.20.)

Progymnasium in Concordia: By Mr. Kröncke in Concordia, school fees, 30.00.

College in St. Louis: From the Gem. Zum hl. Kreuz in St. Louis 72.50. P. O. Hanser's Gem. 99.21. P. Wange- rins Gem. 75.00. P. Kösterings Gem. 35.00. P. Wartens' Gem. 5.00. (p. §286.71.)

Inner Mission in the West: Mr. H. Schäperkötter in

H. Sieck's parish in St. Louis 15.00. P. Liesc's parish in Hannibal through Prof. Pieper 15.00. P. Iben's parish in Harvester 8.10. Parish in Altenburg through Mr. Kükner 9.50. P. Lübke- mann's parish in Temvlin 2.00. Mr. I. Steffens through ? Gräbner in Sedalia .50. (p. §50.10.)

Negro Mission: Mr. H. Schäverkötter in P. H. Siecks Gem. in St. Louis 10.00. Mr. H. Heimsoth through P. Heyne in Lake Creek 25.00. Mr. A. Krause in Centreville, Dak>, through Mr. L. Lange .45. P. Tönjes in Farmington 1.00. (Summa §36.45.)

English Mission: By Kassirer Spilman 5.10.

Heathen Mission: Mrs. P. Mathias in block 2.00. Ferd. Matthias 1.00. (S. §3.00.)

Emigrant mission: Fr. Zschoches Gem. in Frohna by Mr. Weinhold 10.14.

Widow's Fund: Fr. Mathias' Gem. in Block 4.00. Mrs. Matthias 3.00. Jben in Harvester 3.00, whose Gem. 4.40. Fr. Polack's Gem. at Herktmer, Reformation Feast Coll., 15.14. Mr. G. H. Meyer in California through Fr. Griebel 5.00. ? Mendes Gem. at Uniontown, Thanksgiving feast coll., 9.00. Grimm's Gem. at Waskington 6.00. Demetrios Gem. at Concordia 8.05. (p. §57.59.)

Orphanage near St. Louis: Fr. Matthias in Block 1.00. Mr. Job. H. Niedaus through Fr. H. Sieck in St. Louis 5.00. Bequest of the late Friedr. Streutker through Fr. O. Hanser in St. Louis 300.00. (p. §306.00.)

Deaf and Dumb Institution: Mrs. Sckaap in St. Louis 1.50.

Poor students: By P. O. Hanser in St. Louis by M. S. 5.00.

Gem. in Clay Centre: Lübkemans' Gem. in Templin S.00..

P. WagnerinGravelton: By Kassirer Spilman 3.50.

I*. Kranz' Gem. in Rawlins County: P. Matthias' Gem. in Block 4.00.

For those stricken with yellow fever in Tampa: Teacher Hölter in St. Louis 1.00.

Correction:

In the last number, under synodal treasury, read: From the congregation Zum hl. Kreuz -45.35 instead of -35.45. The total -82.55 is correct because the item in question was also correct in my manuscript.

St. Louis, Nov. 22, 1887. H. H. Meyer, Cassirer.

Received **for -en college house hall in Fort Wayne:** From the Women's Association at Lafayctte, Ind, (P. Schoeneberg's parish) 2 quilts, 4 sheets, 12 pairs of stockings, 7 towels; for student Lüssenhop: 2 pairs of stockings, 3 towels, 2 quilted bedspreads, 1 quilt. From Mr. I*. Gross' Gem. in Fort Wayne: from H. Paul, a cow. From Mr. ?. Daib's Gem. in Adams Co.: from Mr. P. Daib himself -1.00 and 2 sacks of grain; Mr. Teacher Nies 1.75; C. Heckmann 2 p. wheat, 1 p. grain; Ernst Bultemeyer 1 p. wheat; W. Conrad 1 busbel wheat, 1 p. grain; Dr. Buuck 1 p. wheat, 1 p. grain; Konr. Stubbenbagen 3 p. grain; Ernst Stubenhagen 2 p. wheat, 2 p. oats, 2 p. grain; F. W. Gallmeyer 1 p. oats, 1 p. grain, 1 gall. Apfelbutter, 3 Peck Aepfel; W. Gallmeyer 1 S. oats; Ebr. Fuhrmann 1 S. oats; Ernst Buuck 1 S. grain, 1 S. wheat; Konrad Sckeumann 1 Busbel wheat, ZBusbel potatoes, 1 Peck carrots; W. Witte 1 S. potatoes; Frau Wittwe Meier 1 S. potatoes; N. N. 1 p. wheat; Ebr. Krefft 4 p. grain, 2 p. oats; Jakob C. Kiefer 1 p. wheat, 2 p. oats; Fr. and W. Koldewey 2 p. wheat; Ebr. Blumenberg 1 p. wheat, 1 p. grain; W. Böse 3 pounds butter, 1 bag oats; Wittwe Friederike Gallmeyer 1j Bush. Wheat; I. Fuhrmann 1 p. oats; E. Reese 1 p. wheat, 2 p. grain, 1 p. oats, 1 p. cart; E. C. Gallmeyer 1 p. grain; Chr. Homeier 1 p. wheat, 1 p. grain; E. Gallmeyer 1 p. oats, 1 p. grain; G. Müller 2 p. grain; Konr. Reinking 1 p. wheat, 1 s. cart; W. Jebke 2 rolls butter; Louis Buuck 2 p. wheat, 1 p. grain; H. Prange 1 p. wheats; W. Bultemeyer 1 s. wheat, 1 p. oats; I. Wehring 1 p. wheat, 1 p. oats, 1 p. grain; I. D. Dettmer 1 s. Wheat, 1 p. oats; I. E. Dettmer 1 p. wheat, 1 p. oats; W. Gekle 2 p. grain; Konr. Dörmann Jr. 1 p. wheat, 1 p. grain; Konr. Dörmann Sr. 1 p. wheat, 1 p. oats; Karl Ewel 1 p. wheat, 1 p. grain; Fr. Gallmeyer 1 p. Wheatens E. Eickhoff 1 p. wheat, 1 p. oats, 2 p. grain; H. Könemann 1 p. wheat, 1 p. oats, 1 p. grain; I. Kieß 1 p. grain, 1 p. oats; N. N. 1 p. oats, 1 p. grain; W. Hockemeyer 1 p. wheat; H. Fuhrmann 1 p. grain, 1 busb. Aepfel; F. Scheumann 1 S. wheat; W. Webr- ling

1 S. Wetzen; A. Fuhrmann 1 S. wheat; W. Eickhoff 1 S. wheat, 1 S. grain; Fr. Könemann 2S. Korn. From Mr. P. I. Lift's comm. in Adams Co: of I. Kiefer 1 p. oats, 1 p. grain; C. Könemann 1 p. wheat; Adam Bley 1 p. cart; Bro. Schröder 1 p. grain; Wittwe Meier 1 p. wheat; David Wehring 1 p. wheat, 2 p. grain; N. N. 1 p. wheat, 1 p. oats, 1 p. grain; Aug. Bley 1 p. Grain; Louis Goldener 2 p. grain; M. Breiner 1 p. grain; Chr. Hoffmann 1 p. grain; H. Hoffmann 1 p. grain; Ebr. Bieberich 1 p. grain; H. Wesel 1 p. grain; Cdr. Eblerding 2 p. grain; W. Schekel 1 p. wheat, 2 p. oats; Nie. Wehring 1 p. wheat; I. Wesel 1 p. heating, 1 p. grain; H. Wesel 1 busb. Wheat; I. Wehring 1 p./grain, 1 p. oats, 1 p. wheat; D. Webrling 1 p. grain; A/Webr- ling 2 p. wheat, 2 p. oats; M. Fackler 1 bush. Wheat, 1 S. grain; Ebr. Webrling 1 S. oats, 1 S. wheat, 1 S. grain; Geo. Schküler 4H busb. Wheat; Bro. Schüler 1 p. grain, 1 p. oats; H. Bieberick 1 p. grain.

A. Aehnelt, Property Manager.

Received with heartfelt thanks to God and the dear givers: For L. Buckheimer by Fr. Hügli from the Jungmänner- verein-10.00, from the Jungfrauenverein 5.00; for Ebr. Drewes, collected at Mr. H. Dietrich's wedding in Sommersett, N. A-, 8.21; for V. Kern by Fr. I. H. Bethke from sr. Gem. in Reynolds, Ind., 7.75; by sr. Gem. in Goodland, Ind., 6.75; for I. Klausung by P. Brömer of the Women's Association of the Gem. 20.00, by Mr. F. Schröder 1.00, Mr. Sckmitthorst 6.00, Mr. Goos 4.00, Mr. Schuh 2.00, Mr. Moormann 2.00, Mr. I. Knosv 2.50, Mr. W. Klausung 5.00, Mrs. Landwehr 2.00, Mrs. Hallmann 1.00, from the Jungmännerverein 20.00; for Buckheimer durck P. A. Hügli from the Frauenverein sr. Gem. 15.00; for F. Geffert durck Mr. Lebrer A. Wardin in Reedsburg, Wis., 4.00; for C. Albrecht by Mrs. S. Schaller in Lansing, Mich., .60; for C. Demzien by Unnamed 20.00, by Mr. Chr. Hergelsheimer 5.00; for F. Verwiebe durck P. L. Schulze by young people sr. Gem. 20.00; for A. Zitzmann dnrrck P. Mühlhäuser from Frauenverein sr. Gem. 35.00; for Tbeo. Hahn by P. M. Herrmann, collected at the harvest festival in Grant Tshp., Jda Co, Iowa, 10.00; for A. Kollmann, collected at the wedding of Mr. A. Wollenweber in Kendall Co, Ill, (?).

Fort Wayne, Nov. 22, 1887.

H. Dümmling.

For our mission school at Butternut with thanks cold: by I. W. Doming, St. Louis, -2.00, F. I. Rank, Chicago, 1.00, Ad. Unser, Merrill, 2.00, H. H. Meyer, St. Louis, 1200. by Mr. Kassirer C. Eißfeldt 15.05. (Summa -21.05.)

L. G. Dorpat.

Received with thanks for the mission to North Omaha from Mrs. N. N. in Nebraska -2.00, from N. N. in Irvington, Douglas Co. nebr.

I. F. S. Her, city missionary.

Having received from my dear present congregation -48.75 for my support, certifies with heartfelt thanks Battle Creek, Nebr. 9 Nov. 1887. A. H. Cämmerer.

16.25, collected at the wedding of Father Obermove, for an evening Eucharist for the local congregation.

Jngalls, Lincoln Co, Kans. Chas. Fisher, Foreman.

Received for church building in Hamlet, Ind: From Schoeneberg's congregation at Lafa-yette, Ind, -19.25. From P. Pruss's congregation at Auburn, Ind, -5.00.

From now on, he said, all funds for Hamlet should be sent to the Distrietskassircr. A. Schupman n.

Received with heartfelt thanks from the congregation at St. Clair, Mich. for the mission to Marlette, Mich. -9.42.

F. L. Schröder.

Correction.

In my receipt ("Luth." of Nov. 1) read: For the pilgrimage building: from Fr. Ernst's parish in Euclid -30.00 instead of "-15.00". S. Keyl.

Mr. Brammer's receipt and that of Mr. Messner will follow in the next number.

New printed matter.

Why should we hold the Christian education of our children in high esteem? Guilt sermon, held ... in the First Lutheran Church of the Holy Trinity in Buffalo, N. Y., and by resolution of the congregation submitted to print by A. Senne.

Although the parochial school system is flourishing in our synod, and although much is being done for the establishment and maintenance of these Christian schools, in which our youth is taught above all the wholesome doctrine, it cannot be denied that there are individuals here and there who do not recognize the blessing of such schools. Therefore, we must not tire of showing again and again "what a delicious blessing a faithful Christian school" is. We therefore also recommend the present sermon to our readers. In it, the question is addressed: "Why should we hold the Christian education of our children in high esteem? The following three reasons are given: "1. because God demands such Christian instruction for our children, 2. because our children are only given what they need through it, 3. because by omitting it we burden ourselves with a heavy responsibility."

The sermon will also be sent by the Concordia publishing house on receipt of 5 cts.

G.

Church building sermon, held on the 10th Sunday after Trin.

1887 by H. Engelbrecht, pastor of St. Matthew's Lutheran Church in Chicago, Ills.

As our readers know, the beautiful, large St. Matthew's Church in Chicago burned down in July. The eager congregation immediately set about not only providing the necessary school rooms again, but also building a new church. To encourage them in such zeal, Father Engelbrecht preached the above-mentioned sermon. In it he presented to the congregation: "Why should we gladly sacrifice from our earthly goods for the reconstruction of our burned church?" And put to her heart the following motives: "1. because it is God's will; 2. because a great blessing is to be expected from it; 3. because God will give an eternal reward of grace for it." The sermon contains truths that are important not only for a congregation whose church building has burned down, but also for those where the building of a new church or the enlargement of a church is necessary. Therefore, may the sermon be widely distributed. It should also be noted that "any net proceeds will be used for the reconstruction of the burned St. Matthew's Church". Against sending of 10 Cts. the same Mr. P. P. Brauns sends, 1119 b>. Eulitorniu Lvs, OlilenAO, Ills. -G

The Children's World. I. Edited by L. Lange,

Eor. Liiami 8kr.

8k. Doui8, Llo.

This is a beautiful picture book with 32 beautiful pictures and childlike songs and verses. The songs and verses are mostly from the pen of our own Prof. Schalter, who could write so beautifully. The beautifully decorated booklet is highly recommended to all parents, teachers and others who want to give the little ones a nice Christmas gift.

Price: Single 10 cts, the dozen 75 cts, the hundred -5.50.

50 biblical images from the Old and New Testaments after originals of first patterns in fine color printing. Price 50 Cts.

Mr. E. Kaufmann in New York has again published a new beautiful series of biblical pictures (3 by 4), which can be highly recommended. The text to the pictures can be found on the back.

Changed addresses:

H. Itolrcke, l'eclor, Doe 6o., 16X8.8.

.1.1). Rass, 100 ^Vri^lIt, 8tr., I^6lI8ao1u, Ha.

For this purpose a supplement, "ds

The "Lutheran" is published twice a month at the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by porters, subscribers have to pay 25 cents porter's fee extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.2S.

Ludereă st, 111" ?08t Otllee 8.1 8t. Douls, Llo., L8 sseouct-dLss wuttsr.

(Submitted.)

Christmas Carol.

In dark night once brought
An angel glad tidings:
The Lord, the Christ, was born at night in a quiet hour!
The angelic host, so bright and clear, Praises loudly in joyful choruses The miraculous deed in David's city, So that all men hear,
How God's Son came to this world from the throne of heaven
And God's child took man's sin upon himself out of love.
The paradise that once man left with weeping and wailing, That now has an open place For you and all those who are yours.
A child tender, but God of kind, A prince in a dark stable, The richest Lord, and has no more than poor children all.
Thus was accomplished in the holy night, For which the fathers waited.
Now you too may joyfully await heaven's rest in faith.
So, Christian heart, leave all pain: Sing high songs of joy
And lay down with me at the little manger here all your sorrow.

Virtil.

**To the merry Christmas.
"Unto us a child is born, unto us a son is given."**

Isa. 9, 6.

The first thing in this prophecy of the prophet Isaiah is that you learn that the child is born to you and that your child is born to you; as we also sing, "A little child is born to us this day. The word "us" you must make use of very well, and strike out with diligence. Therefore, when you hear, "A child is born to us," make the three letters "us" as large as heaven and earth, and say, "The child is born," that is true; but

To whom is it born? To us, to us it is born, says the prophet. It is not born only to its mother, the virgin Mary; nor only to its friendship, to its brothers and cousins, the Jews; much less is it born to God in heaven, who has no need of the birth of this child: but it is born to us men on earth. So now the prophet will say to me and to you, to all of us in general and to each one in particular, "Listen, brother, I will sing you a merry little song, and I will proclaim to you happy news. There is a young child, a fine babe, lying in the manger in Bethlehem; this same babe shall be yours, given and given to you.

Oh, Lord God, who here could open his hand, take hold and accept this child with joy. - Oh, that I could not insist and defy that the prophet says that this child is mine, that it was born for my sake and for the sake of all of us, that it may be my Savior and the Savior of all of us. - —

So the prophecy of the prophet and the Christmas carol is: "A child is born to us." Who are the Us to whom this child is born? Or what are we the people who are to take care of this child? - —

According to theology, we must count man against God, and thus speak: God is eternal, just, holy, true, and in sum, God is all good; but man is mortal, unjust, deceitful, full of iniquity, sin and vice. With God is all good, with man is death, devil and hellish fire. God is from eternity and abides forever; man is in sins and lives in the midst of death every moment. God is full of grace; man is full of grace and under God's wrath. This is to count man against God. So if God and man are counted against each other, and it is rightly discussed and described what God is and what man is, then the word "us" will become great, and the consolation will also become great. For if we men rightly picture to ourselves what we are before and against God, we shall find that there is a great difference between God and us men, and greater than between heaven and earth; indeed, there can be no difference between us and God. equation. And that is where the prophet Isaiah wanted to lead us, so that we should recognize and consider how deeply God lets himself down to us poor people, and how fatherly and warmly he takes care of us.

Therefore, it is important to note what the little word "us" or "man" means. - According to the Holy Scriptures, man is such a creature, which has turned away from God, is godless and evil, subject to the power of the devil, guilty of the wrath of God and eternal death. To those desperate wicked, that is, to men who are lost and damned, Christ is born too good.

Now therefore take hold whoever can. I say one more thing: God lets this child be born to those who are condemned and lost; therefore hold out your hand and take hold, and say: I am indeed godless and evil, with me there is nothing good, but vainness, sin, vice, death, the devil and hellish fire. But against all this I set this child, whom the Virgin Mary has in her womb and on her breast. Because it was born to me to be my treasure, I also take this child and set it against everything I do not have. If I am not righteous and pious, I will find in this child all righteousness and piety. If I have death and all unhappiness, I will find life and all good in this little child. And this is as certain as if I saw it already before me with my eyes. This is what it means to have access to this treasure if we make use of it through faith.

Whoever wants to be a Christian should hear such a sermon with joy and believe that it is certainly true that the prophet Isaiah says: "A child is born to us," because whichever Christian grasps these words with earnestness and firm faith, what can the devil do to him with all his evil wiles? For even though such a Christian is challenged by the devil, he can soon meet the devil and say, "Do you hear, devil, do you also know that a little child has been born? Yes. Do you also know that it is born to us, that is, to me? Then the devil must give way. Therefore, one should have respect for the word

no "us," so that the "little child" and "born of us" may be brought together finely in faith; then one is well equipped against all attempts of the devil. (Luther XIII, p. 2591 f.)

This is what we preach and do so diligently and without ceasing, so that we may learn to understand these two articles: "Conceived by the Holy Spirit, born of the Virgin Mary," and to each piece we add the word "us": Conceived by the Holy Spirit, born of the Virgin Mary, and thus henceforth: Suffered under Pontio Pilato, Crucified, Died and Buried. To whom? "To us." So that the whole Christ may be and remain ours.

Do you reckon, who can fathom it with thoughts, let alone talk it out with words, that we poor, miserable people should be so presumptuous and accept this child, and not doubt it, but certainly believe that this child was not only born to us, but that the same Son was also given to us? No man's heart can fathom it, and no man's tongue can utter it.

For "to give" means to give freely, free of charge and without money. Now the prophet says: This son is given to us; that is so much said: He is our gift and donation, he is mine and yours; and thus mine and yours, that we may not buy him, nor give money for it, but that he is a pure gift and donation. (Ibid., p. 2597.)

(Submitted.)

How a Methodist seeks to save his church against charges of false teaching.

When the heretical sects are reproached for their false doctrines and it is pointed out to them that they deviate from the clear wording of the Holy Scriptures, they usually try to help themselves by partly denying, partly perverting God's Word and distorting, distorting and blaspheming the doctrine that opposes them. This is what happened to Luther in his fight with Zwingli. How horribly this false spirit perverted the Scriptures in order to save his false doctrine that Christ's body and blood were not in the Lord's Supper. Zwingli was not afraid to interpret the words of the Savior John 6:63: "The flesh is of no use," where Christ speaks of the fleshly reason of the disciples, as if Christ meant his own holy flesh! And how he distorted and blasphemed the Lutheran doctrine of the Lord's Supper, as if the Lutherans believed in a spatial presence and a natural eating and drinking of the body and blood of Christ, as if Christ's body, like other food, was crushed and torn with the teeth, and called them carnivores and blood drinkers!

This is how the sects still do it today. We have before us the letter of a Methodist preacher to whom it was testified that his church, among other things, was in contradiction with the holy Scriptures in the doctrine of perfect sanctification, of holy baptism and of holy communion, that it was therefore leading false doctrine and was an erring community. How does he seek to defend himself against this? - Against the false doctrine of perfect sanctification he was reproached that according to 2 Cor. 4,16. Eph. 4, 15. Phil. 3,12. and 1 Thess. 4,1. the sanctification and regeneration of the body is not in accordance with the Scriptures.

The Methodist believes that the believer's faith in this life is and remains imperfect. To this he answers with a strong denial: "This needs no proof at all, at least not against the Methodists, for they do not deny it." And this he dares to say, although the Methodists' false doctrine in question had been presented to him in their own words. They say of the entire sanctification, which Christians can already attain in this life, in their catechism (No. 3. p. 36): "Question: What is entire sanctification? Answer: The state in which we are completely cleansed from sin, so that we can love God with all our heart, soul, and mind, and our neighbor as ourselves." After this question with its answer, is it not an impudent denial to say that Methodists do not deny at all that the sanctification and regeneration of believers is and remains imperfect in this life?

He objects: "Where do you find the question 'What is entire sanctification? 'What is entire sanctification- in our catechism?' It is not so stated in either the small or the large catechism of the Methodist Church." But this is an empty evasion. For, as already noted, it is so stated in their Catechism No. 3. The wretchedness of this evasion is even more striking when one considers that their Catechism No. 1 and 2 do not make an exception here, but teach the same. In their Catechism No. 1, question 58 reads: "Can every believer be completely sanctified in this life? Yes; God's command is: 'You shall be holy, for I am holy,' and His promise. is that if we confess our sin, He will cleanse us from all our unrighteousness." Question 59: "What does it involve to be a perfect Christian or wholly sanctified? That we love God with all our heart, soul, mind, and strength, and our neighbor as ourselves." And in Catechism No. 2, the two questions are the same. In Catechism No. 3. the questions of Catechism No. 1. and No. 2. are repeated, followed by a summary in which it is said: "It is the privilege of every believer to be wholly sanctified and to love God with all his heart in this present life." And in the "Methodist Church Order," ¶ 149 the preacher to be received is asked, "Do you expect to be made perfect in love in this life?" which is followed by an affirmative answer. Is it not an impudent lie to say that Methodists do not deny that the sanctification and renewal of believers is and remains imperfect in this life?

The Methodists, as the above passages show, usually seek to prove the possibility of perfect sanctification by the fact that God commands: You shall be holy. You shall love God your Lord, and so on. Also in the present letter it says: "The question in question" (in our catechism) "is simply: What is sanctification? And the answer to this question is certainly orthodox and biblical; for these are

words which our Lord and Savior himself spoke: Thou shalt love God thy Lord with all thy heart," and so on. But what folly it is to conclude from the fact that God commands man to do something, that man can and is able to do it! God says: You shall love God your Lord with all your heart.

wholeheartedly 2c. Is it then in this that man can and does do this? Luther writes about this: "If they" (the papists, and the same applies to the Methodists) "were not blind, mad and foolish, they should see that Christ does not say what I can do or have done, but (what) I should do. It does not follow when one says: Christ tells us to keep the commandments, therefore they can be kept by us. He tells me what I should do, they say: I can do it. Not by a long shot, journeyman; there is a great difference between ought-to-do and can-do. So, I owe a hundred guilders, I am supposed to pay them, can I do it for that? How, if I am not able to pay a hundred florins? I shall not be able to pay it for a long time." The Methodists, therefore, cannot save their church against the charge that it teaches falsely about sanctification; by referring to God's command, "Ye shall be holy," any more than by denying it.

Against his false doctrine the Methodist letter writer was also confronted with the sayings: "We are all lacking in many ways", "There is no man on earth who does good and does not sin". In the face of these, he once again lies down on denial. He asks: "Who denies this? Certainly not the Methodists!" And yet one finds enough among the Methodists who claim to have come so far in sanctification that they no longer sin. - To defend one's church by denial is, as one can see, a trifle for a fanatic who professes perfection. - —

Also the false doctrine of his community about holy baptism was held against the writer of the present letter. He tries to save his church by resorting to distortions and pervers of the Lutheran doctrine and the divine word. He writes: "Item: Neither water baptism, nor confirmation, nor confession is regeneration, as the Lutheran church erroneously teaches." Where has the Lutheran Church ever taught: baptism is regeneration? Nowhere. Well, we teach in accordance with the: Words of God, that in holy baptism regeneration is wrought, but not that it is regeneration itself. Even a Methodist preacher should be able to understand that the means by which something happens and the effect produced by this means are two different things. That assertion is therefore a gross distortion and misrepresentation of our doctrine, stemming either from boundless ignorance or malice.

But what is to be said to the fact that our Lutheran church is accused of teaching that confession and confirmation are the means of rebirth? We are so far from this that we do not even declare both to be a means of grace and rebirth, like holy baptism. We consider Confirmation to be a good and salutary, but free ecclesiastical order. We do not make it a sacrament with the Roman ones. Nor do we regard the manner of confession as practiced among us as commanded by God, nor as a sacrament, but as an ecclesiastical institution, although I do not deny that by the absolution pronounced at confession, which is nothing other than a special form of proclamation, we are able to make it a sacrament.

We claim that confession and confirmation are not even divinely instituted, and yet we are accused of teaching that confession and confirmation are regeneration. We do not even claim divine institution for confession and confirmation, and yet we are accused of teaching that confession and confirmation are regeneration! Is this not a miserable invention, a shameful distortion of our Lutheran doctrine, worthy of a swarm spirit? Whoever advocates an evil cause must resort to such means; whoever wants to deny against the clear scriptural word that holy baptism is the bath of regeneration.

Our Methodist is also guilty of a gross misrepresentation of the divine word in order to save his church from the accusation of false doctrine. He writes: "They still especially cite Tit. 3, 5. where Paul calls baptism a bath of regeneration. . . . That Paul does not want to refer to baptism as the rebirth itself (!), but merely as its symbol (?) and sign of God's grace in Christ JEsu, is most clearly shown by the epilogue there (!), in which he expressly says that the rebirth consists in the renewing of the Holy Spirit." That the apostle does not call baptism the regeneration itself was not necessary to say; but the Methodist should let it stand that the apostle calls baptism a bath of regeneration, that is, a means by which we are reborn, and no man, not even a Methodist, has a right to make a bath of regeneration a mere "symbol," image and sign. Only a Methodist can see that from the "epilogue": "renewal of the Holy Spirit" it can be seen that baptism is a mere "symbol", image and "sign of grace". By the way, the apostle does not say: the rebirth is the renewal, but he calls baptism "the bath of rebirth and renewal of the Holy Spirit".

Finally, on the third point, the doctrine of Holy Communion, our adversary is not content to distort our Lutheran doctrine, but begins to reproach and blaspheme it. He perverts it, for he reproaches us for transubstantiation, as if we taught that the bread and the wine were changed into the body and the blood of Christ. He writes, "Transubstantiation cannot be proved by sacred Scripture." What is the Roman doctrine of transubstantiation to us Lutherans? We reject it wholeheartedly and punish it on those where we find it, namely on the Romans. Does it not mean that the Lutheran doctrine that Christ's body and blood unite with the blessed bread and wine is hopelessly distorted if it is presented as if we teach with the papists: bread and wine are transformed into the body and blood of Christ?

But our opponent not only distorts, but also scolds and blasphemes. He writes: "They say that the Word of God teaches in clear and explicit words that in the Holy Communion, in, with and under the blessed bread and wine, Christ's body and blood are present and are partaken of by the communion guests with their mouths. O, how absurdly they teach of the holy Sacrament!!! How sensual, natural, and earthly is this view!" - Thus the Methodist again only shows that he does not understand the very simple words of Lutheran doctrine. For it is not a "sensual" enjoyment that is being compared with the

words "in, Mt and under the bread and wine". But that the mystery of the presence of the body and blood of Christ seems absurd to the Methodist is no wonder; for he does not understand much simpler things; how will he understand a mystery that stands high above all reason and is not to be understood, but believed! We Lutherans stick to the word of Christ: "Take and eat, this is my body; drink, all of you, this is my blood."

Our opponent continues to school us and to explain the matter in a reasonable way: "At the celebration of Holy Communion, the disciples could not possibly have understood by bread and wine the natural body and blood of the Lord, for Christ was still among them with his earthly body. So there you have it. Because we cannot understand how it happens, one simply denies it; because we do not know how Christ could do this, one simply denies that he wanted to do this. I remember a conversation with another Methodist preacher. When I asked him if he believed that Christ's body and blood were present in Holy Communion and were partaken of with the mouth, he replied that he did not. I replied, "Does not the Savior clearly say, 'Take and eat, this is my body; drink, this is my blood'? He answered: "Yes, but we know that he does not mean that. I asked: But should we not stick to these words of the Savior and accept them as they are? He: "No, I don't think we should."

Thus the Methodists make their reason the judge of God and His holy Word!

It is further said in this letter, "How can the body of Christ, i.e., his flesh and blood, as you teach, be partaken of by guests with the mouth?" We answer: How could the Son of God be a man and born of a woman? How can there be only One Being in God and yet three Persons? In this way all articles of faith would soon be abjured. "If this were so," our scribe further demonstrates, "the body of Christ would have to wander continually from one church to another, for the body is of a local nature." The blind Methodist does not know or does not want to know that Christ received divine omnipresence after His humanity. He concludes with renewed rebuke: "O, how absurd, contrary to Scripture and nature, I say again, is the doctrine of the Lord's Supper of the Lutheran Church!!! And then they still boast of possessing the pure doctrine - (emptiness)!"

With this we take leave of our Methodist. By his barking about the Lutheran doctrine he can never free his church from the accusation that it leads false doctrine contrary to the word of God and is therefore an unbelieving community. But we, dear Lutheran Christians, want to be happy that we belong to a church that does not make human reason but God's Word its counselors and can therefore say with David: "You make me wiser with your commandment than my enemies are, for it is my treasure forever.

Unbelief alone condemns all men who are condemned; in turn, faith alone blessed all men. (Luther.)

(Submitted.)

A few words about home devotions.

It was certainly a beautiful sign of the first Christians in Jerusalem that it is said of them: "They were daily and always with one another in the temple", Apost. 2, 46. The love of the Lord was so poured out in their hearts that they could not appear often enough before his face to offer sacrifices of praise, to sing psalms and hymns and spiritual songs. What their hearts were full of, their mouths had to overflow with, they had to preach about the great deeds of God, they could not refrain from proclaiming the virtues of him who had called them from darkness to his wonderful light. That is why the whole congregation came together daily in the temple, as if they were one big family, to be edified, strengthened, comforted, and then to pursue their vocation with a joyful heart. Yes, the first Christians knew and acted on the fact that man does not live on bread alone, but on every word that passes through the mouth of God. - Like every word of God, the above is written for our learning, for our imitation. As those Christians practiced God's word diligently and daily, so should we go and do the same. But it is unfortunately one of the sad signs of our time that the practice of the Word of God is being pushed back more and more, pushed into the corner. "One sermon on Sunday is enough for the whole week," many say, and so the whole week passes under the worries and labors of earthly occupation, without looking heavenward, without morning blessing, without evening blessing. Is this a living Christianity? Is that walking diligently on the path of the Word of God? Certainly not. The soul must degenerate and perish. The body wants and must have its daily nourishment, and how? Should we deny our soul the bread of life or keep it so scarce that it must perish? It really should not be like that. If we do not want to lose the heavenly goal, we must stop and persevere in that which can make our souls blessed; we must not want to make do with the sermon heard on Sunday for the whole week, but every day, morning and evening, lead the soul to the well from which living water springs; in short, we must establish daily devotions in order to read, hear and contemplate God's word with the whole family, with the young and the old, with the children and the servants. Just as the first Christians met daily in the temple, so today every father of a family should gather his household around him daily - because every Christian home is a temple of God - to serve the Lord. Then the father of the house would become a true priest of the Most High, his family a congregation, praising God, his

house a house of God and a gate of heaven. And every Christian should have time for this. Many an hour and minute is wasted with useless things, with superfluous words, with unseemly jokes, all of which should be omitted; would it not be better and more wholesome to spend the time properly and to gather for it morning and evening before God's face? And where lust and love

to God's word, there also the time is found, and should one also get up a little earlier in the morning or fatten a little later in the evening to go to bed. The children of this world, the unrighteous stewards, act so wisely in their ways, running and hunting, working and laboring to gain this world's goods, how much more should we Christians chase after the heavenly treasure, to gather for ourselves treasures that the moth and the rust do not eat, which happens when we deal with the Word day by day and let it be our heart's joy and delight! - And what is the benefit of such daily home devotions? A double, gloriously great one. First, for the householder himself. A true Christian must surely be interested in becoming strong in his inner man. And behold, the home devotions contribute in no small measure to this strengthening. If a Christian reads his Bible every day, diligently invoking the Holy Spirit, he will be like the Emmaus disciples. The longer the Lord talked with them, the more their eyes were opened, so that they had to confess afterwards: Did not our hearts burn within us when he spoke to us on the road? so the Lord still opens the understanding of all those who have a desire to hear his testimonies. The longer they go on, the more they become rich in all things, in all doctrine and in all knowledge. The more diligently they penetrate the meaning of the holy Scriptures, the more their eyes are opened to see the wonders of the law of the Lord. And what a precious thing it is when the heart becomes firm, when in all situations of life one has a support that does not waver, a staff that does not break! May trouble and tribulation come, God's word, which has taken root in the heart, raises us up again; may the devil, the world and the flesh want to rob us of our treasure, God's word is our armor, in which we can fight confidently, as once David against Goliath, as Christ against Satan; the testimonies of the Lord make us more learned than all our enemies; in short, God's word becomes in truth - and so it should be - a lamp to our feet and a light on all our paths through life. - But the blessing of such home devotions extends not only over the householder himself, but also over all the members of the family, wife, children, and servants. A child's heart is especially receptive to the seed of God's Word, and the more abundantly and diligently it is scattered, the better it can come to fruition and bear much fruit; in this respect, too, it is said: young used, old done. Where does the increasingly terrible wildness of our youth in our days come from? Without a doubt, it is because the fear of God is missing, because many parents only look at worldly education, but leave the instruction in God's word completely to the left, in the opinion that this is a matter for teachers and pastors. Oh, how dear this neglect can be to the parents, if the souls of the children are lost through their fault! - And also the servants should be present at the devotion. They, too, need teaching, admonition, punishment, correction, chastisement in justice and consolation, especially in our days. The relationship between masters and servants would often be quite different, and indeed better, if God's Word were diligently practiced in all Christian homes. The word of God, as a living and powerful word, would also shape their hearts in such a way that they would do their job more and more, not only with a view to pleasing men, but in simplicity of heart and in the fear of God. Oh, what a blessed house it would be, in which husband and wife, children and servants would gather daily around God's word and draw from it food and nourishment for their life, suffering and death! Yes, how the angels in heaven would rejoice if every householder chose as his motto the word of Joshua: "I and my household want to serve the Lord. From such houses streams of blessing would flow to the whole community, to city and country. Therefore, dear Christians, diligently heed the word of the apostle: Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, and sing to the Lord in your hearts. Col. 3, 16.

A. Pf.

To the ecclesiastical chronicle. I. America.

Regarding a proposal that the birthday of the blessed Dr. Walther be celebrated annually by all members of the Synodal Conference, the "Synodalbote", the paper of the Minnesota Synod, remarks among other things: "As much as we wish to honor the memory of the Blessed Dr. Walther and wish with all our hearts to help, even in our very small part, that 'the great benefits which God has bestowed on our church through this highly enlightened servant' may be preserved for us, we cannot agree with this proposal. ... We do not believe that the Lutheran Church here would be greatly served by such a celebration, but that, on the contrary, it would only give our enemies the opportunity to blaspheme. And finally, we do not believe that it would be in keeping with the humble spirit of the blessed deceased. After all, we can honor him according to God's word, remember him and rejoice in the Lord that he has given us such a teacher. We do not celebrate Dr. M. Luther's birthday every year, but only that of our dear Lord and Savior, and we sober Lutherans want to leave it at that celebration for the time being." - We agree with this and add that the Blessed One has often, especially since the celebration of the 400th anniversary of vr. Luther's 400th birthday, that it is not the ecclesiastical custom to publicly celebrate the birthdays of ecclesiastical persons.

Lutheran Statistics. According to the Allentowner (Brobst's) calendar for 1888, which again brings the well-known statistics, there are in America: 4202 Lutheran preachers with 7336 congregations and 994,405 communicants. Would to God that all of them led the Lutheran name in truth!

In **the Norwegian Indian Mission School** at Wittenberg, Wis. there are at present eighteen children, 12 boys and 6 girls, as reported by the housemaster of this institution. The administration could have brought more Indian children under its care if it had had the means to provide them with beds and clothing, and intends to bring in more as soon as the caste permits. On the occasion of a missionary meeting held in the institution building, two Indian children, a boy of seven and a girl of five, were baptized at an evening service on October 26; these were, it was reported, the first Indian children to be baptized.

Indians ever baptized by Norwegian Lutherans. A. G.

"The Evangelical Lutheran Church in America" is the modest name given to a small Norwegian body whose members are listed in the Norwegian Folkekalender as four pastors. However, this "church" has its own bulletin, in which it is also reported that during the last synodal meeting the proposal was made to make a certain Ole Vangsnäs a pastor for a year on probation, so that he could, if possible, be ordained for the year. The vote was taken by ballot and was unanimously in favor of the proposal, and the one-year probationary pastor is now to visit congregations that want to be served with God's Word and Sacrament. A. G.

A terrible sign of the times is the frivolity with which marriages, many of which have been concluded just as frivolously, are dissolved again with the approval of the authorities. It has recently been reported in Chicago, for example, that five judges there have pronounced a full hundred divorces in a single morning, in many cases for the most trivial of reasons. This is a sad sign of moral and social decay, of a rottenness that increases with the dwindling of the fear of God, which in turn helps to accelerate the destruction of our people with its corrosive effect. May we Christians, especially our young people, be a salt according to the will of our Savior, as in other respects, so also especially in this respect, to counteract this spreading rot. A. G.

Against the secret societies, the Synod of Reformed Presbyterians of North America, at its last meeting in Newburg, N. Y., adopted resolutions and made the following declarations: "That secret societies, one of whose essential peculiarities is secrecy, are for that very reason immoral, selfish, and unjust; that they degrade and subjugate the conscience of their members; that too many of them are Christless in addition to their secrecy, and yet falsely imitate the worship of the church, hindering its work, and that for this reason, as well as for the sake of their secrecy, the members of such societies are not to be admitted to church membership, and that the synod make it the duty of the courts of this church to deny the members of all secret orders admission to the privileges of the church, and to exclude from membership those who belong to such societies, if there were any in the church who had crept in unnoticed.

A. G.

"In no other country," writes one of our English papers, "has the feeling of tolerance and cordiality against opposing systems of religion been so rapidly developed among the Jew as here. **When** an Episcopal church in New York had been destroyed by fire, Temple Emanuel was offered to the congregation for their use. When Cincinnati University was partially burned, the Hebrew Union College was made available to the faculty and students. Examples of such kindly sentiments are numerous, paving the way to still closer religious fellowship, which we hope will culminate in their accepting the Messiah they have so long rejected." If only this hope is not vain, and rather the friendly rapprochement of Jews and Christians has its explanation in the fact that the Jews are giving up more and more of their Judaism, as the Christians many times more and more of their Christianity, until they are on the common ground of the natural religion, with which, however, as with an insufficient one, man can go to the devil.

must join hands for a common journey! God preserve Christendom from this. In our church circles, however, where the spirit of indifferentism will also try to penetrate, we must be vigilant and pray against this sign of the times. A. G.

II. abroad.

How deep does the consecrated earth reach on the papist graveyard? This question, dear reader, seems striking to you, doesn't it? But it has been asked and solved, differently than you might think. At the end of last year an Austrian Protestant (not Papist) officer died in Galicia. He was supposed to be buried in the place assigned to suicides, but the energetic intervention of the district governor succeeded in obtaining a burial place in the churchyard itself. Those present at the funeral noticed the unusual depth of the grave. But one remembered that years ago in a similar case the episcopal ordinariate had decided that the consecrated earth was 3 feet deep, so a Protestant had to be buried deeper! (Frb.)

Turkey. The Sultan has approved 32 editions of the Bible in Arabic and 290 out of 300 Protestant writings in Beirut; thus, they may be sold freely throughout the empire.

A Christian should open his hand not always to take, but also to give.

Whoever wants to be a Christian should not always open his hand to take and give so hard that not a penny drips out of it; but he should gladly, willingly and charitably help the needy and give where he can. This is called serving God, who will also reward you. On the other hand, the miser and the usurer, who can do nothing but scrounge up everything for themselves, who give nothing or even meagerly to no one, serve the wretched devil, who will also reward them. (Luther. 4, 411.)

Christ's first and other future.

As Christ came to us in his first future to the end on earth, that he might accomplish the work of redemption and acquire eternal salvation for us, so he will come to the end in his other future, that he might put us in complete possession of the acquired heavenly goods. (J. Gerhard.)

Lutheran Community Schools.

In 1530, Luther wrote to the Elector of Saxony: "The tender youth of boys and girls is now growing up and is well acquainted with the catechism and the Scriptures, so that I am glad in my heart to see how young boys and girls can now learn, believe, and speak more about God and Christ than all the monasteries, convents, and schools have been able to do before and still can. Truly, such young people in Your Grace's country are a beautiful paradise. Land is a beautiful paradise, the like of which is not to be found in the world.

Once a great scholar sent his servant to Philipp Melanchthon and asked him why people always used to sing around Christmas: "A little child is born to us 'today', since the Lord Jesus was born a man several hundred years ago? To this Melanchthon said, "Tell your Lord whether he does not also need comfort today?" And that was a good Christian answer, for we cannot do without the dear Christ Child for a day or even for an hour; we must have it today, for a day and for all days.

A short confession.

Bavarian Capuchin monasteries still had their own breweries until recent times. The monks were also famous as the best brewers. Judging by their outward appearance, their brew itself did not turn out badly; in any case, they did not fast themselves to death. According to their pretenses, however, they brewed only out of love for the poor wanderers. They begged hops and barley every year. A Capuchin monk from the Schwarzenberg monastery in Franconia also came annually to Neustadt an der Aisch to beg hops for the monastery brewery, as he did in the entire Protestant region. Where he got something, he distributed little pictures of saints among the children present, along with prayers to Mary and other saints. And - who dared to refuse the gray man! There were grumblings about the loafers, who were allowed to beg freely, while a poor craftsman who had begged a piece of dry bread got a day's arrest for it; but he still got his basket of hops and a polite excuse that unfortunately no more could be given. A Latin student of about 14 or 15 years had read some Lutheran tracts and writings of Luther and could not be silent about such denial, but urged his parents to send the monk away. When the hop harvest of the year 1865 or 1866 came, he took it upon himself to make a Lutheran confession to the monk himself. With solemn, measured steps, the Capuchin approached the house one day, behind him the man who was carrying the hop sack after him. The boy had prepared himself for a small fight, but his heart was beating as if he had to take on a Goliath. All those who were with him picking hops ran away, leaving him alone. The monk had hardly uttered his request when the boy began: "No, we are Lutherans". The monk did not want to hear more. He went out without saying goodbye, and in anger slammed the door shut. - No, we are Lutherans," that would often be enough to reject the false believers who beg from our people for their churches and institutions. But it is easier for many a businessman to accuse a leader of his own congregation of many things and to let him go empty-handed than to reject an insolent monk, Methodist or Uniate. This is also called denying Christ.

G. G.

Inaugurations.

On the 23rd Sunday after Trin. Mr. R. G. I. Wegener was installed in office at St. Paul's Parish, New Orleans, La. by the undersigned, in the presence of all the other pastors of our synod in New Orleans.

C. G. Mödinger.

Address: Rev. 6. L.
86 Rort 8tr, Orleans, Lu.,

On November 17, MrR. C. A. Huxh old was installed in office by me on behalf of Mr. President Niemann at Tracy and Wellsboro, La Porte Co, Ind. I. F. Niethammer.

Ami. Sunday of Advent Mr. L. G. W. Bruegmann was introduced by the undersigned on behalf of Mr. President Wunder iw- the congregation at Jamestown.

C. G. S ch uri ch t.

Address: Rev. 6. IV. LrueAnakmn, ckarstkstow, Oillltou Oo., Ill.

On the 2nd Sunday of Advent, on behalf of Praeses Sievers, Fr. Friedrich Pfotenhauer was installed by the undersigned in the midst of his new congregation. C. W. Nickels.

Address: Rsv. Rr. kkotenlmuor,
Lorvlston, Winonn Oo, Nltn.

By order of Mr. President Niemann, Mr. R. E. Sitz - mann was installed on the 2nd Sunday of Advent by the undersigned, assisted by Mr. L. G. F. C. Seemeyer in the congregation at Van Wert, Ohio. R. F. Kunschik.

Address: Rev. L. 8itLiuailll, Vrua value, Oüio.

On the 2nd Sunday of Advent MrR. C. C. Schmidt, hitherto in Indianapolis, was installed in his new office at the Kreuzgemeinde here by order of the Reverend President of the Western District, assisted by Prof. Pieper and R. Wangerin.

St. Louis, Mo., Dec. 12, 1887. G. Stöckhardt.

By order of the Reverend Mr. Praeses Sprengeler, Mr. R. E. Roller was inducted into his new office by the undersigned on the 2nd Sunday of Advent, at Stevens Point in the forenoon, and at Amherst in the afternoon. F. H. Siebrandt.

Address: Rev. L. Roller,

Lox 350, Stevens Roint, LortaZe Oo., Wis.

Church consecration and introduction.

On the 2nd Sunday of Advent, the Lutheran St. Matthew's Church (20X30) in Hamlet, Ind. was consecrated to the service of the Triune God. L. C. A. Huxhold, whose branch this congregation is, was inducted there on the same day by order of the honorable Mr. Praeses Niemann from

W. I. B. Lange.

Church dedications.

On the 23rd Sunday after Trinity, the Christ Lutheran congregation at St. Louis, Mo., dedicated their newly built house of worship (44) x 80 with a 90-foot high steeple to the service of the Triune God. Festive sermons were: Mr. Prof. F. Pieper, Mr. L. O. Hanser and Prof. A. Bähler (English). H. Birkner.

On the 1st Sunday of Advent, the Lutheran Zion congregation near Kokomo, Ind. consecrated their newly built church (28X38) to the service of the Triune God. The sermon was preached by R. H. Schlesselmann (German) and the undersigned (English).

F. W. Husmann.

Mission Feast.

On the 24th Sunday after Trinity, the Lutheran congregation at William Penn, Texas, celebrated Mission Day. R. I. Eckhardt and undersigned were festival preachers. Collect: \$13.05 for inner mission in Texas. P. Klindworth.

Vorsteven; - Ads.

The La Porte Specialconference will assemble Dec. 28-29 in South Bend, Ind. P. Heid.

The Buffalo Districtconference will meet, s. G. w., January 3 and 4 at Tonawanda, N. Y. - Registrations requested. J. W. Great.

The Manitowoc and Sheboygan County mixed pastoral conference will meet at Two Rivers, January 3-5, 1888, at the home of Mr. L. Koehler. - Registration desired.

M. Denninger.

The Conference of Teachers of Sheboygan and Calumet Counties will meet at Sheboygan on the 28th and 29th day of December, 1887. O. v. Narlvkörtü, 917 Nerve VorL^vs., Süebo^Zuii, Wis.

The Southern District

of the Synod of Missouri, Ohio, &c. States, according to resolution, will meet February 1, 1888, s. G. w., within St. Paul's Parish, New Orleans, La. Subject of doctrinal discussion: the second petition of the Holy Father-Unters. All who desire quarters are requested to contact the local pastor, Mr. L. G. I. Wegener, 86 Rort 8tr, to register. T. Stiemke.

Announcement.

Mr. Hermann Rohde, a teacher from the Grand Duchy of Oldenburg, wishes to be accepted into our Synodal Association. He has good references from his home country, is highly recommended by Mr. R. St. Keyl, passed a colloquium before the Pastoral and Teachers' Conference in New Orleans last summer, and is currently active at the school in Fedor, Lee Co, Texas. The congregation there now intends to employ him definitely as a teacher. T. Stiemke, President.

Please.

All those who have borrowed books from the local seminary library are kindly requested to return and address them:
Library Oonoorclln 8ewliLLr^,
enre ok Ooneorcki", VerlaZ, 8t. Louis, Mo.

Reminder.

All those who have reports to send in for the Statistical Yearbook 1887 are urgently requested to do so immediately in the first days of January 1888. The District Presidents, Pastors (Parochial Reports), Directors of the Teaching Institutes, Chairmen of the Mission Commissions, Heads of the Welfare Institutions are therefore kindly requested to prepare their reports in time so that they can send them in the first days of January.

Statistical reports only have value if they are complete. The parochial reports should be given completely. It is a small effort and no congregation will like it if their report is not published or not complete. The missionaries are asked to send their reports in time to their respective committees.

Scheme for parochial reports is enclosed with "Lehre und Wehre" and "Magazin". Those who have not received one should report it immediately.

Hopefully this time there will be no need for postcards "to remember".

M. Günther,
Concordia Seminary St. Louis, LI".

Explanation.

After my congregation decided at the April meeting of this year, for various reasons, that it no longer wished to accept pastoral care from the Ohio Synod, the undersigned also declared his resignation from the said Synod, especially since he no longer felt at home there for some time, and requested a meeting with the Venerable Synod of Missouri, with which he had known himself to be in agreement in doctrine and practice for some time. Bennett, Allegheny Co, Pa, Nov 18, 1887.

Chr. Fr. Meyer.

Revenue to the Illinois District's coffers:

Synod Fund: Reform. coll. from Fr. Kühn's congregation in Belleville -15.05. From Fr. Engelbrecht's congregation in Chicago 16.50, from the diverted new congregation 2.31. Communion.Coll. of Fr. Schuricht's congregation in St. Paul 15.00. Fr. Weisbrodt's congregation in Mount Olive 5.04. Coll. on 1st Sunday of Advent of Fr. Gross's congregation in Addison 24.00. By H. Arbeiter, Reform.- Coll. of congregation in Fountain Bluff, 3.20. (S. -81.10.)

Construction in Addison: Fr. Koch's congregation in Lemont 5.75. By Fr. Jobst from his Christ congregation in Perley, Wis. Christ's congregation in Perley, Wis. 4.50 and from his mission places 6.50. Fr. Wessel's congregation in Nokomis 10.00. By Fr. Hilo in Bethlehem from members of his congregation. 11.75. ? Bergen's congregation in Prairie Town 8.50. By S. Arbeiter from the congregation in Fountain Bluff 9.00. Thanksgiving Day coll. from Fr. Dietz's congregation in Seester & Lansing 8.00. (p. -64.00.)

Inner Mission: Through Fr. Succop in Chicago by H. Hedder 7.00, W. Thoms 5.00. Through Fr. W. v. Schenck by s. Gemm. in Harvard 10.25, Alden 10.50, Algonquin 8.25. Through Fr. Landgraf by Johanna Heinz in Argenta 3.00. By P. Weis- brvds Gem. in Mount Olive 5.60. By P. Große in Hartem by H. Hillmer 1.00. By P. Müller in Lake View by Karl Neubauer 1.50. (S. K52.10.)

-Mission in Hegewisch, Ill: P. Uffenbeck's Gem. in Chicago 20.25. P. Eißfeldt's Gem. in South Chicago 14.50. By P. Frederking of the Gem. in Dwight 2.00, at Dwight 6.50. Coll. of 1 P. Great Gem. at Addison 27.53. Subsequently by P. Brauer at Niles 1.10. (p. -71.88.)

Jewish Mission: Through Fr. Succop in Chicago by H. Hedder 3.00, W. Thoms 2.00. (pp. -5.00.)

Negro Mission: Through Fr. Succop in Chicago by H. Hedder 5.00, W. Thoms 2.00. Through Fr. Wunder das. by K. Mickow 10.00. (S. -17.00.)

Heathen Mission: N. N. in Homewood 2.00.

Negro Mission in New Orleans: From Chicago: by P. Engelbrecht from Jul. Zessin 1.00, by Fr. Hölter from G. Merkel 1.00, Anna Merkel .50, by Fr. Succop from Joh. Schramm .50. (^ -3.00.)

Negro Mission in Springfield, Ill: Fr. Roesch and Gem. in New Brunswick 13.00.

Poor students in St. Louis: By Fr. Schuricht in St. Paul for Karl Albrecht from the Women's Club 17.00, M. Zink 2.00, I. Kaiser 1.00. By Fr. Brauer in Niles for H. Müller from W. Kolbe 5.00. By Fr. Succop in Chicago from the Women's Club for A. Schälke 18.00. (S. -43.00.)

Poor students in Springfield: By Fr. Reinke in Chicago from the Young Friars' Association for Heinr. Bode 20.00. By Fr. Succop there for M. Gericke from the Young Friars' Association 20.00, W. Tdoms 2.00, Omega 1.00, H. Hedder 8.00. By Fr. Wunder there from the women in his congregation for W. Licht 6.00. (S. -52.00.)

Laundromat in Springfield: By P. Haake in Chapin by Kath. & Lizzie Perbix .50. each (p. -1.00.)

Poor college students in Fort Wayne: From Chicago:

durck P. Hölter by N. N. for Starck 2.00; by P. Succop for W. Ritthamel 45.00 and by the Women's Association for M. Ilse 15.00. (S. -62.00.)

Seminar organ in Addison: Durck Kassirer Hargens in San Francisco by I. Schwerdt 1.00. By T. C. Diener in Chicago by teachers F. Ränzel u. H. Ahrens 2.50 each. (S. -6.00.)

Wash cash register in Addison: by P. Succop in Chicago from H. Hedder 3.00. Coll. at Stünkel-Böske's squat in Addison 11.26. (p. -14.26.)

Poor students in Addison: By Kassirer G.W.Frye, ges. by teacher Leubner on Herm. Schatte's wedding in Serbin, Tex. for Gerh. Pallmer 2.85. Through Fr. Engelbrecht in Chicago from the Women's Club for Karl Kramp 15.00. (S. -17.85.)

Sick pastors and teachers: Through Fr. Succop in Chicago by H. Hedder 2.00.

P. Wagner in Missouri: By P. Lochner in Chicago by G. Leßmann 2.00, C. Esemann 1.00, R. Lünig 1.00, C. Jörn 1.00, Ph. Lawall 1.00, Ferd. Korn 1.25, C. Klein .50, Carol. Lütter.25, Carol. Arp.25. (S. -8.25.)

Wittwe Hoppe: By P. Brauer in Niles by W. Kolb 5.00.

Widow's fund: P. Koch in Lemont 4.00. From Chicago: by P. Reinke from Mrs. Marie Hörmann 1.00; by P. Succop from W. Bostedt 2.00, Joh. Schramm .50, Gem. 38.00; by P. Wunder, Coll. sr. Gem., 35.10 & by Wittwe Schwartz 2.00; P. Engelbrecht's Gem. 10.00; by P. Hölter from M. Keller 1.00; P. Uffenbeck's Gem. 12.17; F. I. Rank 5.00. By ? Merbitz in Beardstown by N. N. 1.00. By Fr. Hild in Bethlehem by Wittwe Huhnholz 1.00. Fr. Drögemüller in Arenzville 2.00 and Abendm.-Coll. sr. Gem. 1.80. N. N. in Homewood 1.00. Fr. Löschen in Meredofia 4.00 u. Coll. sr. Gem. 6.30. By Fr. Weisbrodt in Mount Olive, thanksgiving gift from Fritz Reuter, 5.00. By H. Arbeiter, Thanksgiving coll. of Gem. in Fountain Bluff 3.36 and from an unnamed person 1.00. By Fr. Rabe in Warsaw, sent at wedding of Lei Joh. Knoche, 3.75. (p. -140.98.)

Deaf and Dumb Institution in Norris: By P. Succop in Chicago from H. Hedder 7.00. By P. Uffenbeck there from Geo. Hornbostel .50. (p. -7.50.)

Studying orphans from Addison: Through Fr. Wunder in Chicago from Mrs. Fleischer 2.00. Through Fr. Hölter there from M. Keller 2.50. (p. -4.50.)

Poor Brothers in Faith in Tampa, Fla...: From the collection bag of Fr. Brauer's congregation in Eagle Lake 12.50.

Gem. in Council Bluffs, Iowa: By Fr. Haake in Chapin of Dor. Perbix 1.00.

Poor college students in Milwaukee: Fr. Bartling's congregation in Chicago for Alfred Schwarz 16.00. From Fr. Mueller's congregation in Lake View and through Fr. Bartling in Chicago from the Young Friars' Association for Aug. Zitzmann 35.00. (p. -51.00.)

Construction in Milwaukee: By Fr. Eißfeldt in South Chicago, thank offering by Mrs. Klose, 5.00. By Fr. Wunder in Chicago by L. Hacker 2.00, I. Güssloff 1.00. By Fr. Wessel in Nokomis, thank offering by N. N., 1.00 and by sr. By Fr. Hild in Bethlehem from members of his congregation. Reform. coll. from Fr. Drösemüller's congregation in Arenzville 7.00. By H. Arbeiter from the congregation in Fountain Bluff 5.00. (p. -42.75.)

Addison, Ill, Nov. 30, '87. H. Bartling, Cassirer.

Income to the Middle District coffers:

New construction in Addison: from P. Berg's congregation in Adams County -10.00. Postscript from P. Daib's congregation in Friedheim 4.00. By teacher Fedder in Valparaiso, sent to W. Harbeck's birthday party, 1.65, to Bro. Findling's birthday party .80. (S. -16.45.)

New construction in Milwaukee: Fr. Berg's congregation in Adams Co. 12.00. Fr. Hiller's congregation in Minden 12.50. Fr. Michael's congregation in Vöglein 33.50. Fr. Schäfer's congregation in Waymansville 10.00. Fr. Schmidt's congregation. in Elyria 26.00. Durck Kobbe of Fr. Eirich's congregation in Jvnesville 2.58. Portion of Collecte sent at the celebration of the 50th anniversary of St. Paul's congregation in Fort Wahne 100.00. (p. -196.58.)

Synod treasury: P. Schoeneberg's parish in Lafayette 51.10. P. Lothmann's parish in Akron 22.50. P. Berg's parish in Adams Co. 7.00. P. Zollmann's parish in Bear Creek 7.50. P. Hüge's parish in Briar Hill 9.20. P. Wesel's parish in Pomeroy 7.03. P. Werfelmann's parish in Neu Dettelsau 26.22. P. Schmidt's comm. at Indianapolis 20.05. P. Hiller's comm. at Minden 9.50. P. Michaels' comm. at Vöglein 12.50. P. Hassold's comm. at Huntington 5.26. P. Mertz's comm. at Clifty 7.16. P. Franke's comm. at Fort Wayne 12.00. P. Zorn's comm. at Cleveland 90.07. Fr. Kuehler's Gem. at Farmers Retreat 13.88. Fr. Horst's Gem. in and near Florida 5.25. By King of Fr. Wambsganß' Gem. at Newburgh 17.00. Fr. Daib and Gem. at Friedheim 18.00. Fr. Bisch off's Gem. at Bingen 16.00. Fr. Gross' Gem. at Fort Wayne 58.62. Fr. Weseloh's Gem. at Cleveland 47.50. Fr. Ouerl's Gem. at Toledo 6.55 and 11.18. Fr. Lift's Gem. at Preble 6.64. Fr. Bethke's Gem. at Reynolds 6.75. Fr. Schmidt's Gem. at Elyria 14.00. Fr. Sauer's Gem. at Fort Wayne 37.30. Fr. Markworth's Gem. at White Creek 7.25. (p. -553.01.)

Gem. in Hamlet, Ind: By P. Schoeneberg in Lafayette off Mertz and Theurerje 1.00, E. Schuessler.50. P. Sieving's Gem. in Fairfield Centre 6.20. P. Schmidt's Gem. in Adams Co. 6.00. Durck P. Berg in Adams Co. coll. on Becker- Filling's wedding, 18.00. By P. Querl in Toledo 2.00. (S. -34.70.)

Gem. in Columbus, O.: By P. Querl in Toledo from H. 1.00.

Gem. in Council Bluffs, Iowa: By Fr. Kähler in Farmers Retreat of H. N. 1.00.

Emigr an ten Mission in New York: Fr. Lothmann's Gem. in Akron 9.50.

Inner mission: part of the mission festival coll. in Fr. Lift's congregation in Preble 8.00. Fr. Michael's congregation in Göglein 33.50. Fr. Schlesselmann's congregation in Bremen 13.40. From the Misstons' bückse of Fr. Zorn's congregation. in Cleveland 3.55, Joh. Dremann's the. 1.00. Part of the mission feast coll. in Fr. Goesswein's Gem. in Vincennes (for the West) 20.15. Fr. Niemann's Gem. in Cleveland 13.00. H. M. by Fr. Schaefer in Waymansville

1.00. Part of the mission festival coll. in U. Querl's congregation in Toledo 20.00. F. H. in Elyria by U. Schmidt 1.00. Part of the coll. sent at the celebration of the 50th anniversary in Fort Wayne. Jubilee of St. Paul's Parish in Fort Wayne Coll. 23.34. (S. \$137.94.)

Negro mission: part of the mission festival coll. in U. List's congregation in Preble 8.00. By teacher Nechlin from Sabine in Cleveland .15. By 1 Fr. Niemann there by C. H. 1.00, by C. K. 3.00. By U. Hafner in Jnglefield by Mrs. Umbach 1.00. Part of the Mission Festival Coll. in U. Querl's parish in Toledo 8.94. For New Orleans: Mrs. A. Conzelmann in Julietta 2.00. part of the mission feast coll. in Fr. Goesswein's parish in Vincennes 10.00. By U. Hassold from I. Gemmer in Huntington 1.00. part of the coll. sent at the celebration of the 50th anniversary of St. Paul's parish in Fort Wayne. 40.00. For Springfield, Ill: part of the mission celebration coll. in I^a. Goesswein's congreg. in Vincennes 10.00. 1 P. Cooler's congreg. in Farmers Retreat 5.27. (S. G90.36.)

Jewish Mission: By B. Weseloh in Cleveland by Böster and Jerohn each 1.00. (p. ^2.00.)

English mission: part of mission festival coll. in Querl's comm. in Toledo 5.00.

Poor students in St. Louis: ForO. List: Women's Club in R. Lift's Gem. in Prella 17.00, on Witte-Bieberich's wedding that. ges. 7.62. By R. Horst in Hilliard from Mrs. W. 1.00. By R. Hafner in Jnglefield, ges. on H. Kracht's wedding, 4.60. By R. Querl in Toledo from M. 2.00. R. Kunschik's Gem. in Leslie 4.05. By R. Schmidt in Elyria for Haserodt: at Schride's 20th wedding, ges. 7.15, from K. Gg. 2.00, I. Ps. 1.00, from Misses L. M. and T. W. 10.00. (p. -56.42.)

Poor students in Springfield: R. Hugo's Gem. in Briar Hill for G. Koch 4.65. By I P. Schmidt in Adams Co, ges. on Fr. Thieme's wedding for G. Runge 6.75. For dens. by P. Sauer in Fort Wayne, ges. on H. Gerberding's wedding, 4.25. Part of same coll. for G. H. Koch 4.25. By R. Walker in Cleveland for C. Giese and R. Gaiser 12.00 each. I P. Wambsganß' Gem. in Bedford for Aug. Gresens 5.00, for Aug. Sallmann 5.00. For the same: R. Schwan's Gem. in Cleveland 19.65, R. Crnst's Gem. in Euclid 11.80, F. Welcher Sr. by dens. 1.00. R. Schwan's comm. in Cleveland for W. B. 10.00. , (p.-96.35.)

Poor students in Fort Wayne: Unnamed from U. Sauptert's Gem. in Evansville for Cd. George" 7.00. From two members at Seymvur for W. Deppert 10.00. Ges. at Conr. Tielker's at Fort Wayne birthday party for T. Ficckenstein 6.00. By U. Lchmidt at Elyria from Mrs. F. Ps. for Rimbach 1.00. (S. -24.00.)

Poor Students in Watertown, Wis: Women's Club at R. Nützel's comm. in Oshkosb, Wis. for D. Markworth 5.00.

Poor students in Addison: Women's club in U. List's church in Preble for A. List 16.00. Women's club in U. Niemann's church in Cleveland for F. Klee 10.00. Niemann's Gem. in Cleveland for F. Klee 10.00, whose Gem. that. 69.30. Young Men's Club in U. Trautman's Gem. in Columbus for H. Engelbrecht 7.00. (S. -102.30.)

Hausbalt in St. Louis: Treleinigk.-Gem. R. Hafners in Jnglefield 9.90.

Fort Wayne household: R. Schmidt's Indianapolis congregation 19.70. Tri-County congregation U. Hafner's Jnglefield 11.25. (S. -30.95.)

Laundry Coffee in Addison: Women's Club at R. Niemann's comm. in Cleveland 10.00.

Orphanage at Addison: N. N. from U. Michael's Gem. 2.00. R. Kunschik's Gem. at Leslie 3.50. By R. Hcid at South Bend, coll. on H. Domke's wedding, 2.50. From missionary box of U. Franke's gem. at Fort Wahne 2.50. (pp. -10.50.)

Orphanage near Boston: R. Kühlers Gem. in Farmers' Retreat 5.15.

Orphanage in Indianapolis: R. Lothmanns Gem. in Akron 10.00.

Orphanage near Pittsburgh: from missionary box of R. Frankes Gem. at Fort Wayne 2.50.

Orphanage near St. Louis: By R. Backmann at Evansville by C. Schünemann 1.00. R. Stegers at Archbold Joh.-Gem. 5.20. R. Ouerls Gern, at Toledo 8.33. (S.-14.52.)

Taub stummmen-An statt: N. N. from R. Michael's congreg. 2.00. Mrs. N. N. from R. Mertz's congreg. on the Clifty 2.15. R. Kuehler's congreg. at Farmers Retreat 5.00. From the missionary bridge of R. Franke's congreg. at Fort Wayne 5.00. (S. -14.15.)

Pilgrim House in New Uork: part of the funds raised at the 50th anniversary celebration of St. Paul's Parish in Fort Wayne. Coll. 50.00.

Districts support fund: by R. Schöneberg in Lafayette from M. Schnaible 1.00. R. Dankworth in Mount Hope 1.00, whose Gem. das. 4.00. R. Bachmann's Gem. in Evansville 16.00. R. Stegers in Archbold Jakobi-Gem. 6.80, R. Sieger das. 2.00. I^a. Heinze and Gem. in Elkbart 6.77. R. Sieving's Gem. in Fairfield Centre (for Mrs. R. Stcinbach) 11.40. Ferd. Köpke of R. Schmidt's Gem. in Indianapolis 1.00. R. Schmidt in Seymour 4.25, whose gem. das. 15.75. R. Eirich's gem. in Jonesville 4.62. R. Scheips in Hobart 2.00, whose gem. das. 7.58, whose gem. in Lake 1.20, to Galt Creek 3.45. I^a. Schlesselmann in Bremen 2.00, whose gem. in Woodland 3.60. R. Schmidt in Adams Co. 5.00, whose branch near Monroeville 3.00. I^a. Dröges Joh.Gem. at Fryburgh 9.64. Prof. H. W. Diederich at Fort Wayne 10.00. R. Kuehler's Gem. at Farmers Retreat 10.00. By dens. of Mrs. R. 3.00. The same (for sick pastors and livery) 2.00. R. Horst's Gem. at Hilliard 7.65, at Dublin 4.63. R. Biscboffs Gem. at Bingen 9.00. R. Sauptert's Gem. at Evansville 26.00. from R. Heintz's congreg. at Crown Point 10.00. R. Weseloh's congreg. at Cleveland 28.50. teacher M. Conzelmann at Julietta 4.00. R. Polack's congreg. at Dudleytown 17.65. R. Schäfer's congreg. at Waymansville 6.00. Several members from R. Vrömer's congreg. at Cincinnati (for H. D. Schröder) 71.25, singing society das. for dens. 10.00. R. Trautmann's congreg. in Columbus 14.50. Ges. at celebration of R. Hafner's IOjähr. anniversary of ministry in Jnglefield 5.25. R. Querl in Toledo 3.00. By dens. of H. and M. 1.00 each. 1^a. Treffs Gem. in Cleveland 10.00. R. Kaiser's Gem. in Julietta 9.00. R. Bethke's Gem. in Gvodland 4.00. R. Sitzmann's in North Amherst 5.00. (S. -384.49.) Total: -1873.77.

Fort Wayne, Nov. 30, 1887. d. W. Röscher, Kassirer.

Entered the Coffee of the Nebraska District:

Inner Mission: Through G. Bullinger of sr. Clear- Water-Gemeinde \$7.75. P. I. P. Müller, Missionsfestcollecte sr. and P. Bergts Gem., 55.00. I'. W. Husemann of his Gem. 8.22. P. H. Dannenfeldt, Neform. coll. sr. Gem., 3.60. P. W. Harms, desgl. of sr. Zions-Gem. 35.00. P. C. H. Becker, desgl., of sr. St. Paulus-Gem. 7.20. P. M. Adam, desgl., of sr. Jmm. congreg., 15.00. Zion congreg. 3.65. P. I. G. Lang of I. Meier 1.85. P. I. Htlgendorf, Communion Coll. 7.52. I P. G. Bullinger of sr. Clearwater comm. 5.25. P. I. C. Bodc, Harvest Festival coll. sr. Gem. 11.86. P. H. Frincke from the Abcndmahls-Büchsc 2.85. P. A. Hofius from sr. Gem. 22.50. (p. §187.25.)

Negro mission: 1 P. I. P. Müller, mission festival coll. sr. and I'. Bergts Gem., 5.00.

New station in New Orleans: I Fr. King of s. School children 5.65.

Jewish Mission: I P. W. Harms, Mission Festcoll. sr. Zion Gem., 3.00.

Heathen Mission: M. Adam from N. N. 1.00.

Emigrants - Mission: i Fr. G. Jung, communion coll. sr. Gem., 10.00.

Widows and orphans: P. I. Hilgendorf, on H. Stork's golden wedding s., 30.10. ByM. Adam, 2.00. P. A. Hofius, 2.50. I. Chr. Bock, 4.00. P. G. Jung, harvest festival coll., 14.66. (p. §53.26.)

Orphanage in Addison: A. Hofius of s. school children and etl. others 6.00.

Orphanage near St. Louis: A. Hofius from his school children and others, 7.35. Teacher Döring, at his birthday party, 2.15. Birthday party, 2.15, from H. Mafimann .50. (p. §10.00.)

S v n oda lka sse: I P. F. König, Reform.-Festcoll., 7.50. ? H. Bremer, desgl. of sr. Joh.-Gem. 10.30. Fr. I. Hilgendorf, Nef.-Festcoll., 10.85. Fr. A. Leutbäuser, desgl., 6.50. G. Weller, Erntefestcoll., 20.00. Fr. Tr. Häßler of sr. Parish, 18.25. (p. §73.40.)

Poor students in St. Louis: Fr. P. Schulte of Mr. Alb. Döring in Eoleridge, Lkebr., 5.00.

Poor students in Addison: P. S. Meeske, Harvest Festival Coll., 9.50. I'. Tr. Häßler of sr. Gem. 12.00. (p. §21.50.)

Poor students in Springfield: Fr. I. G. Lang of sr. Gem. 5.55.

Sick pastors and liver: IK A. Leuthäuser 2.00. k. Chr. Bock 2.00. (S. \$4.00.) Total: \$390.61.

Correction:

In No. 22. of the "Luth. read instead of "For new construction in Addison": New construction in Milwaukee §11.00.

Lincoln, Dec. 1, 1887.

I. C. Bahls, Cassirer.

Incoming to the coffee of the Eastern District:

Synodal treasury: From the congregation of P. Senne's \$38.15. Gem. I P. Wurl 6.31. Gem. 1^ Biewends 13.07. Gem. I'. Beyers 19.40. Gem. Pfeiffers 8.00. Gem. Pechtolds 6.00. Gem. Hers 4.50. (S. \$95.43.)

New construction in Addison: Gem. I'. Heblers 5.00. Gem. ? O. Hansers 19.00. Gem. iL. Sanders in Otto 10.00, in Little Valle 5.37. From the missionary box of the Gem. P. Schutzes 10.00. Gem. I'. Walkers, 1st inst., 36.67. (p. §86.04.)

New construction in Milwaukee: Gem. 1>. Lindemanns 54.00. Gem. Heblers 5.00. Gem. I Stürkens 100.00. Gem. I Oelschlägers nachtr. 1.25. Gem. P. Großbergers 3.25. (p. §163.50.)

Teaching institutions: Gem. I Beyers 12.95.

Progymnasium in New York: Gem. Nauß' 7.00. Gem. Ich Siecks 12.00. Gem. Ich Beyers 15.35. Part of the Mission Festival Collection of Gem. Ich Sennes 16.50. From the Mission Collection of Gem. Ich Schutzes 8.00. (p. §58.85.)

Pilgrim House: By I Steup of Mrs. Bleuler 1.00. Durcbs children's sheet ges. 14.14. Kaff. Schmalzriedt in Michigan- District 21.00. - (p. §36.14.)

Emigr. Mission: Kaff. Meyer in the Western Distr. 17.00.

Emigr. mission in New Uork: Gem. P. A. K. Freys 20.00, Gem. P. Dubpernell's 3.50. Gem. I Oelschlägers 3.50. Part of the mission festcoll. of Gem. I Sennes 25.00. By P. Sieker of H. Fick 5.00. (S. §57.00.)

Inner Mission: Gem. I Pfeiffers for Dakota 5.00.

Inner Mission in the East: Through I Sieker by Father Feth 7.00 and 2.00. Through I Schmidt, thank offering by Father M. Krebs, 3.00. Gem. I Oelschlägers 2.86. E. Felder in Baltimore 5.00. (S. §19.86.)

Mission in Lockport: By teacher Robert, ges. on H. Schröder's wedding 4.00, on A. Lobrke's silb. Wedding 3.48, Collecte in Wolcottsburg 5.00. (p. §12.48.)

Mission at Buffalo: Gem. I Siecks 13.00. By I Senne of E. Heutschel .78. part of the Missionftstcoll. of Gem. I Sennes 25.00. (S. §38.78.)

En g l i s c h e M i s s i o n : By I F. King of G. Eiffler 1.50.

Heathen Mission: By Fr. Koch of I. Hoffmeister 10.00.

Jewish Mission: By P. Sieker of H. Feste 2.00, H. Fick 5.00. E. Felder in Baltimore 2.50. Gem. I Pfeiffers 5.00. (S. §14.50.)

Negermission: By I A. E. Frey from sr. Gem. 25.00, ges. in Kinderlehre 10.50, from s. Confirmanden 8.50. Through k. Senne from Mother Wieser .50. Gem. I Lindemanns 5.88. Gem. I Oelschlägers 3.95. E. Felder in Baltimore 5.00. Tbeil of Mission Festcoll. of Gem. I Sennes 25.00. From the missionary box of Gem. I P. Schutzes for enlargement of St. Paul's Chapel 3.00. (p. §87.33.)

Gem. in Rochester: Gem. I A. E. Freys 25.00.

Poor students jn St. Louis: By Ich Lindemann of N. N. 1.00. By P. Koch, s. at wedding of Bröcker-Dall, 2.75. E. Felder in Baltimore 10.00. (S. §13.75.)

Poor students-in Springsiield: by ^Lindemann of N. N. 1.00, Mrs. M. 1.00 for M. Wagner. St. Pauls-Gem. in Baltimore 19.65, ges. at wedding of Ben-nett-Ticck 10.35 for G. Wockenfuß. (S. §32.00.)

Poor students in Fort Wayne: women's club of the Gem. k. F. Königs 10.00 for Merz. Gem. P. Frinckes 20.50 for T. Fleckenstein. (S. §30.50.)

Poor students in Addison: By P. Lindemann from N. N. 1.00.
 Health insurance: Mrs. N. N. in Richmond 1.00.
 Deaf and Dumb Institution: Gem. A. E. Freys 25.00. Ges. on R. Zacharias' wedding 6.69. E. Felber in Baltimore 5.00. (S. \$36.69.)
 Hospital in East New York: Women's Club of the Community ?. Beyers 20.00. Gem. P. Schutzes 11.69. (S. \$31.69.)
 Orphanage near West Roxbury: By P. Senne from Father Lußki 1.05. E. Felber in Baltimore 10.00. Part of the mission festival coll. of the Gem. U. Sennes 16.39. Gem. P. Pfeiffers 5.00. By P. Schulze from Mrs. Klauinünzer 1.00. Durck k. W. A. Frey by W. Glaser 5.00, L. Henze 1.00. (S. \$39.44.)
 Orphanage in Union Hill: By U. Steup von sr. Gem. 10.00. S. Wehrenberg 5.00, Prof. Dr. E. Sihler 1.00. By Fr. Beyer, bequest of be. Frau Dankelmann, 12.00, F. Sibbens 2.00. Gem. P. Pechtolds 7.00. By P. Schulze from Frau Klauinünzer 2.00. (S. \$39.00.)
 Springfield Laundromat: By U. Senne from H. Balke 1.00, F. Scheuermann .50, N. N. .75. E. Felber in Baltimore 2.50. (S. \$4.75.)
 Bible Society: By Fr. Schmidt, Thank Offering by Father Krebs, 1.00.
 Widow's Fund: Gem. k- F. Königs 20.00. Through k. Schmidt, thank offering from Father Krebs, 1.00. I*. Rademacher 5.00. I. R. Niebaum in Pittsburgh 10.00. By Biewend from W. K. 2.00. E. Felber in Baltimore 5.00. P. Walker 5.00, by dens. from N. N. 1.00. (S. \$49.00.) Total: \$1021.18.
 Baltimore, Nov. 30, 1887. c. spilman, cassirer.

Entered the caste of the Western District:

Synodal treasury: from the God's box of the congregation ?. Vettors in Atchison \$.80. From the Gem. in Kirkwood by Prof. Günther 4.75. (p. \$5.55.)
 College-Un terh altsiasse: Zschoches Gem. in Frohna by Mr. Seibel \$40.00.
 Construction in Addison: P. Barteis' Gem. in St. Louis 14.25. 1*. Buszin's Gem. in Linnwood, Reformation Festival Collecte, 2.30. (p. \$16.55.)
 Building in Milwaukee: Matuschka's comm. in New Mile 15.00. P. Vetter's comm. in Atchison 7.63. (S. \$22.63.)
 Progymnasium in Concordia: U. Gruber's Gem. at Orton, Reformation Festival Coll., 11.00. Fr. Zschocke's Gem. in Frohna by Mr. Seibel 25.00. Praeses Biltz's Gem. in Concordia 20.00. (S. \$56.00.)
 Inner Mission in the West: Mrs. N. N. by k. Wangerin in St. Louis 2.00. From God's box of congregations U. Vettors in Atchison 4.15, by Christ Brune 2.00, by Mrs. Stagemann 1.00. Fr. Wolf's congregation in La Grange 14.00. By Praeses Biltz in Concordia by I. R. 1.00, by I. M. 1.00. U. Sckriefers congregation in Lockwood 2.75. (S. \$27.90.)
 Negro Mission: Zschocke's congregation in Frohna through Mr. Weinhold for St. Paul's Chapel 13.86. Wolf's congregation in La Grange 6.00. Kirkwood congregation through Prof. Günther for the building of a Negro church in New Orleans 4.00. (p. \$23.86.)
 Jewish Mission: U. Wolf's comm. in La Grange 4.00.
 Heathen Mission: By Fr. Herzberger from Mr. John Matches in Seneca 3.00.
 Widow's fund: By U. Bundenthal in Augusta from sr. Gem. 3.50, thank-offering from I. Stelzer .50. By U. Wangerin in St. Louis from the Frckuen: N. N. .50, M. R. 1.00, M. .50, K. 5.00; by the gentlemen: L. N. .50, G. M. 5.00, H. B. 2.00, E. H. Sch. 5.00, C. B. 3.00, A. W. 5.00, F. D. 2.00, N. N. 1.00, A. G. 1.00, P. Kellers Gem. in Palmer 10.00. By Praeses Biltz in Concordia from sr. Gem. 10.00, by Br. Br. 5.00, Wittwe N. N. 1.00. Durck U. Nützel in West Ely 10.00, by ihm himself 4.00. St. Louis Lebrerconferenz 8.00. By Wangerin in St. Louis by Mr. I. Schäfer 5.00, Mrs. Brauns and Mrs. Cassens 2.00 each. Pflanz' Gem. in Gordonville 5.00. P. Schriefers Gem. in Lockwood 2.75. (S. \$100.25.)
 Sick pastors and teachers: By Praeses Biltz in Concordia of A. Fr. and Br. each 1.00. (G. \$2.00.)
 Orphanage near St. Louis: Mrs. N. N. by Fr. H. Sieck in St. Louis 40.00. F. Windhorst in New Welle by k. Matuschka for Christmas 5.00. By Fr. Vetter in Atchison by Hannchen .50. Durck Präses Biltz in Concordia by the Jungfr.-Verein 10.00, by I. R. and Br. 1.00 each. Durck U. Nützel in West El" 8.00. (S. \$65.50.)
 Poor Schöler in Ft. Wayne: Reformation Festcoll. of Feuersville congreg. for Fz. Buszin 6.80.
 Poor students in Addison: Ges. at Reth- ineyer-Gottling wedding in Feuersville for Paul Buszin 3.20.,
 Saxon Free Church: k.Zschoches Gem. in Frohna by Mr. Weinhold 10.00.
 Gem. in Clay Centre: U. Vettors Gem. in Atchison 7.63.
 Ge in. in Nashville, Ill: Schmidt's Gem. in St. Louis by Mr. Sieving 18.90.
 Gem. in Mascoutah, Ill: P. Schmidt's Gem. in St. Louis by Mr. Sieving 16.90.
 Melodium for the Grammar School in Concordia: By Praeses Biltz of the Young Friars' Association 8.00.
 Pilgrim House in New York: By Praeses Biltz of sr. Gem. in Concordia 10.00.
 1887. H. H. Meyer, Kassirer 1328 Nortlr L4urtr "t 8tr.

Incorporated into the Wisconsin District's caste:

Poor students in St. Louis: from Fr. P. Pless' parish \$4.00.
 Poor students in Fort Wayne: wedding collecte at Capelle in Freistadt 7.38. Women's Association of St. Stephen's Parish in Milwaukee 28.00. Mrs. Niemann that. 2.00. (S. \$37.38.)
 Poor Schöler in Addison: U. F. Leyhe's Gem. 5.00.
 Springfield Laundromat: P. G. Barth .50.
 New build i n Add is on: U. Fr. Wesemann's Gem. in Grafton 10.75. U. G. A. Feustel's Gem. in Bloomfield 8.50. By P. G. Präger of Karl Hackbarth 1.00. P. I. G. Gruber's Gem. 3.00. U. F. Wesemann's Gem. 13.01. P. C. I. Schwan's two Gems. 8.50. (P. \$44.76.)
 Jewish Mission: From a Grateful Father in Sheboygan 2.00.
 Emigrant Mission in New York: IN E. Grothes Gem. 6.50.
 Deaf and Dumb Institution in Norris: B. Osterhus' Gem. 4.00. Teacher Elbert 5.00. (S.-9.00.)
 Milwaukee debt retirement: Trinity comm. in Milwaukee 62.02. B. F. L. Karth's comm. 12.25. (p. -74.27.)
 Poor students in Milwaukee: wedding coll. at H. Amelung in Pilot Knob 2.40. Two parishioners in Kilbourn 2.25. IN F. W. Herzberger's parish in Carson, Kansas, 5.00. (S. -9.65.)
 Walther Foundation: B. I. Schlerfs Gem. 5.08.
 English Mission: By B. E. Theel by Fräul. A. Kluck 2.11.
 Negro Mission: From a grateful father in Sheboygan 2.00. H. Meier, Milwaukee, for New Orleans 1.00, for Springfield 1.00. (S. -4.00.)
 Pilgrim House in New York: B. C. Sorg 3.00. B. Schüttes Zions Gem. 10.05. B. I. G. Gruber's Gem. 3.42. B. F. Wesemann's Gem. 17.10. (p. -33.57.)
 Preacher 2c. Widow's fund: B. A. E. Winter 2.00. B. F. Leyhe 4.00. N. N. in Milwaukee 1.00. Chr. Linden- schmidt, Milwaukee, 2.00. B. Th. Wichmann's Gem. 18.03. B. A. G. Döhler 2.00. Mrs. R. N. in Jackson 1.00. IN E. Roller 2.59. IN I. M. Hieber's Gem. in Sheboygan Falls 5.30. Herm. Luckt and wife 2.00. IN E. Präger's comm. 4.40. Trinity comm. in Milwaukee 52.30. N. N. in Watertown 10.00. (p. -106.62.)
 Synod treasury: Jmm.B. I. Schlerf's congregation 8.06. B. Georgiis' congregation in Cedarburg 6.50. B. G. Löber's congregation in Milwaukee 15.40. B. I. G. Nützel's congregation in Oshkosh 14.95. Kreuz' congregation in Milwaukee 13.25. B. F. Wolbrecht's congreg. at Sheboygan 30.07. B. Osterhus' congreg. 12.50. Zion's congreg. at Milwaukee 17.35. B. G. Barth's congreg. 3.70, its branch 1.65. B. W. Graf 2.00. IN C. Seuel's congreg. at Portage 11.00. (p.-169.43.)
 Free Church in Saxony: From a grateful father in Sheboygan 3.00.
 New construction in Milwaukee: By B. G. Präger of Karl Hackbarth 1.00. B. A. E. Winter 1.70, whose Dreieinigk.-Gem. 3.20, Joh.Gem. 9.10. IN Georgiis Gem. in Cedarburg 6.05, in Fredonia 7.00. B. I. G. Nützels Gem. in Oshkosh 15.48. B. I. T. L. Bittners Gem. in Grand Rapids 4.75. B. F. Schneiders Gem. 6.00. K. Hinz in Wayside 1.00. From the Dreieinigk. Gem. in Milwaukee by Alb. Tews 2.00, E. Eggert & Söbne 15.00, C. Eißfeldt Co. 100.00. By B. G. Präger by Karl Hackbarth 1.00. IN I. Müller's Gem. in Blumenau, Colorado, 4.15. IN H. Nauß' Gem. in Cohocton 17.50. IN W. Rehwinkel's Gem. 6.12. B. A. E. Winter 1.75. W. Schulz .25. (p. -202.05.)
 Orphanage in Wittenberg: B.G. A. Feustel's Gem. in Bloomfield 15.00, to Wolf River 7.00. IN I. G. Nützel's Gem. in Oshkosh 17.28. IN F. Leyhe's

Gem. 1.00. IN C. Strasens Gem. at Watertown 44.53. B. F. Schumann 4.00. I. Bensien 1.00. By IN Ledebur of Mrs. M. Schneider 1.00. Wedding coll. at A. Maas 5.48. Mrs. Sievers .50. k. A. G. Döhler 1.00. IN I. M. Hieber's comm. in Wilson 7.50. Wedding coll. at G. Maaß's in Sandusky 2.45. IN W. Graf 2.00, whose comm. 9.80. Women's club in Hancock 13.50. (S. -134.24.)

Wisconsin District Inner Mission: P. H. Erck's Gem. 4.00. Wittwe Voß in Watertown 1.00. B. I. T. L. Bittner's preaching place in New Rome .65, O. A. Georgas 2.50. From a grateful father in Sbeoygan 3.00. IN F. L. Kartb's congreg. 8.16. N. N. of Zion's congreg. in Milwaukee 2.00. IN E. Roller's congreg. in Buena Vista 4.17, in Almond 4.24. IN A. E. Winter's congreg. 8.00. (S. -37.72?)

Household in Milwaukee: N. N. in Grafton 1.00. From Sheboygan by Fr. Köhn, W. Ronnow, H. Pfrenger, W. Krüger, C. Grade each 1.00, I. Jäger 2.00, H. Rennert, A. Hersing each .25, I. Wendel and Höft each .50. (S. -9.50.)

Milwaukee, Nov. 30, 1887. c. Eißfeldt, Kassirer.

For poor students from Iowa

The undersigned received the following gifts of love from May 17 of this year: Pentecost Collecte from my Trinity parish in Lowden \$13.23; from St. Paul's parish in Mechanicsville 1.95, from Immanuel's parish in Olive Township, Clinton Co. 2.78. Through Fr. Strobel from his parish. Parish 7.30. By Fr. Bretscker, Pentecost coll. of his parish, 8.50, found in bell bag 5.00. Coll. at wedding of Mr. Karl Tage 10.25. By U. Gülder, Pstngftcoll. sr. By Mr. F. L. Weiß of the St. Paul congregation at Fort Dodge 25.00. By Fr. Ph. Dornseif of several members of the St. Paul congregation, 5.00. By Mr. U. Gülder of the St. Paul congregation, 3.50. Gem., 5.00. By P. Aron, Coll. sr. By Brandt 2.00. By Fr. Reisinger, part of a mission festival coll. of sr. Gem. and the Gem. in Davenport, 10.00. At the wedding of Mr. W. Lührmann by undersigned coll. for F. Kröger 3.65. By P. Studt for the aforementioned, at Mr. Krüger's wedding ges., 5.00. By k. Horn, coll. sr. Gem. at children's festival, 7.00. By H. Otto 1.00. By I P. Haar, remainder of a fund for travel money, 25.25. By k. Brandt 3.00. By Fr. Mattfeldt from Joh. Lübke 1.50. By Mr. F. L. Weiß from the Mission Coll. of St. Paul's Congregation at Fort Dodge 68.84. By U. Ansoerge from the Women's Association of his congregation 13.75 and from individual congregation members 7.60 for Schlack and Däumler. Coll. at the Northwest Specialeonfercnz for H. Wind 8.00. Durck P. Reisinger, at the wedding of sr. Daughter ges., 10.00. By I P. Bretscher, harvest festival coll. sr. Gem., 13.50. By P. Strobel for H. Knust, 5.00. By P. Bünger, collected from the housekeeping of Mr. Jansen, 4.50. By U. Herrmann, surplus of a coll. for travel expenses at the general pastoral and teachers' conference, 2.00. By H. Licht and F. Wirbel for F. Kröger, 5.00 each. By Horn for his sons from the alms fund of sr. Gem. 9.67, by H. Otto 2.00. By Mr. Kassirer Tiarks 10.00, 20.50, 9.19.

The treasury is empty and our fosterlings are asking for the second quarter of board money. May the Lord make hearts and hands willing, so that the greatest need may soon be relieved!

Lowden, Nov. 14, 1887.

I. H. Brammer.

For the college household at Springfield, Ill., gratefully received: From the parish of Mr. P. I. Nachtigall at Bethalto, Ill: from H. Manshalt, G. Schubert, I. M. Aljets each -3.00, I. Deye, D. Balster, B. Schubert, R. Hinrichs, A. Heintze, Ch. Glaßmeier, R. Kelsey, W. Gill, A. Betterson, F. S. Stahlhut, Joh. Heeren, Fr. Heeren, El. Nachtigall, B. Klein, B. Pickert, W. Ohley each 1.00, A. Behrends, W. Kruse, T. Neumann, F. Feldjes, E. Plegge, I. Klein, F. Hinrichs, A. K. Bischofs, G. Renken, Ph. Spitz, C. Tobias, I. D. Hutchins, I. F. Zimmermann, H. Müller, G. Albers, C. Bowmann each .50, G. Westhof, H. Tücken, I. Büß, Herm. Heeren, B. Gerrits, H. Reimers, Sck. Sarges, Bro. Meier, H. Langhorst each .25, E. Klopmeier .75, H. Renken, B. Hill, I. Albers, H. Neunaber each 2 Bush. Wheat, G. Heeren IZ Bush. Wheat, B. Glaßmeier, H. E. Heeren, G. Neunaber, F. H. Heeren, I. Neunaber, R. Wühler, H. Meinten, I. Verhusen, W. Meiners, H. Klopmeier, G. Wie-mers each 1 Bush. Wheat, I. F. Kruse 50 lbs. flour, I. Bruns 25 lbs. do., C. Süssen Ij Bush. Potatoes. From the comm. of Mr. P. C. Schröder in South Litchfield, Ill: of Mr. Fritz Niemann 6 bnsbel wheat, Mrs. W. Whitchose 0 bushel do. From the comm. of Mr. P. H. Weisbrodt in MountOlive, Ill.: from Heinr. Monke, Sr. 2 sacks wheat, 1 s. cart, M. Manski 2 s. wheat, 2 s. cart, Meint Arkebauer 3 s. wheat, Herm. Blanke 2 s. do., Herm. Monke 6 bush. Wheat, Heinr. Gehner Sr. 3 bushels wheat, 2 geese, Heinr. Gehner Jr. 3 bushels wheat, I S. cart, Heinr. Monke Jr. 1 S. cart, Joh. Keiser 6 Bush. Wheat, Nick. Moritz Bush, do., P. Weisbrodt 1 p. yellow turnips, 1 p. cart, 1 ham, 2 lbs. butter, 2 gall. Sckmalz, C. Saßmannsbauen 1 side bacon, C. I. Keiser 5 lbs. tbee, 10 lbs. coffee, 20 lbs. sugar, 10 lbs. butter, 4 gall. Sckmalz, P. H. Weisbrodt 1.00, Louis Simmcring 1.50, Wittwe G. Keiser 2.00, Heinr. Renken .50, John Kraushaar 2.00, Th. Wilde 1.00, Frank Pakde 1.00, Franz Simmering .50, Herm. Bartels 1.00, Heinr. Sies .50, Fritz Hitmeier 1.00, W. Wellen-brink 5.00, W. Mehl 1.00, Fried. Drösle 2.00, Fritz Wessel 1.00, H. H. Drösle 1.00, Frank Rüter 1.00, Karl Neuenlist 1.00, Fritz Reuter 2.00, Karl Küneth 1.00, H. Leischenring 1.00, Eugen Küneth 1.00, M. Günther .50, Paul Theis 1.00, Fritz Brandhorst 1.00, Aug. Helmbvld 1.00, Tb. Peine 1.00, Teacher L. Kanke 2.00, Karl Schönfelder 1.00, Th. Koch 1.25, Franz Geirgi .25, Women's Club 1 Ouilt, I Dutz. Unterhosen, Aug. Blumenroth .50, Joh. Mariens .50, W. Hooßheider 1.00. From the commons of Mr. P. P. Hansen in Worden, Ill: from L. Lükcr Sr. 6 Bush. Wheat, H. Pieper 3 Bush, do., L. Lükcr jun. 2 Bush, do., H. Gerdan 2 Bush, do., H. Mautz Ij Bush, do., H. Nobbe 1 Bush, do., H. Roffmann and H. Döding each Ij Bush, do., C. Nobbe Bush. do., H. Neubaus, L. Pieper, W. Bormann, P. Emerich, H. H. Lükcr each 50 lbs. flour, Wittwe Lükcr I Bush. Kart, H. Böhmer Ij Bush, do., I. Brase I Bush, do., H. L. Schultze I Box Soap, H. C. Picker I Box String Beans, H. Knollmann 1 Busb. Ruben, I Box Grceries, A. Hubert, Joh. Englisch, F. W. Pötting, I. Ditis, I. Dornseif, Wittwe Tausch .50 each, R. Lorck .25, Jan Sckaf .25, W. Schütte .50, Wittwe Scklipsiek .50, W. Winter .25, Wittwe Hubert .25, S. Mertz 1.00, F. Müller.10, F. Schmidt.50, F. Ouade 1.00, A. Schumacher .50, E. Brüggemann .25, H. Tausch .25, R. Wilde .50, - H. Schlüter .50, F. Fricke .25, M. Schmidt .25. From k. Löscken's Gem. in Meredosia, Ill, 7 pages of bacon, 3 hams, 10 shoulders. From Andr. Rodrer 2 pigs. From H. Harms of Saltsbury, Ill, I hog.

Ms. Jansen, property manager.

For the orphanage in Addison, Ill,

in gifts of love since July I of this year: Through Father Meinecke in State Centre, Iowa, on July 0 from the Jungfrauen-Verein 16 nuthatches, 1 apron, 5 pr. stockings, from Mrs. Oehlsen 2 pr. stockings, Mrs. Hartwig I dress; on September 28 from the Jung-frauen-Verein II undershirts, 7 underpants; on December 1 12 pairs of woolen stockings and 5 pieces of woolen yarn. From k. Brauers Gem. in Crete, Ill, from the Frauen-Verein 3 shirts and 2 sock aprons. From Chicago, Ill: durck P. Wunder of N. N. 3 dresses, 2 sock aprons, I shirt, Mrs. Dikmann I remainder calico, I nest muslin, W. Griesse 25 combs, Sophie Fleischer 12 pieces woolen yarn, I remainder calico, Frank Howe I bundle worn dresses, Jakob Stumpfhaus 25 sock aprons, 14 shirts, 18 dresses, 8 pieces woolen yarn, 3j dozen handkerchiefs, 6 Ud. trouser stuff, 2 Pr. wool. Stockings, 6 petticoats, I wool. Cap, I corset, 1 wool. Tuch, I Dutz.Bleifedern, 10Bückerund some worn dresses and hats; from U. Bartlings Gem. of F. Wilke I Ouilt, I rest Kattun, of Millhahn 2 skirts for boys; from U. Suc- cops Gem. of Job. Schäfer I Pr. boots, I cap, 2 night pants and buttons, Frau Schramm 1 hat, I petticoat, 2 collars, I Pr. stockings; from P. Werfelmann's Gem. of Wagner I rest calico; from P. Wagner's Gem. of Dr. Mießler 6 bottles of medicin, Emilie Hunot I remainder trouser stuff and buttons; from Kreuz-Gem. of Mrs. Limberg 1 remainder muslin; from U. Lochner's Gem. of an unknown I trousers; from P. Müller's Gem. (Lake View) of Karl Kemnitz I sack onions, I S. roots, j S. Leeks, Ludw. Wenzel I S. roots, I S. parsnips, I S. red beets, I S. celery, F. Jakobs 2 S. roots, W. Jakobs 1 S. red beets, I S. onions, I S. celery, W. Huchsholt 2 S. red beets, 2 S. roots, Aug. Jakobs I S. Roots, I S. rotbe Ruben, I S. Celery; from H. Dreier I Pr. shoes; by L. Brauns from unknown I Packet worn garments, I Ueberrock, I Coat, 2 Shawls, I Apron; from unknown I Packet tr. garments. From Mrs. Henriette Wudke of P. Hnxholdt's Gem. in Gundrum, Ind, 15 ab. Calico. From Mrs. Kimmert of U. Pfothenhauer's Gem. in Palatine, Ill, 7 hats, 5 handkerchiefs. From Lncian White of k. Ansgores Gem. at Fort Dvdge, Iowa, 1 ouilt. From k. Großes Gem. in Härlein, Ill: from Mrs. Schwatz I underpants, I shirt, I cap, 2 Pr. stockings, 2 handkerchiefs, Mrs. Frick 1 remnant of clothing, I Pr. stockings, I shawl, I Nd. rubber, Christine A. Ainling 1 shawl. From P. Gross's parish in Addison, Ill: from F. Krage 10 p. potatoes, H. Hulke 2 sacks of apples, F. "tuhlmann 6 pr. gloves, 2 pieces wool yarn. From P. Grupes Gem. in Rodenberg, Ill, from F. Heine 2 sacks of oats, I 'S. Korn, I S. potatoes.

Many thanks to all dear donors and God's rich blessings! Addison, Ill, 1 Dec. 1887.

Joh. Harmening, orphan father.

Hamann'sche Stiftung. - Report December 1, 1887.

			Revenue.
Renthe-495			.00
1886.	issues.		
Dec. 20. taxes-43			.00
1887.			
June 1.	Prof. M. Günther	35.00	
	Prof. I>r. H. Dümmling	17.50	
	Prof. E. Hamann	17.50	
	Prof. C. A. T. Selle	17.50	
	Porto60		
June 20.	taxes	43.00	
July 1.	Repairs	10.37	
Aug. 6.	Likewise	11.10	
Nov. 16.	Prof. M. Günther	42.25	
	Prof. Dr. H. Dümmling	21.13	
	Prof. E. Hamann	21.12	
	Prof. C. A. T. Selle	21.13	
	4 Widows G P19.31	77.24	
	G. Bracher	50.00	
	Building fund	65.86	
	Porto70		
			-495.00
			Building sand.
1886. Dec. I.	Stock-282	.55	
1887. Nov. 16.	Received from the foundation coffee	65.86	
			Inventory-348 .41
Cincinnati, O., I. Dec. 1887. G. Bracher, administrator.			

Love Gifts for the Martin Luther Orphanage at Wittenberg, Wis.

(From July 15 to December 1, 1887.)

In money: By teacher Trupke, ges. on infant baptism at Louis Bode, -7.80. By Kassirer C. Eißfeldt 15.85, 24.29, 49.58, 90.74. By P. G. Plahn of the parish at Nellow River 5.25. by P. F. Pröbl from E. Hofmann 1.00, B. and E. Schumacher .40. by I. Meisner from B. Möller of Milwaukee 1.00, from K. Hekling at Bear Creek 1.00. By I. Ebert, at children's party in Hartland ges., Mar. 4. By k. Dicke from Job. Lemke 1.00. By P. F. Otte 2.50; P. C. M. Otto 2.00; P. E. Aulich .30; P. L. Winter .75; P. C. Engelder's Maidens' Association 12.00. By P. L. G. Dorpat 1.27; by teacher L. Schlacht from Missivnsbückse sr. school 3.00. Teacher A. Brandenstein's school children 1.60. By Fr. W. Hinnenthal, sent on Joh. Haas' wedding, 5.00. By Fr. Fuhrmann, sent on Fred. Töpke's wedding, 9.10. By Fr. F. Bauer, evening meal collecte sr. Gem. in Turk Lake, 2.00. By Fr. Heyner in Mondovi, Wis. s. at Heeke-Machmeier's wedding, 12.25. By Fr. Hähnel, Harvest Thanksgiving Collecte sr. Gem. in Cascade and Bolivia, Wis. 16.50. By Fr. Arnold's Christian teaching collecte at Calumet, Mich. 5.00. By Fr. Hudtloff's school children at Belle Plaine, Wis. 2.00, by N. N. there 1.00. By P. Dicke from Mrs. S. Meyer in Cecil, Wis., 1.00, and from N. N. in Mayville, Wis., 2.00. John Dicke .40. C. Vogel at Scotland, Dak. i.o.o.. By P. Kothe of upper Jmm. parish near Mayville, Wis., 17.15. S. H. in Wittenberg, Wis., 1.50. W. Zellmer in Tigertvn, Wis., 1.00.

In food, clothing 2c.: By?. Küchle from Mrs. Lawerentz a little dress. From Mrs. Ohm from Bear Creek a pair of trousers with blouse. On the occasion of the orphan festival given by unknown persons: 1 blouse, 1 petticoat, 2 dresses, 1 boy's trousers. P. Dicke 1 barrel of apples. H. Knorr 1 dozen. Bottles of Hien-Fong-Cssenz. P. Christ. Döbler's Women's Club in Ahnapee 27 pr. stockings and darning wool. From "403" in Dakota 2 pants, 2 skirts, 1 worn vest. From P. P. H. Dicke and Heinr. Dicke each 1 p. flour. By P. Hudtloff from Anna Verbal IH m. calico. From P. H. Dicke 5 p. apples. By ?. Engelder in Marquette, Mich, from the Virgins' Association 3 waists, 6 sock aprons, 5 dress skirts, 4 petticoats, 5 bodices, 6 girls' pants, 4 girls' shirts, 2 pr. stockings. From Fr. Hudtloff's parish in Belle Plaine 18 p. with cardboard, krant and turnips and 3 p. flour. From P. Leyhe's Gem. at Grand Rapids, Wis. 33 p. Potatoes, 3 p. turnips, 7 p. flour. From P. Schütz's comm. in Caledonia, 12 p. Mebl. From Ernst Jung in Sbawano, Wis. i wash racks. From P. Diehls' comm. at Marion, Wis. 4 p. flour, 2 p. cabbage, 3 p. potatoes. From P. Ebert's comm. at Hartland, Wis. 6 p. flour, 15 p. Wheat, 12 p. Potatoes, 1 p. cabbage, 1 p. turnips. From Sbawano, Wis. 2 p. flour, 2 p. turnips, 1 p. potatoes. From the comm. at Tigerton, Wis. from F. Krenke, 2 p. potatoes; A. Oestreich, H. Leitzke, I. Lehmann, A. Klug, P. Michaelis, A. Nedden, C. Klug, A. Spiegel, F. Laars, Ebr. Höft, C. Höft, each, 1 p. potatoes; A. Oestreich, 1[^] bush. Peas; H. Leitzke 1 p. turnips. By P. B. Sievers from the Women's Association of St. Stephen's Parish, Milwaukee, 1 ouilt, 4 dresses, 2 woll. Jackets, 3 wool. Caps, 1 Shawl, 1 Pr. Sckuhc, 18 Pr. Stockings.

God's rich blessings to all dear givers!

Antigo, Wis. i. Dec. 1887.

S.. W. H. Daib.

The following gifts of love received with "heartfelt" thanks for students of our Progymnasium: By Mr. P. Pröbl for Tb. Sckurdell Kll.25. By Father Rüdiger for A. Hoppe 1.00. By Mr. P. Rolf for E. Ebcrbardt 16.00. By Mr. ?. Rennicke, ges. on the Hockzeit of Mr. Lebrer Janz, for S. Schlacht 7.25. By Mr. P. Baumann, Neformationsfest- collecte, 7.75. By Mr. P. Nütze! of the Werthen Frauenverein der Gemeinde in Oskosh for H. Markworth 5.00. From some women of the local Trinity parish for Baumann 8.00. By Mr. Plötz from the Women's Association of the parish in Oshkosh 1 dozen. Sheets, 1 dozen. pillowcases, 1 dozen. Towels, 1 dozen. Pr. woolen stockings and 14 white bust shirts. Through Mrs. Pritzlaff of the Werthen Frauenverein of the local Drei- einigkeit'sgem. 7 Pr. woolen stockings, 6 handkerchiefs, 7 underpants, 6 undershirts.

Concordia College, Milwaukee, 1 Dec. 1887.

Ch. H. Löber.

For our progymnasium

received with heartfelt thanks: From R. Wichmann's congregation in Freistadt, leftovers from the mission festival, bread, cake, 4 Galt. Butter and 5 pounds of coffee. From R. Präger's parish: from C. Volke 1 sack of potatoes, 1 p. apples, 1 p. cucumbers, 1 bush, red beets; C. Lemke 1 p. of apples; W. Knoll 50 cents and 1 p. of apples; H. Volke 2 p. of cartons; Bro. Treichel 2 p. of cartons, 1 dozen. Cabbage heads, 1 bush. Turnips, 2 pumpkins; W. Schmechel 1 p. flour, 1 sack of apples, 1 pumpkin; Bro. Bölke 1 p. cart., 1 bush. Apples; W. Bölke 1 S. cart; W. Hackbarth 1 S[^] cart, 1 Bush, red beets. From the comm. in Sheboygan of H. Krenzien 1 s. cart. ; Rakn 1 s. flour, 1 s. cabbage; Vrege 1 s. cabbage, 1 s. beans; Neujacht 1 s. peas, 1 s. turnips; Torsch 1 s. cart.; F. Kaufmann 3 s. turnips, 2 s. cart, 1 p. flour; Gorsege 1 p. cart.; F. Schmidt 1 p. cart.; Matthias 1 p. beets; I. E. Hinz 1 p. flour; Schachtschneider 1 p. cart. From R. Hudtloff's gem, 1. sdg, 11 l. cart, 2nd [^]-dg, 1 p. flour, 1 p. turnips; 3rd sdg, 2 p. cart. From Milwaukee; by H. I. Kock 1 Bush. Onions and red beets; from H. Wehle 20 pumpkins. From R. Leyhe's Gem.: 35 p. with flour, card, cabbage & turnips. From I P. Osterbus' collection: from D. Quabius 1 p. cart, 5 cabbage heads; A. Häuser 24 cabbage heads; I. Jäger 1 sack cart, 16 cabbage heads; F. Kipp j Bush. Soup cabbage; W. Jens 1 Bush. Kart; C. Oldenburg 1 S. cart., leeks and turnips. From R. Döbler's Gem. 14 pp. Cart. From R. Feustel's Gem. 26 p. Flour, 20 p. Cart., 4 p. grain, j Bush. Peas. From R. Sievers' comm. in Milwaukee: from F. Vollmaun 12 cabbage heads, 1 bush, red beets; R. W. Fröming 1 p. cart., 1 p. yellow beets; N. H. Witt 1 p. cart.; F. Gipp 1 p. cart.; K. Nehfeld 12 cabbage heads, 1 bush. Cart., 2 Bush. Turnips, 1 doz. Leeks; F. Rabn 2 p. Reuben, 1 Dutzd. Leeks; M. Koplien 2 p. cart, 1 S. turnips; A. Scklüter 3 p. turnips; G. Schulz 2 p. cart, 1 Bush. Beets; I. Lützke 1 p. cart, 1 beets, 26 cabbage heads; L. Vicker 1 p. cart, j Bush, rothe beets; K. Braß 20 cabbage heads, 2 Bush. Turnips; I. Burmeister 1 S. cart., 3 S. turnips; H. Noloff 1 S. cart., 2 Bush. Turnips, 1 Bush. Onions, 50 leeks and 25 pieces of celery; I. Brimmer \$1.00; G. Bud- zien 2 "L". Turnips, 1 S. Onions, 5 Dtzd. Leeks, 16 heads of cabbage; D. Meier 1 p. cart, 1 p. turnips; I. Schröder 1 p. flour[^] A. Bischofs 2 p. cart. From R. Wesemann's Gem. 8 p. Flour^A 6 p. Cabbage, 7 p. Turnips, 12 p. Kart, 2 p. carrots, 1 p. green, 1 p. dried apples. From I P. Rokrlack's Gem. 17 p. cart. 10 p. turnips, 2 p. cabbage, 2 p. flour, 3 p. wheat. From k. Dorpat's comm. in Glidden 9 p. cart, 5 p. turnips; in Butternut 9 p. cart, 3 p. turnips; in Phillips 9 p. cart, 1 bag turnips, 2 pumpkins; in Whitessey 8 p. Cart., 6 p. turnips. From 1'. Otto's Gem. in Dorchester 12 p. Cart, and some cabbage. ? From I P. Baumann's Gem. 3 p. cart, 2 p. flour, 2 p. turnips, 2 rolls butter, 5 cabbage heads. From R. Löber's Martini GemJ in Milwaukee: from Karl Gudert 5 p. beets, 6 dozen pieces of celery. Further, in aid of a poor student from- R. Oetjens Gem. 15 p. Kart, 1 p. beets. From R. Albrecht's Gem. 10 p. flour, 14 p. cart., 1 p. beets.

Milwaukee, 16 Nov. 1887.

I. Messner, superintendent. 4 —

Kansas Student Coffee.

At the conference in Aroma collectirt H10.30. From R. Großes Frauenverein 10.00. From R. Drögemüller 3.00. Part of the mission festival collectirt in St. Joseph 18.67. R. Mahrs Gemeinde 2.50. From Fräulein S. Schott 1.18. From hiesigem Frauenverein 5.00. Leavenworth, Kan, Dec. 15, 1887. c. Hafn er.

On the dissemination of English tracts

received \$50 from the Fort Wayne Bible Society through Prof. Zucker.

M. Guenther.

New printed matter.

First Synodal Report of the California and Oregon Districts of the German Lutheran Synod of Missouri, Ohio and other St. 1887. St. Louis, Mo. Lutheran Concordia Publishing House.

This report contains doctrinal discussions on church fellowship according to nine theses presented by Father Bühler, an important subject in general and especially suitable for a first meeting of a newly organized district. The report comprises 40 pages and costs 10 Cts.

Changed addresses:

Rov. 6. O. R. Brandt, 8t. 61iurl68, Llo.

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Rov. 0. RoUor, Box 350, 8toyon8 Roint, VV18.

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However, the letters containing notices for the paper (articles, advertisements, receipts, address changes) should be sent to the editorial office at the address: "Initlroraor", Oonooilln 8diui "nrx.

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